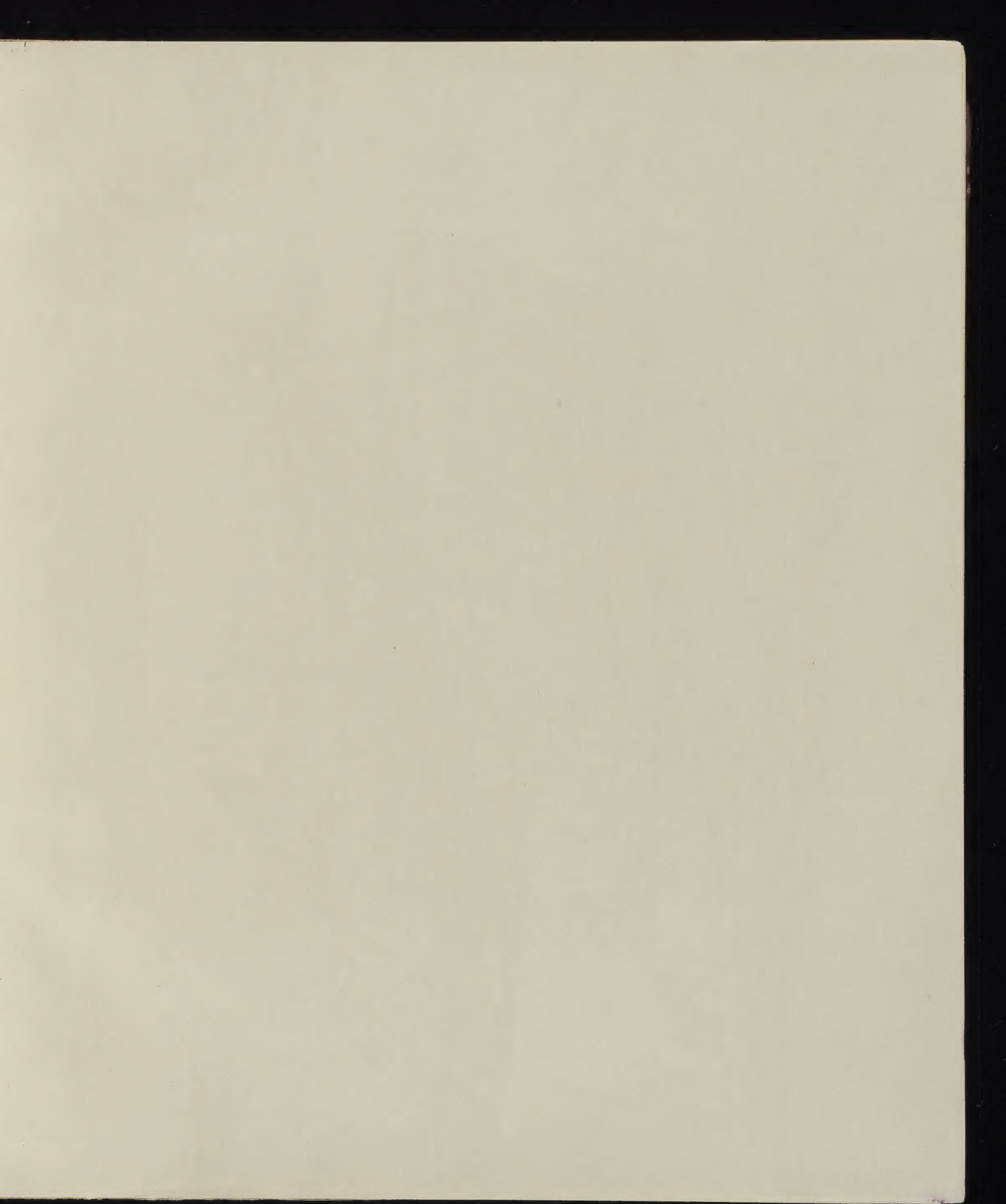
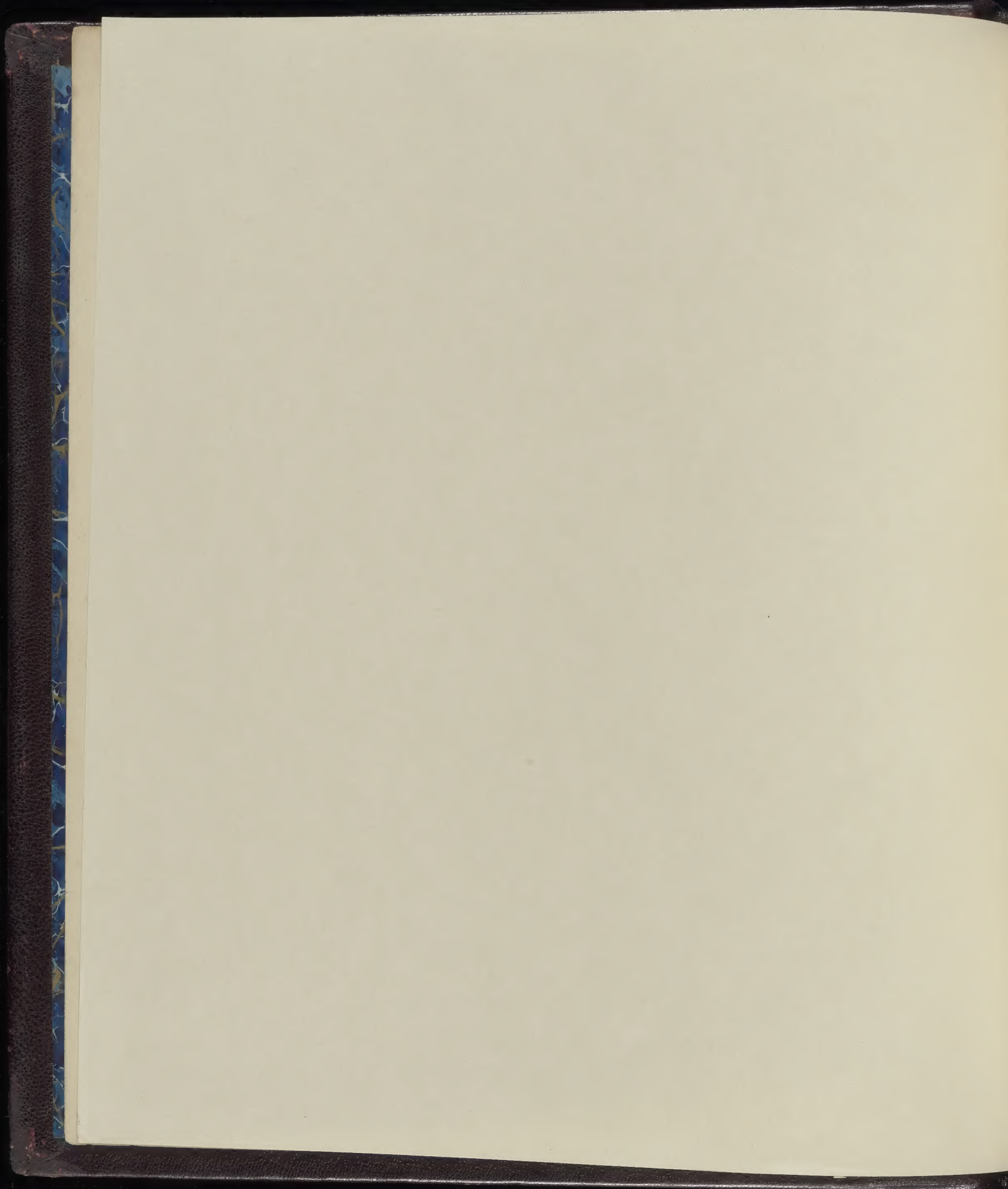


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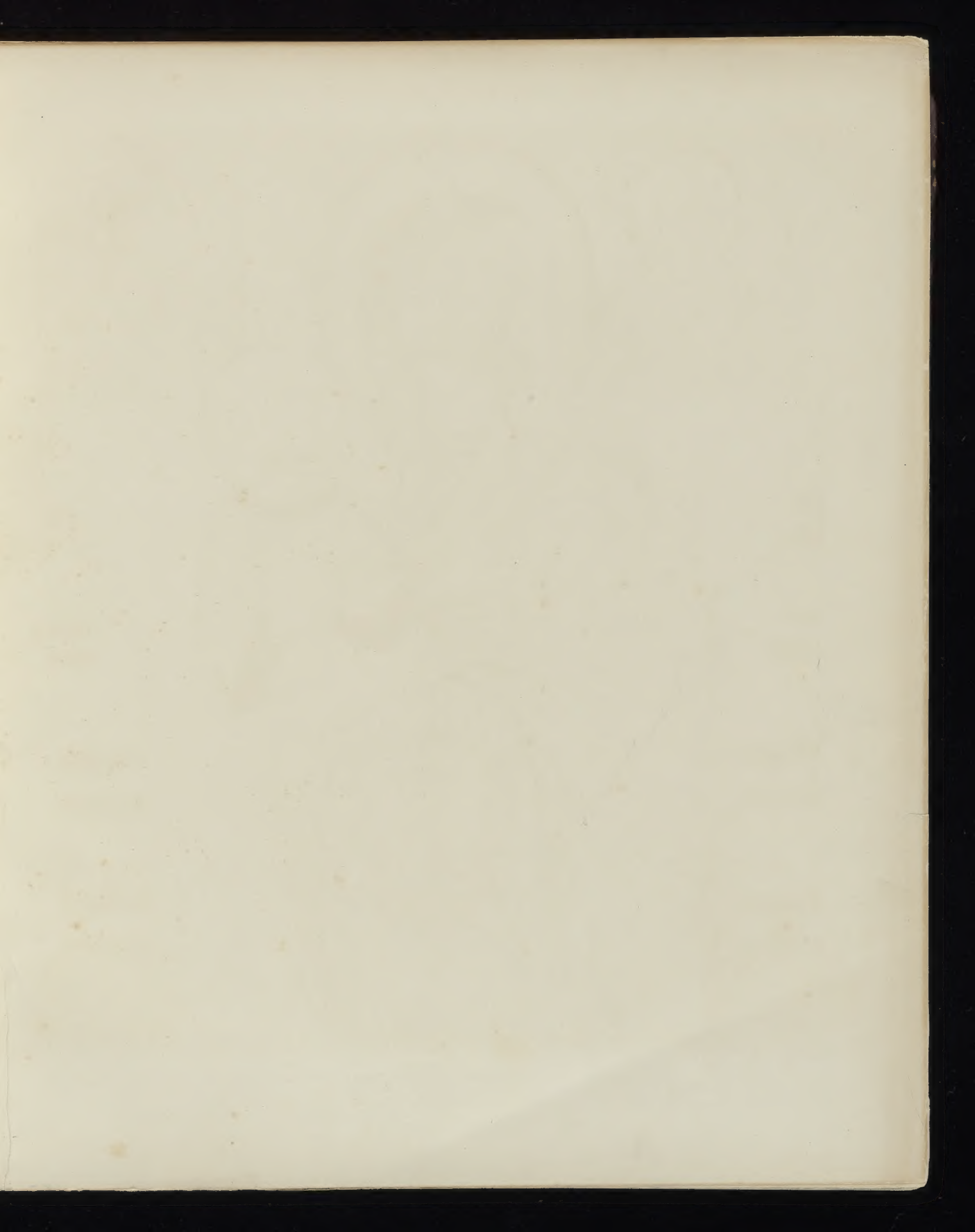






THE
MIRACLES OF THE BLESSED VIRGIN MARY,
AND
THE LIFE OF HANNÂ (SAINT ANNE),
AND
THE MAGICAL PRAYERS OF 'AHĚTA MÎKÂÊL.

*Three hundred copies only, printed for private circulation,
of which this is No..234..*





Our Lady, "the Holy Virgin Mary, who gave birth to God," holding her Son Jesus Christ in her arms. On her right and left are the Archangels Michael and Gabriel. The words written in red on the margin read, "O my Lady Mary, preserve thy servant Takla Hāymānōt," and were probably added by a possessor of the volume.

[Frontispiece]

LADY MEUX MANUSCRIPTS Nos. 2-5.

THE
MIRACLES OF THE BLESSED VIRGIN MARY,
AND
THE LIFE OF HANNĀ (SAINT ANNE),
AND
THE MAGICAL PRAYERS OF 'AHĒTA MĪKĀĒL.

THE ETHIOPIC TEXTS EDITED WITH ENGLISH TRANSLATIONS, ETC.,

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LIT., F.S.A.

SOMETIME SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWITT HEBREW SCHOLAR,
KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM.

WITH ONE HUNDRED AND ELEVEN COLOURED PLATES.

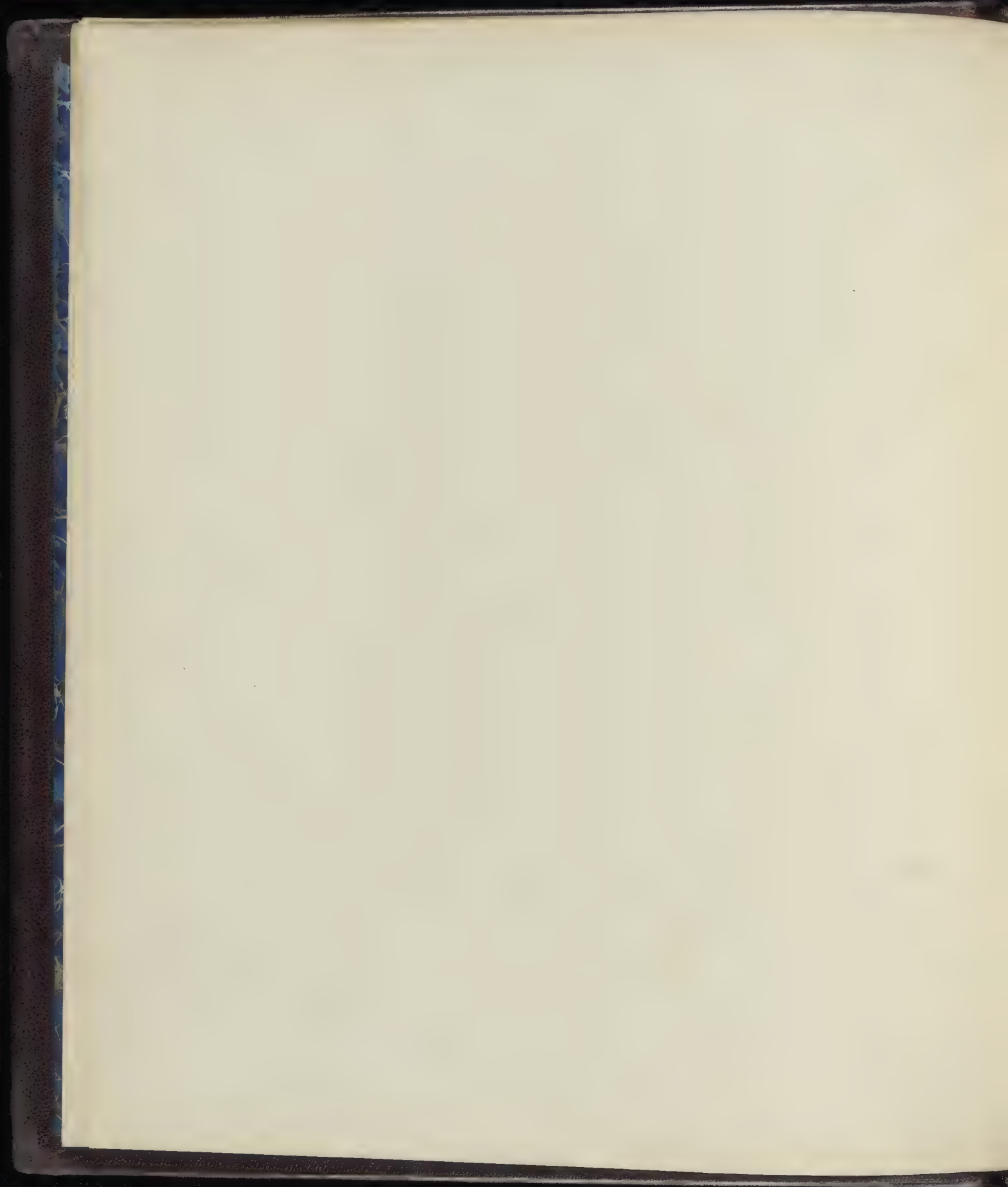
W. GRIGGS,

CHROMO-LITHOGRAPHER TO HER MAJESTY THE QUEEN.

LONDON :

1900

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PREFACE.

The present volume contains the Ethiopic texts, and translations of them into English, which are found in the manuscripts of the Lady Meux Collection, numbers 2, 3, 4 and 5. Three of these manuscripts are illustrated by series of coloured pictures which represent three distinct periods of Ethiopian art, and in the coloured plates, which are interleaved throughout the work, very careful reproductions of them, both as regards form and colour, have been given. It is, perhaps, hardly necessary to say that the texts and their coloured illustrations are now published for the first time.

The oldest manuscript of the group contains a selection of the Miracles of our Lady, the Blessed Virgin Mary, with coloured illustrations, many of them being full-page. It was, in the first instance, written for a king of Ethiopia who, judging from the large size of the writing, intended to present it to some monastery or public church in his capital wherein it was to be read from on certain occasions either before the assembled monks or before a congregation of the laity. The name of the royal personage who had the manuscript written was mentioned, according to immemorial usage in Ethiopia, at the beginning and end of each Miracle, with the view of obtaining a blessing from heaven as a reward for his pious work. In the process of time, however, the king died, and the volume passed into the hands of another king, who caused the name of his predecessor to be erased throughout, and his own written in its place, so that he also might obtain a blessing. The name of the first royal

owner cannot be recovered, but the name which stands in its place is David; how many owners the volume may have had between David and the king whose name he caused to be erased cannot be said. Now three kings called David reigned over Ethiopia; David I. reigned from A.D. 1382 to A.D. 1411; David II. from A.D. 1508 to A.D. 1540; and David III. from A.D. 1716 to A.D. 1721. But the only one of these three periods which agrees tolerably well with the archaeological evidence supplied by the volume is the first, and we shall probably be correct in assuming the manuscript to be a product of the end of the XIVth or beginning of the XVth century. The evidence derived from the binding is of no value in deciding this question, for it belongs to a much later period than that of the oldest leaves of the volume. It was in the reign of David I. that the wood of the Cross of Christ was brought into Ethiopia, amid great rejoicings, and to this king such a handsome manuscript of the Miracles of the Blessed Virgin Mary would have been a peculiarly pleasing possession. After David the manuscript passed into the hands of another owner called Takla Haymânôt, but whether he was of royal blood or not there is no evidence to shew. The last owner of the manuscript in Ethiopia was Theodore, the late king of Abyssinia, who by some means obtained possession of it, intending to place it in the library of the church which he had determined to build in honour of the Holy Redeemer of the World at Maḡdalâ (Magdala). It is well known that for several years before his death he caused the whole country to be carefully searched for manuscripts, and all that were found were brought to his capital, where he caused the words, "Belonging to the [Church of] the Holy Redeemer of the World", to be written in Ethiopic upon the first page of each, ተአምረ : ግርዖም : ዘቅዱስ : መድኃኒ : ዓለም ።

The selection of Miracles given in the manuscript is certainly old, and is probably canonical, and at least it was considered to embrace all the most important of the Miracles of the Blessed Virgin Mary, accounts

of which were preserved by the Ethiopian Church. It is not easy to see what principle guided the scribe in making the selection of miracles in the first instance, especially as many of them are merely versions made from Arabic translations of stories of miracles written in some European language; though a large number are native compositions which record marvellous events which took place in Ethiopia. The MSS. rarely agree in the number of the Miracles which they record. Thus among British Museum MSS. Or. 651 contains 30; Orr. 520, 653, and Add. 24,188 contain 33; Or. 641 contains 40; Or. 635 contains 42; Or. 650 contains 51; Or. 648 contains 54; Or. 647 contains 59; Or. 634 contains 76; Or. 654 contains 125; Orr. 640, 644, and 655 contain 154; Or. 652 contains 160; Or. 642 contains 200; Orr. 636 and 638 contain 202; Or. 637 contains 303; and Or. 643 contains 316. The selection, however, once fixed, was perpetuated by the scribes, and the artists, having in the first case copied European illustrations, continued to reproduce them to the best of their ability, the modifications which crept into them being the result of incapacity and carelessness rather than a desire for variety.

The second MS. of the Miracles of the Blessed Virgin Mary in the Lady Meux Collection belongs to a much later date, and is probably not older than the third quarter of the XVIIIth century. This is tolerably certain from the fact that king Takla Haymânôt and his wife Abâla Dengel are mentioned on fol. 5^b col. 1, and the archaeological evidence indicates that the second king of this name, who reigned from A. D. 1769 to A. D. 1777, is here referred to. While the earlier MS. contains fifty-one pictures, the later has only forty-eight, notwithstanding the fact that the number of Miracles in it is larger, and has some introductory compositions relating to the time, and manner, and order, and seasons of the reading of the Miracles. The pictures in the manuscript are most interesting from a comparative point of view, because they enable us to note the modifications in the method of treatment which have crept in between the periods

in which the earlier and the later MSS. were written. They prove, too, that there was a traditional manner of illustrating the Miracles of the Virgin, and also that the artist considered himself free to make small modifications which did not interfere with the *motif* of the old design. It is to be noted also that at the time they were painted the artist felt obliged to fill up the background of his illustrations and to enclose them also within borders which had the effect of giving an air of greater finish to his work. That the reader of the following pages may have the opportunity of comparing the artists' work of both periods throughout, Lady Meux decided to give coloured reproductions of every picture in each volume, and they have been interleaved in the English text as nearly as possible with the Miracles which they illustrate, the oldest naturally coming first.

It will be noticed that besides a selection of Miracles the manuscripts among other things contain two accounts of the Assumption of the Blessed Virgin Mary¹; and the history of the travels of the Virgin and Child in Egypt which the Archbishop Theophilus received from Mary herself; and the Salutations to the Members of the Body of the Blessed Virgin Mary. The last composition is as interesting as remarkable, for in it the name, and virtues, and members of the body of the Virgin are lauded in forty-two verses, each containing five lines. In them the Virgin is likened unto a "flower of springtime", the "Zion of God", the "Ark of the Law", the "Two Tables of the Law", etc., and for some of his epithets, similes, and allusions the writer drew inspiration from the Song of Solomon. It is not easy to explain why the Salutations should be forty-two in number, or why they were directed to be said forty-two times; that some special significance was attached to this number by Biblical writers seems clear from such passages as Numbers xxxv. 6, and Revelation xi. 2; xiii. 5. It will be also remembered that the Negative Confession of the

¹ For the translation of the text in the earlier MS. see p. 15, and for that of the later MS. see p. 145.

Book of the Dead of the ancient Egyptians contained forty-two addresses, i. e., one to each of the forty-two gods in the Hall of Maâti, wherein the soul of the deceased was weighed.

Of the apocryphal literature given in this volume the most important example is the text of the "History of Hännâ, the Mother of the Blessed Virgin Mary"; it is edited from a small octavo manuscript in the Lady Meux Collection, which I believe to be unique. The work is divided into seven sections, each of which was intended to be read on a certain day of the week. The author seems to have drawn upon certain ancient traditions concerning Hännâ, but his commentary upon them is an independent work. According to him Hännâ's maternal ancestress was called Faustina, who was a lady of noble birth, and who prophesied that her seventh granddaughter would bring forth the "blessed moon", i. e., Hännâ. The statement which he makes with reference to the origin of the Virgin Mary is very remarkable. According to it the seed from which she sprang was placed by the Almighty in the body of Adam in the form of a white pearl, one half of which was formed of dust, when He created him. From the body of Adam it passed into Seth, and from Seth to Enos, and so into the bodies of all the Patriarchs, one after the other, from Abraham to David, and from David to Joachim Hännâ's husband. During this long period the seed remained in a quiescent state; it "neither perished nor made itself manifest", and it did not pass into the body of any one of the wives of the Patriarchs from Eve downwards. When Hännâ had been married to Joachim nine years, during which period they had suffered much tribulation at the hands of their kinsfolk and acquaintances in Israel, both husband and wife went into the temple of God and prayed in great bitterness of spirit. That same night God appeared unto Hännâ in a vision, in the form of a white bird which came down from heaven; in days of old it had overshadowed the Cherubim who guarded the Ark of the Covenant, and it had beneath its wings the hand

of a man, which grasped within it the cord of life. This bird was the spirit of life, and it took up its abode by Divine agency in Ḥannâ's body. Now when Ḥannâ and Joachim were together, and the seed in the form of a white pearl, which was to form the flesh of the Virgin Mary, was transferred to her body, it united with the spirit of life, and germinated forthwith, and the Mother of our Lord began her material existence. This, in brief, is the remarkable account of the conception of the Virgin Mary by Ḥannâ, which is given by our author, and which the artist has tried, not very successfully, to represent pictorially. (See Plate cii).

A perusal of this History of Ḥannâ proves that at the time when it was written the mother of Mary had been endowed by her adorers with many of the attributes which belonged to her daughter, and that the honour paid to her was, in many respects, little inferior to that paid to the Virgin Mary. Ḥannâ and her husband Joachim are mentioned as being the father and mother of the Virgin Mary before the end of the IVth century, and before the close of the VIIIth century Ḥannâ was revered as a saint in the Eastern Church. In the following centuries legends of many kinds clustered round her memory, and a series of miracles, which were declared to have been wrought in her name, or by means of her relics, appeared in Christian apocryphal literature. But whatever form her history may assume, or whatever variations may occur in it, the principal statements of every writer are based upon traditions which are as old as the early centuries of the Christian Era. The remarkable position which she held in the Ethiopian Church is proved by the fact that after the narrative of her life given in the following pages we have a series of "Salutations" to her name and memory, and to the various members of her body, which have been drawn up in imitation of those addressed to the Virgin Mary. From these we may learn the greatness of the power which she was believed to possess in heaven and upon earth.

The last document of the Lady Meux Collection printed in this volume contains a series of magical prayers which were drawn up and inscribed upon a long, narrow strip of parchment, and which were intended to serve as an amulet to protect the wearer against the attacks of unclean or evil spirits, and sicknesses of every kind. This document, like all others of the class, is very badly written, and is full of strange spellings and mistakes; but the contents are of considerable interest to all students of Oriental magic. The wearer of an amulet of the kind relied for exemption from calamities of every class, both spiritual and material, upon the knowledge of the names of the archangels and other celestial beings; by calling upon or pronouncing such names he or she caused the attacks of devils and fiends to be without effect. With a view of illustrating this class of literature, and the general contents of rolls of magical prayers, three supplementary texts have been added.

The group of Ethiopic texts of the works printed in this volume will be found at the end of the English translations, and they have been printed on one side of the paper for the convenience of the student. I have followed the originals as closely as I could, believing it far better to reproduce the text before me than to make an eclectic edition of the works. The variant readings and the additional texts found in the later manuscript of the Miracles of the Blessed Virgin Mary are given in their proper places, but the former only shew that the greater number of the variations which are found in different copies of the same work really belong to different versions, and that they are not variants in the true sense of the word. The translations have been made tolerably literal, and a Biblical style has been adopted here, as elsewhere, because, as the late Professor William Wright often said, it suits the style and subject matter of the works. In a few places the text has been paraphrased. Interleaved with the translations are the long series of coloured plates, so that the reader may follow the narratives both by word and by picture.

The translations have been printed on one side of the paper only, for only by this means could the group of pictures which sometimes illustrate a miracle be brought near the text to which they relate. The binding of the volume is a careful copy of that of the original manuscripts, and the pattern on the covers has been stamped from a brass block which has been specially cut for the purpose. The printing has been carefully executed by the firm of W. Drugulin of Leipzig, and Dr. Chamizer, their manager, has superintended the work; the coloured plates form yet another example of Mr. Griggs' skill in reproducing with fidelity the illuminations and illustrations with which pious folk in all generations have delighted to ornament their sacred books.

The works printed in the following pages are of singular interest to those who study the history of the Church of Ethiopia and Abyssinia, and to the student of religion generally, and to the philologist; to these and many others they afford new material for investigating the development of Christian religious thought among Eastern nations. By publishing in a manner so thorough and comprehensive the valuable manuscripts which Lady Meux has in her possession, she is rendering a great service to Oriental research, and my most grateful thanks are due to her for permitting me to assist her in her public-spirited work.

LONDON, June 1st, 1900.

E. A. WALLIS BUDGE.

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INTRODUCTION.

I. DESCRIPTION OF THE MANUSCRIPTS.

1. The Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, printed in the following pages is edited from the Lady Meux Manuscripts Nos. 2 and 3. The earlier of the two manuscripts (No. 2), which is called A throughout this volume, is a venerable vellum book which measures about 14 in. by 13 in., and consists of 105 leaves. The number of pictures in the volume is fifty-one. Each page, except one, when not occupied by a picture, contains two columns of writing, but the number of lines to a column varies. The oldest leaves of the book have usually seventeen or eighteen lines to the column, but a few, which seem to have been written by another hand, contain twenty-five. The unnumbered leaf which has been inserted between folios 1 and 2 has three columns to the page, and each complete column contains twenty-seven lines. The title, and the first few lines of each Miracle or composition, and the names of the Virgin Mary and of David the king are written in red. The MS. is bound in stout wooden boards, covered with purple leather stamped with a cross and with borders made of laced work patterns and scrolls, and the insides of the covers are lined with brightly coloured, flowered silk, the work probably of some Persian or Indian loom. It was originally written for a royal personage, for at the beginning and end of every Miracle we find the words, "May her prayer deliver our king", written in the ordinary hand found in the manuscript. But who the royal personage was cannot be said, for everywhere his name has been deleted, and that of "David" written by a later hand in its stead. Now, the Ethiopian Kings' Lists prove that three of the kings of Ethiopia were called David. The first reigned from A. D. 1382 to 1411; the second from A. D.

1508 to 1540; and the third from A. D. 1716 to 1721. Now the last of these cannot have been the king who is referred to in our manuscript, for the archaeological and palaeographical evidence derived from the volume makes it impossible; the first or the second king of the name must therefore be intended. It is generally thought that the Ethiopian scribes did not illustrate their books with coloured pictures before the end of the XIVth or the beginning of the XVth century, and this view is probably correct; admitting that it is, I believe that we shall be right in assigning our manuscript to the latter period, and in regarding it as one of the earliest examples of its class. Both text and pictures seem to have been produced before the first half of the XVIth century, in which period king David II reigned. The pictures which illustrate the Miracles are of neither equal merit nor value, but they are of the greatest importance as specimens of Ethiopian art of the earliest period. They belong to the time when the artist had attained considerable skill in drawing conventional representations of the Virgin Mary, and angels, and the like, but he did not know how to make a finished picture. He had not yet learned how to fill up the background, and he made some of his pictures so large that he left no room for a border. His paintings are mixtures of crude designs, which are filled up in places with painful attention to minute details of colouring in garments having variegated patterns made up of stripes and dots, and of pictorial hints of artistic conceptions which the artist or scribe was unable to carry out. With this manuscript, as with many others, it is impossible to make general deductions, for there is no standard with which the student may compare it. In some particulars the pictures resemble those found in Ethiopic MSS. of the XVIIth century, while in others they resemble those of a later date; but an examination of many illustrated Ethiopian manuscripts convinces me that the present example belongs to the period when the custom of illustrating books was not firmly established in Ethiopia, i. e., some time between A. D. 1400 and A. D. 1500. The artist seems to have been influenced by the pictures or illuminated manuscripts which were the work of Spanish or Italian artists, most probably of the former, for the faces of our Lord and the Virgin Mary are distinctly those of Spanish men and women. On the other hand, for many pictures he appears to have had no copies from which to borrow subjects, but to have drawn upon his own imagination for many of the scenes which he intended to illustrate the text before him. This

portion of the work is of peculiar interest, for it reproduces for us the dress of the people among whom the artist lived, and the furniture of their houses, such as water pots, drinking vessels, *ankarîbs* or bedsteads, trays from which guests ate their meals, etc. The devils with black, animal bodies, and human faces with protruding red tongues are, of course, the product of the native imagination, and represent pictorially ideas connected with demonology which had been current in the Eastern Sûdân and Ethiopia for centuries.

The manuscript was, in all probability, originally bound in plain, hard wooden boards, and the purple leather binding in which it now appears belongs to a period much later than that in which the oldest part of the volume was written. From the worn and greasy state of the bottom right hand corners of the leaves it is clear that it was much used in ancient days during services which were held either in a monastery or in a church, and the grease stains indicate that it was read in the night time. The following are the contents in the order in which they occur in the manuscript:—

- 1 Discourse between Christ and the Virgin Mary concerning her five great sorrows. Fol. 1*b*.
- 2 The address of the Reader of the Miracles of the Blessed Virgin Mary to the congregation of monks or laity. (Written on a small parchment leaf which was inserted between foll. 1 and 2.)
- 3 Picture of the Virgin and Child. Fol. 2*b*.
- 4 The story of Bishop Dexius and the Virgin Mary. Fol. 3*a*. With two pictures on Foll. 5*b* and 6*a*.
- 5 The story of the Virgin Mary and the Artificer. Fol. 6*b*. With a picture on Fol. 7*b*.
- 6 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 8*a*. With a picture on Fol. 9*a*.
- 7 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 9*b*. With a picture on Fol. 10*b*.
- 8 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 11*a*. With a picture on Fol. 12*a*.
- 9 The story of the Virgin Mary and the monk Isaac. Fol. 13*a*. With a picture on Fol. 14*b*.

- 10 The story of the Virgin Mary and the child Mary. Fol. 15*a*. With a picture on Fol. 16*b*.
- 11 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 17*a*. With a picture on Fol. 18*b*.
- 12 The story of the Virgin Mary and the sick man who was taken to Jerusalem. Fol. 19*a*. With two pictures on Foll. 19*b* and 20*a*.
- 13 The story of the Virgin Mary and the Roman nobleman Zacharias. Fol. 20*b*. With two pictures on Fol. 22*a* and *b*.
- 14 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 23*a*. With a picture on Fol. 24*a*.
- 15 The story of the Virgin Mary and the three shipwrecked Arabs. Fol. 24*b*. With a picture on Fol. 26*a*.
- 16 The story of the Virgin Mary and the removal of the Monastery of 'Aḳônâ. Fol. 26*b*. With two pictures on Fol. 27*a* and *b*.
- 17 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.
- 18 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.
- 19 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 32*a*. With two pictures on Fol. 33*b* and Fol. 34*a*.
- 20 The story of the Virgin Mary and the three poor sisters. Fol. 35*a*. With a picture on Fol. 36*b*.
- 21 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With a picture on Fol. 38*a*.
- 22 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.
- 23 The story of the Virgin Mary and the old man Kaṭîr. Fol. 40*a*. With a picture on Fol. 41*b*.
- 24 The story of the Virgin Mary and the two brothers who were dyers. Fol. 42*a*. With two pictures on Fol. 43*b* and 44*a*.
- 25 The story of the Virgin Mary and the lame man. Fol. 44*b*. With a picture on Fol. 46*a*.

- 26 The story of the Virgin Mary and Mercurius the bishop who was a leper. Fol. 46*b*. With a picture on Fol. 47*b*.
- 27 The story of the Virgin Mary and the woman with a broken foot. Fol. 48*a*. With two pictures on Fol. 49*a* and *b*.
- 28 The story of the Virgin Mary and the Abbess of Mount Carmel. Fol. 50*a*. With two pictures on Fol. 52*b* and Fol. 53*a*.
- 29 The story of the Virgin Mary and the man Bârôk. Fol. 53*b*. With two pictures on Fol. 54*b* and Fol. 55*a*.
- 30 The story of the Virgin Mary and Anastasius the Roman. Fol. 56*a*. With a picture on Fol. 57*b*.
- 31 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 58*a*. With a picture on Fol. 63*a*.
- 32 The story of the Virgin Mary and the cannibal of the city of Kemer. Fol. 63*b*. With two pictures on Fol. 65*a* and *b*.
- 33 The story of the Virgin Mary and the widow's son who became a thief. Fol. 66*a*.
- 34 The story of the Virgin Mary and the son of Euphemia who became a thief. Fol. 67*a*. With two pictures on Fol. 69*b* and 70*a*.
- 35 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 70*b*. With two pictures on Fol. 72*a* and *b*.
- 36 The story of the Virgin Mary and the thirsty dog. Fol. 73*a*. With a picture on Fol. 74*a*.
- 37 The story of how the Virgin Mary received the Covenant of Mercy from her Son Jesus Christ. With four plates on Foll. 78*a* and *b*, 79*a* and 80*a*.
- 38 The story of the Virgin Mary and the Khalîfa of Athribis. Fol. 81*a*.
- 39 The story of how the Virgin Mary appeared unto the Archbishop Theophilus, and the narrative of her wanderings in Egypt which she related unto him. Fol. 90*b*.
- 40 Salutations to the name, and virtues, and members of the body of the Blessed Virgin Mary. Fol. 101*b*.

On Fol. 105*b* is the following text which, through stains on the leaf, is almost illegible in places:—

የልባቢ፡ ልጃጃ፡ ሲታረቁ፡ በመሪ፡ ምድር፡ ምስግክ፡ መክሊት፡ አድኻ፡ ከርኩባያ፡ ነጩ፡ አብሮኮሮስ፡ ስድስ
ተኛ፡ አፃ፡ ላአብሮኮሮስ፡ ስለዘመተ፡ ስላገለገለ፡ ሰጥተ(፡)ነዋል፡ እንግዲህ፡ ግንዘመቻም፡ ከስድስት፡ ፈረቃም፡

ከስድስት ፡ አስታራቶቹ ፡ የሹማግሌ ፡ ዳኛው ፡ በገረጽ፡፫ ፡ የሐንስ ፡ በገረጽ፡፭ ፡ የላይ ፡ አቤቶ ፡ ገብረ ፡ ሕይወት ፡ ተክለ ፡ ሃይማኖት ፡ የጉራንዲኑ ፡ ከፊርስ ፡ አክሉ ፡ ዳኛ ፡ ሊቀ ፡ ማእምራን ፡ ንጥይ ፡ ይኅን ፡ ያፈረሰ ፡ ሁለት ፡ ወቅት ፡ ድንጅ ፡ ዘፈሐቀ ፡ በሥልጣን ፡ ጴጥሮስ ፡ ወጳውሉስ ፡ ውጉዝ ፡ ለይኩን ።

2. The later of the two manuscripts (No. 3) containing the Ethiopic text of the Miracles of our Lady, the Blessed Virgin Mary, which is called B throughout this volume, is a vellum book which measures 12 $\frac{3}{4}$ in., by 11 $\frac{1}{4}$ in., and consists of 79 leaves. The number of the pictures which illustrate the text is forty-eight. Each page of the work, when not occupied by a picture, contains two columns of writing, and twenty-two lines form a complete column. The text is written in a fine, regular hand of the XVIIIth century. The title, and the first line or two of each Miracle or composition, and the name of the Virgin Mary and of the man who had the book written, are in red. The MS. is bound in stout, wooden boards, covered with brown leather stamped with a cross and with borders made of laced work patterns and scrolls; the insides of the covers are lined with brightly coloured, flowered silk. It was originally written for a man called Hayla Maryâm, ሃይለ ፡ ማርያም ፡ whose name occurs at the beginning and end of all the compositions and Miracles written in the book except the last five, where for some reason Herakles ኤራቅሊስ ። is found. The probable explanation is that the last part of the manuscript was written at the expense of Herakles; but the names of the scribe and artist are not mentioned. The text throughout is the work of one scribe. The following are the contents in the order in which they should occur in the manuscript, but several of the leaves have been misplaced in the process of binding.

- 1 Introductory discourse to be read before the Miracles of the blessed Virgin Mary, followed by the rules which are to be observed in the reading of the same. Fol. 2*a*.
- 2 Further introductory discourse in which mention is made of Takla Haymânôt, and his Queen Abâla Dengel, ንጉሥን ፡ ተክለ ፡ ሃይማኖት ፡ . . . ንግሥትን ፡ አባለ ፡ ድንግል ። who reigned from A.D. 1769 to A.D. 1777. Fol. 5*b*.
- 3 Address to the congregation. Fol. 6*b*.
- 4 Salutation to the Virgin Mary. Fol. 6*b*.

- 5 Prayer to the Virgin Mary and curses on the Jews. Fol. 7*a*.
- 6 Adoration to the Virgin Mary. Fol. 7*b*.
- 7 The story of the Virgin Mary and the poor monk. Fol. 11*b*.
- 8 The story of Bishop Dexius and the Virgin Mary. Fol. 9*a*. With a picture on Fol. 12*a*.
- 9 The story of the Virgin Mary and the Artificer. Fol. 12*b*. With a picture on Fol. 13*a*.
- 10 The story of the Virgin Mary and the Jew of Akhmîm. Fol. 13*b*. With a picture on Fol. 14*b*.
- 11 The story of the Virgin Mary and the scribe Damianus of the city of Philippi. Fol. 15*a*. With two pictures on Fol. 15*b* and Fol. 16*a*.
- 12 The story of the Virgin Mary and Bishop Abbâs of Rome. Fol. 16*b*. With two pictures on Fol. 17*a* and *b*.
- 13 The story of the Virgin Mary and the monk Isaac. Fol. 18*a*. With a picture on Fol. 19*a*.
- 14 The story of the Virgin Mary and the child Mary. Fol. 19*b*. With a picture on Fol. 20*b*.
- 15 The story of the Virgin Mary and the French painter whose scaffold was overturned by a devil. Fol. 21*a*. With a picture on Fol. 22*a*.
- 16 The story of the Virgin Mary and the sick man who was taken to Jerusalem, and baptized in the Jordan. Fol. 22*b*. With a picture on Fol. 23*a*.
- 17 Picture in four divisions, only one of which was completed by the artist. Fol. 23*b*.
- 18 The story of the Virgin Mary and Zacharias, the Roman nobleman. Fol. 24*a* and *b*, and Fol. 49*a*. With a picture on Fol. 49*b*.
- 19 The story of the Virgin Mary and the women Juliana and Barbara. Fol. 50*a*. With two pictures on Fol. 50*b* and Fol. 51*a*.
- 20 The story of the Virgin Mary and the shipwrecked Arabs. Fol. 51*b*. With two pictures on Fol. 52*b* and Fol. 53*a*.
- 21 The story of the Virgin Mary and the removal of the Monastery of Akônâ. Fol. 54*a*. With two pictures on Fol. 54*b* and Fol. 55*a*.
- 22 The story of the Virgin Mary and the Egyptian priest John Bakansî. Fol. 55*b*. With a picture on Fol. 56*b*.

- 23 The story of the Virgin Mary and the Greek merchant who was shot in the eye by an arrow. Fol. 57*a*. With two pictures on Fol. 57*b* and Fol. 33*a*.
- 24 The story of the Virgin Mary and the blind girl of Dalgâ. Fol. 33*b*. With two pictures on Fol. 24*b* and Fol. 25*a*.
- 25 The story of the Virgin Mary and the three poor sisters. Fol. 35*b*. With a picture on Fol. 36*b*.
- 26 The story of the Virgin Mary and the two scribes who fell into sin. Fol. 37*a*. With two pictures on Fol. 37*b* and Fol. 38*a*.
- 27 The story of the Virgin Mary and the poor prisoner. Fol. 38*b*. With a picture on Fol. 39*a*.
- 28 The story of the Virgin Mary and the old man Kaṭîr. Fol. 39*b*. With two pictures on Fol. 40*a* and *b*.
- 29 The story of the Virgin Mary and the two brothers who were dyers. Fol. 41*a*. With two pictures on Fol. 42*a* and *b*.
- 30 The story of the Virgin Mary and the lame man. Fol. 43*a*. With a picture on Fol. 44*a*.
- 31 The story of the Virgin Mary and Bishop Mercurius who was a leper. Fol. 44*b*. With two pictures on Fol. 45*a* and *b*.
- 32 The story of the Virgin Mary and the woman with a broken foot. Fol. 46*a*. With a picture on Fol. 47*a*.
- 33 The story of the Virgin Mary and the Abbess of Mount Carmel. Foll. 47*b*, 48*a* and *b*, and 25*a*. With two pictures on Fol. 25*b* and Fol. 26*a*.
- 34 The story of the Virgin Mary and the man Bârôs. Fol. 26*b*. With a picture on Fol. 27*a*.
- 35 The story of the Virgin Mary and Anastasius the Roman. Fol. 27*b*. With a picture on Fol. 28*a*.
- 36 The story of the Virgin Mary and the monk of the Monastery of Abbâ Samuel. Fol. 28*a*. With two pictures on Fol. 29*a* and *b*.
- 37 The story of the Virgin Mary and the cannibal of the city of Kemer. Fol. 30*a*. With two pictures on Fol. 31*a* and *b*.
- 38 The story of the Virgin Mary and the thief. Fol. 32*a*. With a picture on Fol. 32*b*.

- 39 The story of the Virgin Mary and the woman who brought forth a child in the sea. Fol. 58*a*. With a picture on Fol. 58*b*.
- 40 The story of the Virgin Mary and the thirsty dog. Fol. 59*a*. With two pictures on Fol. 59*b* and Fol. 60*a*.
- 41 The story of the Virgin Mary and the Khalifa of Athribis. Fol. 60*b*.
- 42 The story of the Virgin Mary and the Syrian potter. Fol. 69*b*.
- 43 The story of the Virgin Mary and the man who was washing his clothes. Fol. 71*b*.
- 44 The story of the Virgin Mary and the drunken monk. Fol. 72*a*.
- 45 The story of the Virgin Mary and Nicodemus the horseman. Fol. 73*a*.
- 46 The story of the Virgin Mary and the Greek Magistrate in Jerusalem. Fol. 73*b*.
- 47 The story of the Virgin Mary and Bishop Philotheus who wore sackcloth next his skin. Fol. 74*b*.
- 48 The story of the Miracle which the Virgin Mary and her Son wrought on the eighth day of Sanê. Fol. 75*a*.
- 49 The story of the Virgin Mary and John Kamâ. Fol. 75*b*.
- 50 The Life of the Virgin Mary after the death of our Lord. Fol. 76*b*.

3. The Life of Ḥannâ, the mother of the Blessed Virgin Mary, is edited from a small octavo volume (Lady Meux manuscript No. 4) which was probably written in the XVIIIth century. It measures 7¼ in. by 5¼ in., and contains 81 leaves. The quires, which are signed with letters on the top left hand corners, are eight in number, and each contains ten leaves. Each page of text contains two columns, and usually the number of lines to a column is 16. The first few lines of each section are written in red, as well as the names of our Lord, and those of Ḥannâ, Mary, and Joachim; and the manuscript is bound in stout, wooden boards, which seem to belong to the period in which it was written. Ornamental head pieces consisting of designs in plaited work, painted in red and yellow, will be found on foll. 11*a*, 12*a*, 72*b* and 76*b*. The scribe's name was Gabra Krestôs ܓܒܪܐ ܕܟܪܝܫܬܐ (see fol. 53*b*, col. 2), and he seems to have written for Gabra Maryâm ܓܒܪܐ ܕܡܪܝܡ (see fol. 53*a*, col. 2), who prays that in return his name may be inscribed by God upon a pillar of gold in letters of bright and shining light. The name of the artist

who painted the pictures was ʿĀbta Gabrāʾēl ሐብተ፡ገብረኤል፡ (see fol. 10*b*, line 14). Here and there is a prayer on behalf of Tasfā Mikāʾēl ተስፋ፡ሚካኤል፡ (see fol. 50*a*, col. 2, and fol. 54*b*, col. 1), but it is not clear why this man's name appears. From the note on fol. 10*a* we learn that the manuscript was written in the famous Dabra Libânôs in the country of Shoa. The contents are as follows:—

- I. A series of pictures of saints, etc., painted in yellow and red upon a black ground, or in black and red upon a yellow ground, or traced in outline (Foll. 1—9).
 - 1 Saint George on horseback. In his right hand he grasps a spear, the handle of which terminates in a cross, and in the left a long lance. In black outline.
 - 2 Saint George on horseback, piercing through the neck a scaly dragon with a forked tongue. In black outline. Written in black near his head are the words አቅዱስ፡ጊዮርጊስ፡አውጽኦኒ፡አምከራ፡ሥጋ፡ወንፍስ፡ለፍቅርስ፡በሰውረዉ። "O Saint George, put away from the temptation of the flesh and the spirit me thy beloved one, Bîsawurawu."
 - 3 ʿĀnnâ and Joachim standing in prayer. In red and yellow on a black ground. Above the picture are the words ሐና፡ወኢያቄም፡ዘከመ፡ጸለዩ፡በኃጢ (sic)፡
 - 4 ʿĀnnâ and Joachim begetting the Virgin Mary. In red and yellow on a black ground. Below the picture are the words ሐና፡ወኢያቄም፡ዘከመ፡ወለድዋ፡ለማርያም፡በጸሎት፡
 - 5 Saint George on horseback spearing the dragon. Red and white on a yellow ground.
 - 6 ʿĀnnâ with the Virgin Mary seated in her lap; on her right hand is the archangel Michael, and on the left the archangel Gabriel, each holding a drawn sword. Above are the words [ሐና፡]ምስለ፡ፍቅር፡ወልዳ፡["ʿĀnnâ] with her beloved child". At her feet the man who had the book written, Gabrâ Maryâm, lies prostrate, he holds a rosary in his left hand. The scene is described by the words ዘተማኅፀነ፡አባ፡ገብረ፡ማርያም፡ Black and red on a yellow ground.
 - 7 The Crucifixion. On the right arm of the Cross are the words ኢየሱስ፡ናዝራዊ፡ንጉሠ፡አይሁድ፡ The Virgin Mary stands weeping on one side of the Cross, and Saint John on the other. Red and black on a yellow ground. Above the picture are the words ስኢለ፡ስቅለት፡ብካዩ፡ዮሐንስ፡ብካዩ፡ማርያም፡
 - 8 Saints Takla Haymânôt and Gabra Manfas Kēdûs. አቡነ፡ተክለ፡ሃይማኖት፡አቡነ፡ገብረ፡መንፈስ፡ቅዱስ። Red and black on a yellow ground.

- 9 Saints Stephen and Abkarazûn. አቡነ፡ኤስቴፋኖስ፡አቡነ፡አበከረዙን። Red and black on a yellow ground.
- 10 Saints Mazgaba Salâshâ and Samuel. አቡነ፡መዝገበ፡ሰላሣ፡አቡነ፡ሰሙኤል፡፱ ዘ ጉድጉዴ። Red and black on a yellow ground.
- 11 Saints Ezra and 'Amda Salâshê. አቡነ፡እገፈ፡አቡነ፡አምደ፡ስላሤ፡ዘጉንጉዴ። Red and black on a yellow ground.
- 12 Saint Theodore the Eastern on horseback spearing a winged, human-headed monster who is attempting to defend himself with a shield and is called ሰበድአት፡ "viper". Red and black on a yellow ground.
- II. 1 Introduction. Fol. 11*a*.
- 2 The History of Ḥannâ, the mother of the Blessed Virgin Mary. [Section to be read on the second day of the week]. Fol. 12*a*.
- 3 Section to be read on the third day of the week (ዘሠሉስ፡) Fol. 26*a*.
- 4 Section to be read on the fourth day of the week (ዘጊቡዕ፡) Fol. 35*a*.
- 5 Section to be read on the fifth day of the week (ዘሐሙስ፡) Fol. 45*a*.
- 6 Section to be read on the sixth day of the week (ዘቀዳማት፡) Fol. 60*b*.
- 7 Section to be read on the first day of the week (ዘአሁድ፡) Fol. 65*b*.
- III. A Miracle wrought by the Blessed Ḥannâ. Fol. 69*a*.
- IV. Salutations to the Blessed Ḥannâ. Fol. 72*b*.
- V. Miracles of Ḥannâ and Joachim. Fol. 76*b*.
- VI. A Miracle which was wrought by Jesus Christ. Fol. 79.

On fol. 10*a* is the following:— ዘተጽሕፈት፡በምድረ፡ሻዋ፡በድብረ፡ሊባኖስ፡በምድረ፡አቡነ፡ተክለ፡ሃይማኖት፡አልቦ፡ዘዩዓቢ፡እምክብራ፡ለድብረ፡ሊባኖስ፡ዘእንበለ፡ኢየሩሳሌም፡መቃብረ፡መድኅን። አባ፡ወልደ፡ገሪማ፡አባ፡ኢናኒቆስ፡እንደ፡አላቸሁ፡አባ፡ገብረ፡ማርያም፡ወተስፋ፡ሚክኤል። ራስ፡ወልደ፡ሥላሴ፡ለአክሱም፡አድርሱ፡ታቦት፡ጠባቂ፡ይድገማት፡ይህቸን፡መጽሐፍ፡ላመጣ፡ራስ፡ወልደ፡ሥላሴ፡ወቄት፡ይስጡ፡ስለ፡ጽላት፡ሙሴ።

On fol. 10*b* is the following:—

ም፡ሳይሆን፡እግዚአብሔር፡ይፍታችሁ፡
ከመ፡ትርከቡ፡እሜተ፡በወለታ፡ፍቃዳችሁ፡
 ሰላም፡ለኪ፡እመ፡ማርያም፡ሐና፡ዘወለ
 ድኪ፡ከፈ፡ብርሃና፡ሰአሪተ፡መርገ
 ም፡ሰዕሪተ፡ሙስና። ሰላም፡ለኪ።።

ሰላም : ለክ : ኢያቄም : አረጋቂ : ወላደ :
 ማርያም : ወለተ : ዳዊት : ስንቃቂ : ሰላ :

 ዝመድሐፍ : ዝኢያቄም : ወሐና : ጥብጸ
 ሕ : ግብ : ገበዘ : አክስም : ርእሰ : ነሉ : ታ
 ቦታት : ነሉ : የሐልፍ : ዝኢተሐልፍ :
 ዘአጽሐፍ : አባ : ገብረ : ማርያም : ዘወ
 ለድዎ : ዲያቆን : አምደ : ጽዮን : የመም
 ሕር : ተጠምቀ : መድኅን : ዘደንገለት : ልጅ : ዘጸሐ
 ፋ : ገብረ : ክርስቶስ : ዘሰአላ : ሐብተ :
 ገብርኤል : ዘአስላ : ወዘአጽሐፍ : ገብር : ማር
 ያም : ወዘዓራ : አባ : ወልደ : ሥላሴ : ጥ
 ቡዕ : መናኒ : መዘምራን : አክስም :
 ማኅሌት : ኢትግኑሉ : ሰዓመታ :

4. Lady Meux Manuscript No. 5 is an amulet which consists of three narrow strips of parchment measuring together 6 ft. 4 $\frac{1}{2}$ in. by 3 $\frac{1}{4}$ in. It is inscribed with a series of magical prayers on behalf of 'Ahēta Mikâēl, and is ornamented at the top with a figure of the archangel Michael, and at the bottom with a rectangular design having eyes. The text is badly written, and is very difficult in places, to make out, and at the edges several letters have been rubbed away; the document was probably written about the middle of the XVIIIth century. The contents of this manuscript are of considerable interest, and are of a very comprehensive character from the point of view of magic; but the text is so corrupt that it is not easy to understand the writer's meaning in many places. The prayers are nine in number. In the first are enumerated the angels whose names will guard the man or woman who repeats them from the missile or weapon of any enemy, and from the attacks of the devils who bring internal diseases of every kind upon human beings. These names were also to be pronounced whenever a man or woman went into or near an old or unclean house, for in such places devils and fiends were supposed to dwell. One of the most powerful devils was Bôryâ, or Bâryâ, who seems to have been chief of a legion of devils, and to have had the power to smite a man with pleurisy, pneumonia, fever, colic, cholera, rheumatism, and the like. In the second prayer we have the story of a woman fiend whom our Lord and His disciples met as they were journeying through the country

of Tiberias. She is said to have had the power to destroy travellers by land and sea, and to kill children; lightnings went forth from her eyes, and flame from her mouth, and her feet were like a wheel of fire. By our Lord's command she was burnt in the fire, and her ashes were scattered to the four winds of heaven. She was supposed to live in desert places and in unclean houses, and to have the power to smite people with inflammation of the stomach and bowels when visiting the latter. The third prayer is directed against bronchitis, pleurisy, the evil eye of an enemy, and the evil eye of Bâryâ, and contains a petition for merciful consideration at the Judgment. The fourth prayer consists of words which are supposed to have been written by Jeremiah the Prophet when he was bound hand and foot and cast into the pit. By the gift of prophecy he was enabled to declare the power of the "five-nailed Cross" of Christ, and to proclaim his own resurrection which should take place through it. This prayer is of rare occurrence. The fifth prayer is directed against the pains caused by wounds; it is not clear whether the Walda Karrâškî mentioned in it was a husband, father, son, or brother of 'Ahëta Mikâêl. The sixth prayer is directed against Bâryâ, Masrayâ, and Dalwâgî, and the legions of devils under their rule, and is intended "to put them under a ban, and to fetter them, and to break their power"; the names by which this was to be effected are Solomon, Shradrach, Meshach, Abednego, etc. The seventh prayer is directed against the diseases caused by cold and chill, cholera, fistula, rheumatism, epilepsy, worms, and infectious skin diseases. It is ordered to be written down and worn by the woman who is bearing children, to whom and to whose children it shall be of "great advantage" when they are being suckled by her. Following the prayer comes the curious story of Socinius, who married a wife and begot a male child; soon after the birth of the child a female devil called Ursula came and killed him and went away. On this Socinius took his spear, and mounted his horse, and rode off to seek and to slay her. On the way he found an old woman sitting under a tree, and she told him that Ursula was to be found in a certain garden; and when he entered this garden he found her seated in the company of devils. Socinius rode at her and drove his spear into her right side, and killed her, but before she died she swore by the Archangels of God, and by the three Holy Children that she would never contend against the name of Socinius, that she would never enter into any church where his name was being commemorated, nor approach any house,

or place, where the prayer was to be found. Hence the woman who wore an amulet inscribed with the name of Socinius was protected against the attacks of Ursula, the slayer of children, and against the sicknesses and diseases which her companion devils might attempt to bring upon her. The eighth prayer is directed against the fiends Zâr and Şalâwâgî, and contained a number of names the recital of which would enable the wearer of the amulet to fetter and break their power. The ninth prayer is directed against miscarriage, and contains an entreaty that God will stablish the blood of 'Ahêta Mîkâêl and give her progeny; the names invoked by her are those of the powers which control the hail and the winds. Finally she beseeches God, "to Whom nothing is impossible", not to slay the child in her body, and to destroy utterly the names of Bôryâ and of the devils and fiends who smite men with diseases.

With the view of illustrating the contents of Ethiopian amulets I have appended the texts and translations of three good examples of the principal varieties; the translations will be found at the end of the Introduction, and the texts at the end of the volume.

II. THE CONTENTS OF THE MANUSCRIPTS.

THE MIRACLES OF THE BLESSED VIRGIN MARY.

The Miracles of the Virgin Mary preserved in Ethiopic are, for the most part, translations of Arabic versions which were made from originals written either in Coptic or in one of the languages of Southern Europe, such originals forming parts of one or more of the great Collections of Legends of the Virgin which were current in Europe during the XIth and XIIth centuries of our era. The Ethiopic translations were made, I believe, in the XIVth or XVth century, and in spite of their passage through Arabic into Ethiopic, the narratives of the miracles exhibit Western influence and treatment to a remarkable degree.

The original home of the Miracles of the Virgin was Jerusalem and its immediate neighbourhood, and there is good reason to believe that a large number of them were in circulation in Syria and Egypt long before the end of the IVth

century, and as about a century later (A.D. 494) Bishop Gelasius and the Council condemned at Rome the "Transitus, i. e., Assumptio sanctae Mariae", we may assume that compositions which recorded miracles wrought by her were included among the miscellaneous apocryphal works which were condemned at the same time. But no condemnation, even by the highest ecclesiastical authorities, could stop the spread of literature dealing with the miraculous, and the Christians who were both pious and superstitious caused copies of the Miracles of the Virgin to be multiplied everywhere. It is doubtful if the clergy would declare such works to be harmful to the soul, for the writer and reader of them understood each other, and both felt that the real purpose of books of miracles was to amuse as well as to edify. Between the Vth and the XIth centuries works which dealt with the life and miracles of the Virgin became exceedingly popular, and before the end of the XIth century it had become the fashion in Europe to form "Collections" or "Cycles" of miracles, which were issued, as it were, under authority, and were copied in monasteries and other places as authentic and standard works. Wherever a church was built in honour of the Virgin Mary the pious hastened to provide the clergy with a copy of the Book of her Miracles, and each church thus became a new centre for the propagation of stories of her power, and of the love and mercy which she was ever ready to shew to men, women, and children. During the XIIth, XIIIth and XIVth centuries further "Collections" of miracles were formed, and when the printing press superseded the scribes devout men reproduced by its means numberless copies of the narratives of the miraculous, which had been collected by the pious of by-gone generations. In the course of collecting and editing many of the miracles assumed new forms, and many additions were made to the original stories; parallels were collected and, together with variant narratives, were incorporated into the great mass of legends of the Virgin which sprang up in the East. As time went on, manuscript copies of such "Collections" were carried into the East and were translated into Arabic, and, probably by way of Egypt, they entered Ethiopia, where they were received joyfully. In a very short time Ethiopic translations or versions were made, and native scribes and artists devoted their time and energies to the production of manuscripts which were similar to those that are reproduced in this volume. The earliest works of this kind would probably contain only "foreign" miracles, but in

process of time "native" miracles would be added to them. In the Lady Meux Manuscripts Nos. 2 and 3 we have numerous examples of both classes of miracles, and it is not difficult to find the sources of most of those which may be described as "foreign". Among those for which equivalents in European languages have been identified may be mentioned the following:—

I. THE VIRGIN MARY AND BISHOP DEXIUS (see page 20). According to the Ethiopic text the Virgin Mary received from the bishop a copy of a collection of her miracles which he had made, and she was so pleased with him that she gave him an episcopal throne and a garment which she had obtained from heaven, and at the same time she told him that none of his successors should occupy the former or wear the latter. After his death a presumptuous successor took his seat upon the throne, and arrayed himself in the apparel, in spite of the warnings of the clergy; but he was suddenly smitten by the angel Râguêl, and he fell from the throne and died immediately. In this story we at once recognize the miracle which the Virgin Mary wrought for Hildefonsus of Toledo, to whom she gave an alb; his successor Siagrius tried to put it on, but died in the act of doing so (see H. L. D. WARD, *Catalogue of Romances*, vol. ii, p. 604). The story of the gift of the alb is told in the life of Hildefonsus by Cixila, Bishop of Toledo, in the following words:— Et elevatis oculis suis suspexit in circuitu ejus, et vidit omnem absidem ecclesiae repletam Virginum turmis de canticis David admodulata suavitate aliquid decantantes. Aspiciensque in eam (ut ipse sibi bene conciiis et bene charissimis referebat) sic eum allocuta est voce: "Propera in occursum, serve "Dei charissime, accipe munusculum de manu mea, quod de thesauro Filii mei tibi "attuli; sic enim tibi opus est, ut benedictione tegminis quae tibi delata est, in meo "tantum die utaris; et quia oculis fidei fixis in meo semper servitio permansisti, "et in laudem meam diffusa in labiis tuis gratia tam dulciter in cordibus fidelium "depinxisti, et vestimentis gloriae jam in hac vita orneris, et in futuro in promp- "tuariis meis cum aliis servis Filii mei laeteris" (MIGNE, *Patrologiae*, Tom. xcvi. col. 48). The same story occurs in connexion with St. Bonet, Bishop of Clermont, in Auvergne, A.D. 689—699. To him also the Virgin gave a garment, and when he proclaimed what had been done for him, another ecclesiastic went to the Church of St. Michael, hoping that the same favour would be shewn to him, and began to put on St. Bonet's apparel; as he was doing this he was struck dead.

See G. F. WARNER, *Miracles de Nostre Dame collected by Jean Mielot*, London, 1885, p. 19.

II. THE VIRGIN MARY AND THE SCRIBE WHO WROTE HER NAME IN GOLD (see page 28). In the Ethiopic text the name of the scribe is given as Damianus, and he is said to have written the Virgin's name in gold, and silver, and ሩገወርድ *nasward*, which word I have rendered by "rose-coloured paint", believing the word to be connected with the Arabic رُوس "rose". In return for this devotion to her the Virgin takes him to heaven. Of this story we have two versions in Latin, and one in French; see A. LECOY DE LA MARCHE, *Anecdotes Historiques, Légendes, et Apologues, tirés du Recueil inédit d'Étienne de Bourbon*, p. 119; and MUSSAFIA, *Marienlegenden*, Heft V. pp. 36, 37. In all three the monk is nameless, and besides writing Mary's name in colours he is said to have kissed it wherever he found it; when he falls sick the Virgin visits him, and at his death takes his soul to heaven. The following will be useful for purposes of comparison.

Étienne de Bourbon.

De monacho qui nomen beate Virginis consueverat vel consuetus erat scribere tribus coloribus, auro, minio, croco, quando in libris occurrebat, conscribebat, et ejus horas devote dicere solitus erat, et nomen ejus osculabatur inventum inscriptum devote. Cum autem sacramenta omnia recepisset et graviter laboraret, cuidam fratri, longe a domo infirmorum jacenti invigilanti, visum est quod Beata Virgo de celo descenderet at dictum infirmum, et juxta lectum ejus diceret ei: "Ne timeas, fili; te enim oportet gaudere cum celicolis, quia fuit tibi cure nomen meum honorare; nominis signacionem accipiens, in libro vite ascriptus, in celo mecum vive. Surge ergo hinc et sequere me." Et in celo con-

Mussafia's text.

Tranquillitatis amator monachus quidam mente et corpore castus, ut creditur, gloriosissime virgini intimo cordis affectu deserviebat et horas illius specialiter et devotius stando cantabat. Hic itaque artibus utilioribus deditus sacras scripturas scribere consueverat, in quibus sacratissime virginis nomen triplici colore pingebat. Quod scriptum auro, aduro, croceo vel tyro, et absque colore nigro, suppliciter adorabat et sepe deosculans corde semper et ore et opere illud gerebat. Tandem juvenis pius et quietus infirmatus est et crescente dolore a fratrum consortio remotus est. Quid moror? Pater monasterii mox advocatur et, si quid erat sinistrum, eger humiliter confitetur. Tunc

scendens, sibi familiarem secum duxit. Frater autem, currens ad domum infirmorum, invenit fratrem de quo viderat morientem, et retulit qui viderat super eum laudantibus Deum.

unus ex fratribus, in dormitorio longe a domibus infirmorum semivigil jacens, mestorum consolatricem e celo venientem prospexit. Que juxta lectum egroti stans hylari vultu talia dicere cepit: "O bone fili, ne paveas! Te enim cum celicolis gaudere oportet. Et quoniam tibi non fuit honerosum meum nomen purpureum scribere, nominis sanctum omen accipies et in libro viventium scriptus super celos mecum amodo vives. Surge igitur, dilectissime, et sequere me! Ero enim perenniter tecum ad solamen, que olim tecum eram, dum scribebas et honorabas meum celebre nomen." Tunc imperatrix celorum Maria a terris discessit et sibi famulantem secum deduxit.

The description in the French version of the manner in which the scribe painted Mary's name and kissed it is as follows:—

Acostume avoit a lire
sainte esriture et escrire;
le nun nostre Dame peignoit
de trois colors et escrioit,
et d'or et d'azur et de blans;
de vermeillon et de safran
le nun nostre Dame peignit,
ja noire color n'i meist,
quant ere escriz, si l'auroit,
apres mout sovent lo baisoit;
en cuer, en boche et en ovre
le nun nostre Dame porte. (ll. 9—20).

III. THE VIRGIN MARY AND BISHOP ABBAS (see page 29). According to the Ethiopic text the name of the ecclesiastic who cut his hand off because of the

carnal desire which was stirred up in him through the kiss of a woman upon it, was Abbas, and he is called "Bishop of Rome" therein. But from Add. 33,956 (see WARD, *Catalogue of Romances*, vol. II. p. 674), he was called Caesarius, and he is said to have become Pope. In the *Legenda Aurea*, (ed. T. GRAESSE, Dresden and Leipzig, 1846, p. 367) the story is told of Pope Leo I., who died A.D. 461, in the following words:— Leo papa, ut in miraculis beatae virginis legitur, dum in ecclesia sanctae Mariae majoris missam celebraret, et dum fideles per ordinem communicaret et quaedam matrona manum ejus osculata fuisset, ex hoc in eum vehemens carnis tentatio insurrexit, at vir Dei in semet ipsum saevissimus ultor insurgit et eadem die manum se scandalizantem occulte penitus amputavit et a se rejecit. Interea murmur oriebatur in populo, cur summus pontifex divina more solito non celebraret. Tunc Leo ad beatam virginem se convertit et ejus providentiae totaliter se commisit. Tunc illa continuo sibi adstitit et manum illi suis sanctissimis manibus restituit et conformavit jubens, ut procederet et filio suo sacrificium immolaret. Leo igitur omni populo, quid sibi contigerit, praedicavit et manum restitutam omnibus evidenter ostendit. Probably as a result of what had happened, we read that Leo Chalcedonense concilium celebravit, solas virgines ibidem velari instituit. See also MUSSAFIA, *Studien zu den mittelalterlichen Marienlegenden*, Heft I. p. 75; and Heft II. pp. 4 and 88.

IV. THE VIRGIN MARY AND ISAAC THE MONK (see page 31). The Ethiopic text relates that the Virgin promised Isaac, a monk, to whom she shewed herself in all her beauty, that he should be with her in heaven in three days. As a parallel may be quoted the story given by WARNER from Mielot (*Miracles de Nostre Dame*, No. 66, p. xxxv) in which we are told that a child prebend offered some cake to a wooden image of the child Jesus, and that Mary told him that, as a reward, he should be with herself and her Son in Paradise in three days; the child took to his bed and died on the third day. Mary begged the boon from Christ, Who said, "Belle mere, lenfant sera dedens trois jours avecques moy et papera; car il sera couronne en mon paradis. Il ne fist pieca si bon papin." See also HEROLT, *Discipuli Promptuarium*, No. 652.

V. THE VIRGIN MARY AND THE CHILD MARY (see page 33). In the Ethiopic text the Virgin is made to promise the child Mary that she shall be with her in three days because she had such a strong love for the festival of the Virgin.

The story, however, seems only to be a variant of that given by Mr. WARNER, *Miracles de Nostre Dame*, No. XXI. p. xvii, wherein the Virgin promised a girl called Muse, or Musa, that if she forsook the follies of the world she should be with her in thirty days. On the twenty-fifth day the girl fell sick, and on the thirtieth she died. For the Latin and French versions of the story see MIGNE, *Patrologiae*, tom. LXXVII, col. 348; NEUHAUS, ADGAR's *Marienlegenden*, p. 42; WARD, *Catalogue of Romances*, vol. ii. p. 620. In the Latin text the Abbot Probus tells the story of his sister Musa.

VI. THE VIRGIN MARY AND THE PAINTER (see page 34). The Ethiopic text merely reproduces a well known legend of which several versions are known in Latin and French; see WARNER's *Miracles*, No. LXIV, p. xxxiv; and Mr. WARD's *Catalogue of Romances*, vol. ii. p. 628. The shorter form of the story in Latin is as follows:— Quidam pictor diabolum cum cornibus, et caeteris membris, ut turpius poterat, et magis horribilem pinxit. Idem vero imaginem Beatae Mariae Virginis ita decentem, et ita pulchram, ut potuit, depinxit diversis coloribus. De hoc vero diabolus iratus, et invidens, festinanter accedens ad pictorem, quaesivit dicens: Cur se tam horribilem, et deformem, et Beatam Virginis Mariam tam pulchram, et decentem depingeret? Qui respondit, quod ita se res in veritate haberet, sicut facta pictura ostendit. Diabolus vero iratus pictorem ab alto, ubi depinxit imaginem B. Mariae Virginis quadam die voluit praecipitate, confregitque ligna in quibus stabat pictor, qui et casum periit: mox imago piissime Virginis pictori manum porrexit, et eum ne caderet firmiter retinuit, sicque eum a daemone custodivit. See HEROLT, *Discipuli Promptuarium de Miraculis B. Mariae Virginis*, No. 718. (In *Discipulis Redivivus*, Augsburg, 1728, p. 897.) The longer form is as follows:— Pictor quidam pro vitae suae merito Dominae nostrae familiaris, in partibus Flandriae fecerat sibi nomen doctae manus artificio. Hic quoque quotiescumque pingere diabolum necesse habebat, turpem turpiter sicut ars ei suggerere poterat, expressius figurabat: Cui ille in visione noctis apparuit, et cur eum sic irritaret, cum furore, et ira quaesivit. Pictor respondit bene hoc ago, quia semper te passus sum omnium, quae feci malorum incentorem, et adhuc turpium cogitationum moliris insidias, quibus emollitam animae meae demoliaris constantiam. Et Sathan graves minas intentans, monebat ut a sua laesione cessaret. Sed ille ex hoc ipso animatus est, et magis quam ante paratus suscitare Leviathan. Post-

modum vero una dierum, ipse in porticu cujusdam Ecclesiae Beatae Mariae Virginis imaginem pinxit, et juxta possibilitatem artificii, sicut decebat operae vario picturae eidem gloriam, et honorem dedit. Sed et juxta illud, quod serpenti dictum est: *Ipsa conteret caput tuum*, subtus pedes imaginis diabolum figuravit, nigris coloribus turpem, et tenebrosum, sicut decebat amatorem turpitudinis, et Principem tenebrarum. Quod ille non aequis oculis aspiciens, malignandi potestatem a Deo expetiit, et accepit, sed sibi ad contumeliam, Christo, et Matri ejus ad gloriam: adhuc enim suspensis trocleis, et supposito firmiter tabulato, monstrum illud pingebatur, et ecce turbo vehemens omnes illas artis pictoriae machinas concussit, et in terram excussit. Quod ut persensit homo stupidus ad imaginem Domini levavit cor pariter, et manum; quae, mirum dictu, donec venirent, et qui ei subvenirent, manu injecta ipsum retinuit, et servavit illaesum. See VINCENT OF BEAUVAIS, *Speculum Historiale*, Lib. VII. cap. ciiii. p. 259 (Vol. IV of *Bibliotheca Mundi*, Douay, 1624). See also WRIGHT, *Latin Stories*, No. XXXI. p. 34.

VII. THE VIRGIN MARY AND ZACHARIAS (see page 38). In the Ethiopic text the young Roman makes a chaplet of fifty roses daily, and presents it to the Virgin, and when the season of roses is over he offers salutation instead of roses. This version is, however, probably a variant of the story of a certain boy who, with his playmates, made garlands, but while his companions placed theirs upon their own heads, he offered his to the Virgin Mary. When he grows up he becomes a monk, and is eventually promoted to the rank of abbot; as a monk he said one hundred Aves to the Virgin daily. Once, when on a journey through a wood, he knelt down to say his Aves, which he had forgotten, and a thief, who was going to stab him, saw the prayers that fell from his mouth turn into roses, etc. The story in the Latin runs:— *Erat quidam nobilis habens uxorem Deo, et B. Mariae devotam, sed cum non haberent filium, rogabant Deum, ut eis prolem daret, quod et factum est. Quam cum omni, qua poterant, diligentia nutrierunt. Cum autem filius ad annos discretionis pervenisset, et videret alios pueros crinalia de rosis, et floribus habere, similiter faciebat, et ad Ecclesiam deportabat, ubi imaginem gloriosae Virginis invenit, et ei crinalia offerebat, et ejus capiti devote imponebat, et sic quotidie faciebat, cum ei tempus aderat opportunum. Venit ergo tempus, cum parentes ejus eum nuptiis tradere vellent, eis pro viribus restitit, sed virginitatem suam Deo, et Beatae Mariae Virgini obtulit, dicens,*

se Deo et Beatae Mariae Virgini Matri ejus velle perpetuo famulari. Post vero factus est Monachus, et in bona vita de die in diem in melius proficiens, sed cum videret, quod priorem consuetudinem et devotionem ulterius facere non posset, quia rosas et flores non habebat, eo quod erat Monachus, non ei licebat floribus occupari, ne alios scandalizaret, cogitans tamen, quod quotidie centum Ave Maria diceret, et inde crinale B. Mariae faceret, sicque faciebat quotidie cum lachrymis, et puro corde. Factum est una dierum, ut pro negociis Monasterii sui (quia factus erat Abbas) viam proximam ire deberet, oblitus est sui promissi, et equum cum suis famulis ascendens per silvam magnam perrexerunt, et cum omnes praecessissent, et solus esset, coepit cogitare, quod illo die laudes folitas B. Virgini non solvisset. Statim descendens de equo, consuetas orationes devote persolvit. Et cum sic statet in oratione, venit quidam latro post tergum volens eum occidere, et equum suum, et alias res auferre. Et cum a tergo eo ignorante, lanceam vibraret, vidit puerum pulcherrimum de ore ipsius quasi singulas rosas recipere, et inde crinale cum centum rosis compositum sibi puer imposuit. Quod videns latro, ad pedes ejus procidit, et veniam ab eo petiit, narrans omnem rei seriem, et totius facti integram veritatem. Factusque est bonus Monachus, et vitam bonam usque ad diem mortis suae laudabiliter, et feliciter consumavit, et in pace quievit. HEROLT, *Promptuarium de Miraculis B. Mariae Virginis*, No. 704. See WARNER, *op. cit.*, No. XLV, p. xxviii; WARD, *Catalogue*, p. 668; and MUSSAFIA, *Marienlegenden*, Heft I. p. 71. There is a German version which agrees with the Ethiopic in making the Virgin herself take the roses from the lips of Zacharias; see F. H. VON DER HAGEN, *Gesammtabenteuer*, vol. iii, p. 595.

VIII. THE VIRGIN MARY AND THE BLIND GIRL (see page 50). According to the Ethiopic text Elisabeth, the daughter of Badramân and Gêrâ Anest, was cured of her blindness by a few drops of the Virgin's milk applied to her eyes. Several examples of cures effected by the Virgin's milk are mentioned in Books of Miracles, and among them may be noted the case of the monk who was cured of cancer in the lips; and of Fulbert, Bishop of Chartres, A.D. 1007—1029, who was visited on his sick-bed by the Virgin, and restored to health by three drops of her milk. See WARD, *Catalogue*, p. 637, Nos. 1 and 2.

IX. THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES (see page 55). The text of this miracle seems to be corrupt, and it is difficult to

translate. We perhaps find its equivalent or parallel in the story of the Two Brothers of Rome, who were called Peter and Stephen. The former was sent to purgatory for avarice, and the latter was "damned for wrongs done against St. Lawrence and St. Agnes"; Stephen was, however, rescued out of hell itself, and restored to life, for thirty days' penance. See WARD, *Catalogue*, p. 607; and MUSSAFIA, *Marienlegenden*, Heft I. p. 25.

X. THE VIRGIN MARY AND THE LAME MAN (see page 62). The Ethiopic text speaks of a "man in a certain country of the Franks, who had a lame foot", and this at once proclaims the European source of the miracle. Jean Mielot (ed. WARNER, *Miracles*, No. LXV. p. xxxv) tells how a man who was suffering from "mal des ardents" had his foot amputated, in despair of cure; and how, after praying in the cathedral, he fell asleep, when his foot was restored to him whole by the Virgin, so that he walked away on his two feet. The "mal des ardents", or "feu sacré", seems to have been a disease of a cancerous nature which was of terrible virulence, and the ravages of which in the north of France in 1128 and 1129 are often described by writers of the time. The name of the city in which the miracle took place is given as Viviers; see WARD, *Catalogue*, p. 619. Another miracle mentions how Robert of Joüy was turned out of the Cathedral at Soissons because of the horrible smell of his putrefying foot, and how he was cured by the Virgin. See WARD, *Catalogue*, p. 727; and GAUTIER DE COINCY, *Les Miracles de la Sainte Vierge* (ed. POGUET, Paris, 1857), coll. 177—190.

XI. THE VIRGIN MARY AND THE BISHOP WHO WAS A LEPER (see page 64). As parallels of this miracle may be mentioned the case of the leprous woman at Soissons, and of the Cistercian monk who was afflicted with "rosea gutta" in his face, both of whom were cured by the Virgin Mary by wiping away the disease with her sleeve. See WARD, *Catalogue*, p. 630, No. 23; and p. 645, No. 8; and MUSSAFIA, *Marienlegenden*, Heft I. p. 26.

XII. THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL (see page 68). This story of the abbess who was guilty of unchastity is found in many collections of Miracles of the Virgin Mary, and it seems to have been very popular. The Ethiopic text is characterized by several peculiarities, and for purposes of comparison the two oldest Latin versions of the story are here appended.

1. Fuit quaedam sanctimonialium, nomine et actione Abbatissa, strenue sancti

regiminis curam exequens, et spirituali zelo subjectam sibi congregationem ad sacri ordinis custodiam pro rigore constringens: sed quia bonorum profectus pravis animis livoris ingerit poenas, coeperunt ei Moniales pro bonis mala rependere: et pro impensa mirifici cura regiminis, odiorum studia exercere: sociavit quoque se livori earum insidiatoris antiqui semper infesta malignitas: nam ejus supplantata fraudibus, illa pia Mater cum Dapifero suo incesti crimen incurrit, et concepit: nec tamen destitit regulari rigore subjectum sibi gregem, ad observantiam ordinis coarctare, et inutiles vagandi licentias singulis denegare. Instante autem tempore partus, tam per incessum, quam per cibum a Monialium muliebri sagacitate impraegnata deprehenditur: resque singularum relatu in noticiam omnium perducitur: omnesque se in ea causam accusationis invenisse exultant, quam suis voluptatibus adversam iudicabant. Scribuntur literae accusatrices criminis deprehensi Episcopo, in cujus ille locus erat dioecesi. Imminebat, illa nesciente, Pontificis adventus, et ipsa onere suo, quod studiose celaverat, jam gravis sibimet quid ageret, ignorabat. Erat autem privata capella, ubi quotidiano usu solebat horas Beatae Virginis dulciori, quo poterat affectu, decantare, hanc ingrediens, laudes solitas devotissime persolvit. Finitis horis toto corde, et corpore se in oratione prosternens, precibus lachrymosis, ac profundis suspiriis, piissimam Dei genitricem Mariam obnixius orabat, ejus interventu, et reatus sui veniam obtinere, et horrenda opprobria imminents sibi confusionis evadere. Inter hoc subitaneo depressa somno, in silentium commutatis clamoribus obdormivit, cui dormienti pia virgo duobus commitantibus Angelis apparuit, et moestam clementer alloquens, ait: Audiavi orationem tuam, noveris me tibi a dulcissimo filio meo impetrasse, et peccati veniam, et a confusione quam times, liberationem plenissimam: tunc duobus Angelis astantibus: praecepit eam prolis onere, quo gravabatur, exonerare, et quidam eremita in vicino posito deferre. Cui, et mandavit, ejus curam per septem annos gerere, quod et fecerunt. Denique Abbatisa evigilans, omni quo prius cruciabatur onere carere se sensit, et Deo, et liberatrici suae incessabiles gratias egit. Interim invitatus Antistes veniens, capitulum intravit, Abbatissam vocari fecit, quae ingressa, in loco sibi solito praesuli sedere festinavit, quam accedentem, Antistes opprobriis aggreditur, et injuriis fatigatam citius exire compellit, duos quoque clericos, qui divulgatum crimen explorent post eam mitti, qui accedentes, et attendentes, nullumque in ea signum uteri praegnantis deprehendentes, innocentiam ejus praesuli renunciant: sed illos

ipse pecuniis corruptos existimans, per semetipsum rei veritatem curiosus explorat, nullumque in ea criminis objecti signum inveniens, ad pedes ejus corrui, veniamque de illatis injuriis exposcit: omnibus, qui ei crimen injecerant, vehementer iratus praecepit, ut de monasterio citius exirent. Abbatissa vero eas licet malevolo animo, tamen vera dixisse perpendens: ad honorem liberatricis suae, maluit peccatum, quod fecerat, Episcopo revelare, quam criminatrices suas adversa pati permittere. Itaque coram eo se humiliter prosternit, eique omnem rei ordinem pandit. Miratur ille, et Deum in immensa gloriosae genetricis suae pietate benedicens, duos ex clericis ad eremitam pro causa pueri sollicitus inquirenda transmittit: qui euntes, et de puero sciscitantes, edocti sunt ab homine puerum ea die natum, et a duobus iuvenibus ad eum paulo ante delatum, et ex parte Beatae Mariae sibi ab eis commendatum. Et revertentes, omnia Pontifici referunt. Laetus igitur, puerum, ut Mater Dei praeceperat, cum homine Dei septem annis nutriendum permisit, quem post in sui curam susceptum ad literas posuit, ac religione, et scientia clarum educavit. Ipso quoque tandem in Domino requiescente in Episcopatu ei successit, et Beatae Dei genetricis Mariae gloriam vita et verbis magnifice praedicavit. VINCENT DE BEAUVAIS, *Spec. Hist.*, Lib. VII. cap. 86, p. 252.

2. Item aliud fidelium narratione comparatum est, quod quaedam abbatissa, beate Virgini devote serviens, sub arta custodia servabat sibi subditas moniales, licencias inutiles negans; ex qua causa eis est odio habita. Cum autem, eis procurantibus, esset impregnata et seducta, facti penitens et graviter dolens, non cessabat eas arte custodire et beatam Virginem rogare. Appropinquante partu et utero intumescente, accusatur episcopo suo, qui descendit ad factum inquirendum. Cum autem in mane esset facienda inquisicio, tota nocte se contulit ad rogandam beatam Virginem, facta prius cum lacrimis confessione. Apparuit ei dormienti beata Virgo, dicens ejus preces a filio suo exauditas pro venia obtinenda et confusione vitanda, et dixit duobus angelis, qui eam comitabantur, ut eam liberarent ab onere pueri et eum cuidam incluso vicino deportarent alendum ex parte ipsius, monens eam ut de cetero sibi caveret et invigilaret in custodia suâ et suarum. Que evigilans invenit se ab omni onere et dolore liberatam. In mane in capitulo accusatur: negat se esse pregnantem; inquiritur: invenitur vacua et sana et integra; quod noscens episcopus, prostravit se ad pedes ejus, veniam petens pro illatis injuriis et conviciis et imposito crimine, volens de abbacia emittere omnes qui eam

infamaverant. Illa autem hoc non ferens, apertam episcopo veritatem fatetur, et invenit per inclusum quod duo juvenes ei puerum deportaverant ex parte beate Marie alendum usque ad septennium. Episcopus autem, pueri curam agens, instrui eum fecit et imbui litteris et moribus, et cum instructum reliquit sui in episcopatu successorem et egregium beate Marie predicatorem. ÉTIENNE DE BOURBON (ed. Lecoy de la Marche), *Anecdotes Historiques*, p. 114. See also WRIGHT, *Latin Stories*, No. XXXVIII. p. 38; and HEROLT, *Promptuarium*, No. 659, p. 866. For French versions see WARNER, *Miracles*, No. LXX; and GAUTIER DE COINCY (ed. MÉON) *Nouveau Recueil de Fabliaux*, tom. II. p. 314; for an old English version see SMALL, *English Metrical Homilies*, 1862, p. 164; and compare WARD, *Catalogue*, p. 626; and MUSSAFIA, *Marienlegenden*, Heft I. p. 29.

XIII. THE VIRGIN MARY AND THE THIEF (see page 85). The story given in the Ethiopic text is clearly a version of the well-known legend of Ebbo, or Elbo, the thief who was sustained on the gallows for two days by the Virgin Mary. A common Latin version¹ is as follows:— Fuit latro quidam nomine Elbo; cum multociens res alienas raperet, unde et suos miserrime pasceret, sanctam Dei genitricem venerabatur ex corde, et etiam dum ad latrocinandum pergeret, exorando eam devotissime salutabat. Cum ergo quadam vice ad latrocinandum pergeret, exorando ipsam, deprehenditur atque sine ulla miseratione suspenditur. Cumque elevatus de terra perbidium penderet, ecce in illo iduo beata Virgo suis manibus ipsum vivum et illaesum sustentavit. Illi vero qui illum suspenderant, cum ad ipsum redissent, et eum vultu hilari nihil mali patientem vidissent, dum guttur ejus transfigere volent, beata Virgo non permisit, sed manus suas gutturi anteposuit. Cognoscentes igitur illi quod gloriosa Virgo auxiliaretur ei, valde mirati dimiserunt eum. Qui abiens, factus est monachus, atque Deo et gloriosae ejus genetrici servivit devotissime omnibus diebus vitae suae. See WRIGHT, *Latin Stories*, No. CIX. p. 98.

The narrative of ÉTIENNE DE BOURBON (ed. Lecoy de la Marche, p. 103) is shorter, and contains variations; it reads:— Item legitur quod quidam fur habebat boni quod vigilias beate Marie in pane et aqua jejunabat, et, cum iret furari, semper

¹ A tolerably full account of this miracle is given by VINCENT DE BEAUVAIS, *Hist. Spec.*, Lib. VII. cap. 116, p. 264.

Ave, Maria dicebat, rogans eam ne dimitteret eum mori in peccato illo. Cum autem captus suspenderetur, per triduum pependit, nec potuit mori. Cum autem vocaret transeuntes ut advocarent ei sacerdotem, adveniente eo et preposito cum aliis, removetur a patibulo, dicens quod virgo pulcherrima sustentaverat eum per pedes per triduum; promittens emendacionem, liber dimittitur. Still another Latin version is found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 5, p. 592), which reads:—Erat quidam fur, qui saepe latrocinia exercebat, sed beatam Mariam plurimum in devotione habebat et eam crebrius salutabat. Quadam igitur vice fur quaedam rapiens capitur et suspendio adjudicatur. Cum autem suspenderetur, continuo beata virgo ei affuit et suspensum tribus diebus, ut sibi videbatur, suis manibus sustentavit ita, quod nullam laesionem persensit. Illi vero, qui eum suspenderunt, casu inde transeuntes cum viventem et vultu hilari reppererunt et arbitantes, quod non bene fuisset laqueo adstrictus, gladio ipsum jugulare volebant, sed beata Maria ferentium gladio manum opponebat et illi sibi nil nocere poterant. Cognoscentes ergo referente illo, quod beata Maria sic eum juvabat, mirantes eum deposuerunt et amore virginis abire liberum dimiserunt. Qui abiens monasterium intravit et, quoad vixit, in servitio Dei genitricis permansit. See also WARD, *Catalogue*, p. 606; and MUSSAFIA, *Marienlegenden*, Heft I. p. 24.

XIV. THE VIRGIN MARY AND PHILEMON, THE SON OF EUPHEMIA, WHO BECAME A ROBBER (see page 88). A Latin version of this story will be found in the *Legenda Aurea* (ed. GRAESSE, Cap. CXXXI. No. 4, p. 591), but in it the mother is made to go to the church, to seize the Virgin's Child, and to carry Him home and lock Him up, having wrapped Him in a clean linen cloth, as a hostage for the safety of her son. To the Virgin the distracted mother says, "Igitur, sicut filius 'meus mihi ablatu est, sic et ego filium tuum tibi auferam et obsidem pro filio 'meo in custodiam ponam'. Thus saying, Propius accessit et imaginem pueri, quam virgo in gremio bajulabat, auferens domum abiit accipiensque imaginem pueri ipsam in linteo mundissimo involvit et in archa recondens ipsam cum clave diligentius obfirmavit, bonum obsidem pro filio suo habere gaudens et ipsum diligenter custodiens. Et ecce sequenti nocte beata virgo juveni apparuit et januam carceris aperiens, inde ut exeat, praecepit eique dixit: matri tuae, fili dices, ut meum reddat filium, ex quo reddidi sibi suum. Qui exiens ad matrem venit et, qualiter beata virgo eum liberaverit, enarravit. Illa autem plurimum exsultans imaginem

pueri accepit et ad ecclesiam vadens beatae Mariae reddidit filium dicens: gratias vobis, domina, refero, quia mihi meum unicum filium reddidistis, et nunc vobis filium vestrum reddo, quia meum me recepisse profiteor.

XV. THE VIRGIN MARY AND THE WOMAN WHO BROUGHT FORTH A CHILD IN THE SEA (see page 91). The Ethiopic text follows the old Latin versions in attributing the miracle to the Virgin, and not to Saint Michael; the event is said to have happened when a number of pilgrims were on their way to the shrine of Mont St. Michel, and when Hildebert I. was the Abbot, A.D. 1011. See WARNER, *Miracles*, No. XXX. p. xxi; WARD, *Catalogue*, p. 602; and MUSSAFIA, *Mariens-legenden*, Heft I. p. 26. The two oldest Latin versions read thus:—

I. In loco qui dicitur Tumba est Ecclesia sancti Michaelis Archangeli honorifice constructa, qui locus oceano cinctus, ipsius aestu terribilis est propter accessum et recessum maris advenientibus omnibus: et limina sancti Michaelis Archangeli petere desiderantibus, bis in die sinum praetendit, non autem ut caetera maria gradatim, verum praecipiti cursu, ac terrifico sonitu accurrens saepe interceptit iter agentes. Quadam igitur festivitate ipsius Archangeli, turbis ad ejus limina properantibus, ecce jam in medio arenae positus (erat autem inter eos mulier quaedam paupercula vicino portu omnino jam gravida) sonitus terribilis maris subito intonuit, et cunctis praepeti cursu amentium more fugientibus, illa mulier sola remansit: usu etiam pedum prae nimio dolore, et terrore, atque labore destituta (irruerant enim in eam dolores subiti), clamabat cum eiulatu, miserabiliter auxilium petens, sed unusquisque seipsum tueri cupiens, audire dissimulabat. Igitur humano deficiente auxilio, recurrit ad divinum: Deum lachrymabili voce invocans, et ejus genitricem Mariam, sanctumque Archangelum Michaellem. Populus quoque omnis ad hoc spectaculum consistens manus ad sidera tendens, Dei et Matris ejus auxilium flebiliter invocabat. Universis ergo Christi auxilium implorantibus advenit pia Dei genetrix, et ut ipsi mulieri videbatur, manica super eam projecta: ita intactam a terrisono impetu maris reddidit, ut nec minima etiam gutta totius abyssi vestimenta illius contingeret. Ibi vero quasi in tutissimo habitaculo posita, filium peperit, sine timore ullo permanens, donec iterum mare fluctus suos in se retrahens liberum iter eundi mulieri praeberet. Itaque cum puero ad littus venit, et quae sola in mari relictæ erat, exiens jam non sola, miraculi spectaculum omni populo praebeuit. See VINCENT DE BEAUVAIS, *Spec. Hist.*, Lib. VII. Cap. 84, p. 252; and HEROLT, *Promptuarium*, p. 854.

II. Cum in festo Sancti Michaelis, ubi mare fluit et refluit bis in die, multi convenirent undique ad ecclesiam Beati Michaelis de Tumba, et quedam mulier vicina partui cum aliis ibi veniret, cum alii, audientes et videntes fluctum venientem, fugerent ut effugerent, dicta mulier, timore percussa, irruentibus in eam doloribus partus, cum invocaret beatam Virginem voce flebili, et illi qui erant in littore orarent pro ea, non valentes subvenire, affuit ei beata Virgo, manica sua ab ea undas maris et fluctus longe abigens, ita quod nec eam nec vestes ejus tangeret gutta aque. Que illesa, cum filio quem peperit, ad littus recipitur, omnibus astantibus gratias ei referentibus, qui eam sub mari illesam conservavit. See ETIENNE DE BOURBON (ed. LECOY DE LA MARCHE), *Anecdotes Historiques*, p. 99.

XVI. THE VIRGIN MARY AND THE DRUNKEN MONK (see page 136). This story is well-known, and copies of it are found in many manuscripts; see WARD, *Catalogue*, p. 612; and MUSSAFIA, *Marienlegenden*, Heft I. p. 27. HEROLT's Latin version (*Promptuarium*, p. 856) is as follows:— Maria Virgo quemdam Monachum sibi devotum a diabolo liberavit, et etiam a consuetudine inebriandi revocavit: Unde legitur, quod cum quidam Monachus devotus Beatae Virginis Mariae cellarium Abbatiae intrasset, forti vino adeo se ingurgitavit, quod factus est quasi sine sensu. Ubi cum mansisset, post paululum a vino excitatus tentabat ire ad Ecclesiam per claustrum, occurrit ei diabolus in specie tauri maximi, volens ipsum cornibus transfodere. Tunc affuit ei quaedam Virgo speciosissima, diffusa caesarie super humeros suos, tenens in dextera ejus mappulam lineam, et increpans diabolum, et jubens eum a familia Dei discedere, statim utraque visio disparuit. Cum autem idem Monachus inceptum perageret iter, et Ecclesiae appropinquaret, affuit diabolus in specie canis horribilis, et ex impetu in eum exiliens, affuit et praedicta puella eum abire compellens, et eum iterum libertum faciens, et sic visio disparuit, et Ecclesiam intranti affuit diabolus in specie leonis immanissimi rugiens, et in eum impetum faciens, quasi eum devoraturus: sed apparuit statim Beata Virgo virgam in manu tenens contra diabolum, et comminans ei alia acriora supplicia sustinere, qui statim ut fumus disparuit. Puella autem praedictum Monachum per manum accipiens, fecit eum statim mente sanum ac sobrium, ac si nihil bibisset, et ad lectum suum reclinans, ei signum Crucis in fronte ejus imprimens, et monens, ne de caetero talia facere praesumeretur, sed in mane peccatum suum confiteretur tali Monacho familiari suo, et quicquid imponeret adimpleret. Cum autem Monachus quaereret,

quaenam esset, respondit: Ego sum MARIA Mater Christi. Quod audiens, et proci-
dens ad pedes ejus, ipsam tenere cupiens illa caelos ascendit.

XVII. THE VIRGIN MARY AND NICODEMUS (see page 137). This story as
given in the Ethiopic text agrees substantially with the versions which are known
to exist in Latin (*Legenda Aurea*, ed. GRAESSE, cap. LI. No. 4, p. 221), French
(see WARNER, *Miracles*, No. VII. p. x), and English (see SMALL, *English Metrical
Homilies*, p. 160). According to one narrator the monk was a "Chancelier de
Chartres", and according to another he was a wealthy knight who became a
monk of Cîteaux; see WARD, *Catalogue*, p. 605; and JEHAN LE MARCHANT (ed.
DUPLESSIS), *Miracles de Notre-Dame de Chartres*, Chartres, 1855, p. 184. The
Latin version reads:—

Miles quidam dives ac nobilis saeculo abrenuntiavit et ordinem Cister-
ciensium introivit et quia litteras nesciebat, erubescens monachi tam nobilem
personam inter laicos deputari dederunt ei magistrum, si forte modicum addiscere
posset et sub hac occasione inter monachos permaneret. Sed cum diu cum
magistro fuisset et nihil omnino praeter haec duo vocabula: ave Maria, discere
potuisset, haec tam avide retinuit, ut quocumque deambulare, quidquid ageret,
ea incessanter ruminaret. Tandem moritur et in cimiterio cum aliis fratribus
sepelitur, et ecce super ejus tumulum speciosum excrescit lilium et quodlibet
folium: ave Maria litteris aureis habebat inscriptum. Currentes omnes ad tam
grande spectaculum terram de tumulo effoderunt et radicem lilii de ore defuncto
procedere repperunt. Intellexerunt ergo, quanta devotione illa duo verba dixerat,
quem dominus tanti honore prodigii illustravit.

From the facts set forth above it is quite clear that a large proportion of
the Ethiopian Miracles of the Virgin Mary printed in this volume are derived from
Western sources, and a comparison of the Latin versions with the Ethiopic texts
will shew that, as a whole, the general sense of the narratives has been well
preserved. Proper names have suffered at the hands of the Arabic and Ethiopian
translators, but this, after all, is only what is to be expected.

Among the selection of miracles here given are many which have no special
characteristics, and which might as well have been written in the south of Europe
as in Western Asia, or in North-east Africa, and for these numerous parallels
might be found. Miracles in which the Virgin Mary gives food and clothing to

the poor, both clergy and laity, or heals the sick, or mends a broken bone, or restores sight to the blind, or sets a prisoner free, or appears to the dying and supports and comforts them, are common in all Christian countries, and the only things in connexion with them which vary are the time, place, and circumstances. In the Collection before us, however, are a number which can hardly have been written anywhere outside Egypt or Ethiopia, or Syria. Thus the story of the two women who were robbed of their food on their way to Jerusalem (see page 39) is consistent with what is known of the condition of Syria in early times; the story of the Khalifa of Athribis and the monk (see page 96) is Egyptian in every particular; the story of the Cannibal of Kemer (see page 83) is one which could only be written, at least in its present form, in a barbarous country, bordering on the Sûdân; and the story of the two dyers (see page 60) is such a true picture of Muḥammadan trickery that it can hardly have been written in Europe. The story of the wounded Greek (see page 48) is one of considerable interest, for it introduces the use of a magical figure made of wax. It seems that a Greek was wounded in the eye by an arrow, and that because his friends could not carry him to the shrine of the Virgin, they carried a wax figure in his stead. The wax figure was, of course, made to resemble the Greek, and a dart was stuck in one eye; the Virgin drew the dart from the eye of the wax figure, and immediately the eye of the Greek, who was some considerable distance away, became sound and well. The story of the Monk and his skull-cap (see page 75) is of course the product of some monastery; but it is hard to account for that of the Virgin and the thirsty dog (see page 95). In the story of the Virgin Mary and the three Arabs (see page 40) we have, probably, a reminiscence of the stories in which the Virgin appears to those who are in danger on the sea¹, and brings them safely to land. For the story of the removal of a monastery from its old site to that of the bank of a stream² (see page 44), and that of the three poor sisters (see page 52), I have been able to find neither parallel nor equivalent.

¹ Compare HEROLT, *Promptuarium*, No. 674, p. 877; and No. 675, p. 878. See also my *History of the Blessed Virgin Mary*, p. 153 (translation).

² The reader should note that the word Jericho is a mistranslation for "stream", or "river", (the Ethiopic ጸብሐ = the Syriac ܐܪܝܚܐ), and for "Jericho" should read "stream" everywhere in the miracle.

An examination of the group of Ethiopic miracles of the Virgin Mary here given proves that the examples were chosen unsystematically, and that the chief object of the scribe was to put before the reader a selection which would fairly well illustrate all the principal varieties of miracles. The moral tone of all the miracles save one is very high, and their contents appeal to the best instincts and emotions of men and women; but it is as hard to see what useful purpose is served by repeating the story of the Unchaste Abbess of Mount Carmel (see page 68), as it is to understand how the scandalous story of the Provost of Aqualcia¹ and the Monk could ever have been incorporated into a collection of miracles. The editor of the group would probably quiet his scruples by thinking that narratives of human depravity which also displayed the saving power of God, and His longsuffering towards the erring, could not be out of place in works of the kind. The matter of the credibility of the miracles is one which need not concern us, for the measure of acceptance given to them must always have depended upon the education and constitution of the readers. It is interesting to note that most of the miracles, of which versions can be found in Latin and other texts, are of very respectable antiquity, and that in some cases they are as old as the VIIth or VIIIth century. An excellent example of this class is the story of the alb which the Virgin gave to one of her chosen followers. According to one version the recipient was Saint Bonet, Bishop of Auvergne, A.D. 689—699, but according to another it was Hildephonsus of Toledo², who died A.D. 783.

Throughout the Miracles the Virgin Mary is called the "two-fold Virgin", but nowhere in them is the title explained. It may be that the Ethiopians attributed to Mary a two-fold nature, one human and one divine, and that they, in consequence, ascribed to her a two-fold virginity. Or the appellation may refer to her own virginity and to that of her mother, who conceived her immaculately. At the end of most of the miracle a five-lined verse of poetry is added in which reference is made to the exalted character of the descent of the Virgin Mary, and a prayer is added on behalf of the man or woman who paid the scribe to copy the book. These verses are substantially the same in all manuscripts, and

¹ See WARNER, *Miracles de Notre Dame*, p. 76.

² The name Teltelyà (see p. 20) is probably a corruption of Toledo.

thus it is clear that at an early period they became an integral portion of collections of miracles. Among the epithets applied to the Virgin are, "Book of the Law and Covenant", the "Shining East", "Morning", "Sweet-tasting vine-cluster", "Life of the sick", "Fountain of help", "Bloom of every flower", "Queen of heaven", "Sanctuary of the Law", "Evangelist", "Abode of the Paraclete", "Ark of God", "Pearl", "Flower of I annâ", "Covenant of God", "Covenant of mercy", "Shining bow in the cloud", "Zion of God", "Ark of the Law", "Pillar of cloud", "Ark and Two Tables of stone of the New Covenant", etc.

Of the miscellaneous compositions added in the Lady Meux MSS. Nos. 2 and 3 the vision of Archbishop Theophilus, or Philotheus (see page 114), is the most noteworthy. In it the Virgin appears to the Archbishop in the church at ẖuēsḡuām and relates to him a tolerably full account of the birth of Christ, and of her wanderings through Egypt with the Child. This apocryphal work is one of many which are attributed to Theophilus, and it is interesting because it contains a number of details of the Infancy which are not to be found in the ordinary Apocryphal Gospels. It appears to have been written several centuries after the greater number of the miracles here given, and to have been intended to supply pious but credulous readers with stories about events in the life of Christ which were of a devotional rather than historical character. The Ethiopic text seems to have been made from an Arabic version, which was probably not older than the XIIth century. The two versions of the "Transitus" or "Assumption of the Virgin" (see pp. 15, 145) also seem to have been translated from the Arabic, and in many details they resemble the Syriac version¹. The "Covenant of Christ with the Virgin" (see page 19), and the narrative of the five sorrows of Mary are attributed to Dexius, who may be identified with Bishop Bonet or Hilde-fonsus, and may be early works. The Latin version printed by HEROLT (*Promptuarium*, p. 860) is useful for purposes of comparison, and I append it here. It reads:— Quidam sanctus Pater in spiritu audivit Jesum Christum quaerentem a Matre misericordiae: qui fuissent dolores sui majores in mundo? Et illa: quinque fuerunt majores caeteris. Primus cum Simeon te occidendum prophetavit: Secundus fuit, cum te perdidisti per triduum: Tertius, cum te ligatum audivi: Quartus,

¹ See my *History of the Blessed Virgin Mary*, p. 114 ff. (translation).

cum te Crucifixum vidi: Quintus, cum te vidi poni in sepulchro. Cui Christus ait: Qui me ad primum tuum dolorem cum uno *Pater noster* et *Ave, Maria* salutaverit, dabo ei cognitionem, et contributionem peccatorum. Si ad secundum idem fecerit, dabo ei remissionem omnium peccatorum. Si ad tertium idem fecerit, virtutes quas per peccatum perdidit, dabo. Et ad quartum dabo ei donum gratiae, et cibabo eum ante mortem Corpore meo. Si ad quintum, apparebo eo in monte, et recipiam eum in vitam aeternam.

THE HISTORY OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

The manuscript which contains this remarkable work is, apparently, unique, and is of considerable interest both artistically and linguistically. The work itself is of an unusual character, and its origin is difficult to trace. Much of the information contained in it is derived from the well-known Apocryphal Gospels which deal with the birth and history of the Virgin and Child, but there is much in it which is peculiar to itself. The composition is divided into seven sections, which were intended to be read one each day for a week, but no directions are given as to the week which is to be chosen for the purpose. The first section¹ mentions the parentage of Hannâ, or Saint Anne, who was of noble birth, and whose mother's name was Faustina², and describes her good works; she fed and clothed the poor, and made garments of byssus and purple for her husband. In it we are told that the Virgin Mary was the offspring of the union of the seed which had been deposited in Adam when he was created by God, and had passed from body to body until it entered into that of Joachim, and of the spirit of life, which descended from heaven in the form of a white bird, and took up

¹ I. e., that which was to be read on Monday.

² Compare *Acta SS.*, July XXVI. (July, Tom. VI. p. 215). "Anna, Stolonis (alii Stollanum 'appellant) et Emerentianae filia, ex Bethleem, desponsata est Joachim a Nazareth, qui et vixerunt", etc.

its abode in the body of Ḥannâ. In the second section Ḥannâ is declared to be more highly esteemed than precious stones, and her joy at the birth of Mary is described; her answers to the Jews, who treated Ḥannâ with contempt, are also given, and in a final paragraph her last illness and her death, which took place on November 7, are mentioned. In the third section we find an encomium on Ḥannâ, and a description of the grief of the Virgin Mary. In the fourth section are a hymn of praise to Ḥannâ and an account of her genealogy. According to this her father was called Mâtât, and was the son of Levi, the son of Mēlkâ, of the tribe of Judah. He had three daughters, who were called Mary, Sophia, and Ḥannâ, and these married and became the mothers of Salome, who was with the Virgin at the birth of Christ, Elizabeth, the mother of John the Baptist, and the Lady Mary respectively. These statements are followed by a version of the story of Ḥannâ's barrenness which seems to be based on the *Protevangelium* of James. In the fifth section we find an allusion to the five and a half days mentioned in the Book of Adam and Eve, a short account of the childhood of Mary, and the narrative of the vision of a certain holy man who saw Joachim and Ḥannâ standing before the throne of God, and entreating Him to shew mercy unto those who should celebrate their festival upon earth. In the sixth section the writer discusses the birth of the Virgin Mary once more, and in the seventh section and its preface are beatifications of Joachim and Ḥannâ, a miracle of Ḥannâ, a series of Salutations (*Aves*) to Ḥannâ, a miracle of Ḥannâ, and a miracle of Christ. Throughout the work Ḥannâ is assumed to have married once only, and to have had only one child — the Virgin Mary.¹

¹ According to some writers Mary was born when Ḥannâ was thirty-six years old and Joachim forty-five years old; after the death of Joachim she married Cleophas, and after the death of Cleophas she married Salome. The whole subject is discussed in the *Acta SS.* for July, tom. VI, p. 216ff.

MAGICAL PRAYERS.

The Magical Prayers translated in the following pages belong to a class of Ethiopian literature of which little has been published, and they illustrate an interesting phase in the history of Christian religious belief in Ethiopia. They are written upon long, narrow strips of parchment sewn together, and were rolled up tightly and fastened by a parchment string to some part of the body, usually the arm or the neck; the greasy condition of many of them proves that they were worn next to the skin. A few were placed in skin or metal cases which were worn outside the dress as ornaments; sometimes the cases were fastened up, the amulet being thus placed out of the reach of the wearer, and sometimes they were left open so that he or she might take out the parchment and read from it when in trouble or difficulty. The Ethiopians, in common with all Eastern nations, always attached great importance to the possession of amulets, and they believed that devils and fiends were powerless to harm them as long as they wore them on their persons; their acceptance of Christianity in the early centuries of our era in nowise affected this belief. Outwardly they became Christians, and they built churches, and read the Christian Scriptures, and adopted Christian ceremonies and institutions, and proclaimed Christ to be the Son of God. Inwardly, however, they retained their belief in the power of evil spirits, and they never succeeded in freeing themselves from the fear of the attacks which the demons of the mountains, and the deserts, and the forests, and the earth, and the sea, and the sky, were able to make upon them. Only in one way could they successfully resist them, and that was by making devil fight against devil, and fiend against fiend. To resist one devil a man must obtain the protection of another who had greater power; and to control or to avoid the attacks of a legion of devils, he must obtain influence with their prince. Such influence could best be obtained by knowing the names of the princes of darkness, and to such knowledge great importance was attached. The Ethiopians also believed that if a man's name perished he could have neither lot nor portion in the world to come; hence all amulets contain the names of men and women who sought to place themselves under the protection of supernatural beings. A man must be, so to

speak, introduced by name to the invisible power or powers whose help and protection he sought, and for any petition to such to be effectual it must contain the name of the power or powers. Before the advent of Christianity in Ethiopia it was believed that human beings could compel supernatural beings or powers to do what they willed by addressing them by their names, but when the Ethiopians adopted Christianity this view became modified somewhat, and they sought to control the powers of darkness by means of the names of the Jewish Archangels and Angels, which they believed to be of greater might than those of their native demons and spirits. In the one case they sought to threaten or coax the demons because they knew their names, in the other they attempted to vanquish them by the knowledge of names of greater power. And demons of inferior power avoided any place where the name of any being of greater power was either mentioned or written, as we see from the story of the demon Ursula and Sûsenyôs who swore by the Archangels that she would never enter the church wherein the name of Socinius was being commemorated, or approach any place where it was to be found. In fact wherever the name of a good or evil spirit, or of a man existed, there also was the presence of that spirit or man; in this aspect the presence of the name of any being was equivalent to the presence of the being.

When God wished to give Solomon, the great magician of antiquity, power over the "children of Kedar", who are said to have been "workers in metal", and cannibals, and eaters of filth, He gave him a number of His own names whereby to adjure them. With these names Solomon destroyed their power, and because he was able to do so the Ethiopians thought that they also could protect themselves against the "children of Kedar" by the same means. It is worthy of note in passing that the knowledge of working in metals has at various periods of the world's history been associated with magical powers, for ignorant people in many countries have believed that metal could only be made to melt by the agency of devils. Ethiopian amulets contain large numbers of magical names, many of which can be traced to Bible sources, but many are clearly corruptions of names and are no longer recognizable. These names are usually arranged in groups of three or more, and many have to be repeated three, four, or seven times. The number three has, probably, reference to the Persons of the Trinity, the number four to the four cardinal points, or divisions of the earth, and the number

seven to the seven souls of man. Magical prayers are usually directed against the influence of the evil spirits which were, and are, believed to cause sickness and disease, and although it is not possible to identify all the diseases enumerated it is clear that they are those which are commonly met with in Egypt, Ethiopia, and North-East Africa to this day. Skin diseases caused by dirt and want of sufficient and proper nourishment, internal diseases caused by drinking polluted water and eating insufficiently cooked food, fever of various kinds, ague, rheumatism, cholera, epilepsy, ophthalmia, worms, fistula, and diseases of the pulmonary organs are among the most common afflictions met with, and women always pray fervently against miscarriage and barrenness.

It is not clear by what means hostile supernatural beings were believed to effect their sinister ends in human beings, but it seems that they did so by merely looking upon the man, woman, or child who came in their way. Each sickness or disease was personified, and given a name, and the Ethiopian seems to have thought that when he was suffering from any ailment his pains arose from the actual presence of the personification of the disease in his body. To prevent the entrance of any such into his body was his chief aim and care, and he spared no pains in avoiding places where the demons of sickness were supposed to dwell. Mountains, deserts, woods, forests, caves, holes in the ground, ruins, old houses, and the like were supposed to be the favourite haunts of demons, and special care was thought to be necessary in latrines. In these last demons were thought to lurk waiting their opportunity to pass into the uncovered bodies of those who came there. When once a demon had entered the body he could only be expelled by means of the name, or presence, of a being of greater power. Magical names were thought to be efficacious in warding off the attacks of wild animals and reptiles, for these creatures were also held to be personifications of demons of evil. But besides demons and wild animals the magical powers of the people of certain nations had to be guarded against, and as a result we find in amulets prayers which are directed against the sorceries and spells of the Indians, Egyptians, Arabs, Greeks, Ethiopians, etc. In short, the world, according to the Ethiopian's ideas, must have been filled with hostile beings, both material and immaterial, who were ever on the watch to do him an injury.

The amulet written for Za-Walda Hawâryât contains six sections. The

first describes the conversation between Solomon and the children of Kedar, and contains a prayer directed against the sword, dagger, epilepsy and kindred diseases, wild animals and reptiles, and the spells of sorcerers of different nations. The second contains a prayer against the "spell of the bear and of noxious beasts", and the spells of the magicians and sorcerers who work evil by means of the juices of certain plants and instruments of various kinds. The third contains a prayer against the lion, panther, hyaena, and wolf, and refers to the four beasts which support the throne of God. The fourth contains a prayer against liars, slanderers, calumniators, and enemies of every kind, and those who would oppose the owner of the amulet in judgment. The fifth contains a prayer against terror or fright of every kind, and refers to the "seventy-seven lamps which were given to Enoch"; and the sixth declares that the man who wears this amulet on his breast shall be delivered from the spear of any who would attack him.

The amulet written for Sebhat Le'ab contains nine sections. In the first reference is made to Enoch and Elijah; in the second the three and a half years' famine which Elijah brought upon the earth is mentioned; and in the third Nabal, the fool, who opposed David, and Uzza, who dared to look into the ark, are alluded to. The owner of the amulet prays that as God worked for the Patriarchs, and delivered them, even so He will deliver him from out of his troubles. The fourth section is a prayer directed against wounding by "spear, sword, bow, naphtha, stick, or stone". The fifth section records the magical names which God gave to Moses, and contains a prayer that He will cause the owner of the amulet to find favour in the sight of kings and governors, and that his words may be sweet like honey and sugar, and [savory like] salt. The sixth section is a prayer directed against words of calumny, and the seventh is a prayer that the owner of the amulet may be delivered from Bâryâ and Bûdâ, the princes of sorcerers and of those who work magic, by the might of the piercing Word of God, and by the sharp sword of Michael, and by the names of Jesus Christ, the Son of God. The eighth section contains a remarkable list of magical names, and the ninth is a concluding prayer for deliverance from the disease caused by worms, and a fourfold address to a being called Nâzer.

The amulet written for Shalâsê Tezâzû introduces us to an entirely different class of magical prayers, and the text may probably be more correctly described

as a litany. It begins by mentioning the Names of the Three Persons of the Trinity, and then describes what follows as a prayer against the tongue of Bâryâ, and against the "tongues of men, both of those who are kinsfolk and those who are strangers", and against fever, rheumatism, and other diseases. The addresses are made to Christ under the name of Tamâ, and a number of events in His life are enumerated, such as His proceeding from the Father, His existence before all worlds, His two-fold birth, His flight to Dabra Kuëskuâm near Thebes, His circumcision, His appearance in the Temple, His living in the house of Joseph for thirty years, His baptism, fasting, and temptation, His weeping at the grave of Lazarus, His humility, His Body and Blood, His priesthood, His buffeting, scourging, and crown of thorns, His sweat, His trial before Caiaphas and Pontius Pilate, His agony, cross, and crucifixion, His bearing of the cross, His pierced hands and feet, His mouth which drank wormwood and gall, His death, His descent into the place whereunto the "souls of Adam and Abel went down", His dead body, His grave, and His Resurrection. The amulet concludes with a prayer for deliverance from "the tongue of kinsfolk and of strangers".

TRANSLATIONS.

I. The Magical Prayers which were written for Za-Walda Hawâryât¹ and Tasfâ Mâryâm are found in a manuscript in the possession of the Rev. R. W. FAWKES. This document consists of three narrow strips of parchment measuring together 6 ft. 2 in. by 3½ in. The handwriting is bold and usually fairly good, and the manuscript probably belongs to the first half of the XVIIIth century. At the top is a Coptic cross, the arms of which are ornamented with scroll work; in the middle is a rectangular design which is divided into nine sections and enclosed within borders; at the end, which tapers somewhat, are two crosses with

¹ Besides this and the following name we have mentioned lower down Walatta Gabriel, who is described as "Baratâvit".

human eyes. All four ornaments are painted in red, yellow, and black. The texts read:—

1. In the Name of the Father, and the Son, and the Holy Ghost, One God. [These are] the Names of our God (*or* Lord) which will deliver [a man, *or* the wearer of the roll] from the sword, and from the knife (*or* razor) which is brighter than the lightning(?). [These are] the Name of God and the hidden Names which He spake unto Solomon concerning the 'Aḡuēyâsât and the children of Ẹḡdâr, who are workers in metal, and He declared them unto him so that he might bind them in fetters and carry them off. And by means of the three names he bound them in fetters, and destroyed their power, and brought them low. Then Solomon said unto them, "Declare ye unto me [the source of] your power, and "by what means ye devour the flesh of men, and draw the soul out [from the "body], and paralyse the hearts of men, and change a soul from one form into "another; tell me, I pray you, what are the magical arts [whereby] ye [do these "things?]" And they said unto him, "We have no magical arts whatsoever". Then Solomon said [unto them], "By Dayâbâwî, and by Nabalbâlâwî, and by Mabraq "Dâdâ, and by Ẹḡbēdâdâ, the hidden Names of God, declare ye unto me what "are your magical arts, and what is your power, and by what means ye devour "the flesh of men, and by what means ye drink the blood of the 'Aḡuēyâsât and "of the children of Ẹḡdâr who are workers in metal and eaters of filth." [And they said unto him, "We have no magical arts whatsoever"]. Then Solomon spake unto them, and poured out curses upon them, saying, "By Darḡâs, and by "Zarḡâ[s], and by Daḡâs, and by Admâs, the [hidden] Names of God, shall ye be "accursed, and your power shall be destroyed. And by 'Êḡḡham His Name, and by "'Alfâhamsa, and by Lêḡâs, and by B'alfâs Za'aênâwôs, His hidden Names, shall "ye be accursed." And by Yôszâ, and by 'Alfâzâ, and by Hêzâ, and this Thy Name, he bound in fetters the 'Aḡuēyâsât who devour human flesh without first slaying [the men]. Now at that time, which was the seventh, the 'Aḡuēyâsât held converse with Solomon, and they said unto him, "We devour human flesh "without first killing [the men], and we drink [their] blood without [pouring it into] "a cup, and we drive out unborn children from women, for we are able to look "inside their wombs, and we make men and women to appear in other forms, "and we stir up enmity between man and wife." Thus did they speak unto

Solomon at that time. Then Solomon said, "Deliver me, O Lord, from infirmities, "and from every thing [like unto them], and from epilepsy and from the diseases "which are like unto them, and from wrath and anger, and from what resembleth "them; and from the hyaena, and from the panther, and from the tiger, and from "the dragon, and from the serpent, and from snakes, and from the scorpion, and "from scorpions, and from creatures which are like unto them; and from *sahaḥ*, "and *kahar*, and from what resembleth them. Let the heavens look upon them [in anger], and the earth spurn them, and the ark smite them, and the dust scatter "them, for what they do by magical arts, and let the earth quake and swallow "up those who make themselves masters of their sorceries". O loose the spell of the man of Guōndar and Lastā. O loose the spell of the Amḥarā and Wagrā. O loose the spell of Dāmō and Dāmôt. O loose the spell of Ararā and Wayrāt. O loose the spell of Dāba'ā and Ṣagū'ā. O loose the spell of Manbaratā and Gar'altā. O loose the spell of Henṭālō and Ṣalālō. O loose the spell from Thy servant Za-Walda Hawāryāt! [Here follows the rectangular design enclosed within borders].

2. In the Name of the Father, and the Son, and the Holy Ghost, One God. O loose the spell of the bear and of the noxious beast. O loose the spell of the Gāla, and the Negro, and the Bālāwā and the 'Agāwā. O loose the spell of the Xirē and Tegre. O loose the spell of Kuēhyan and Walkāyat. O loose the spell of Dābtarā and Faḥūrā. O loose the spell of 'Aṣbī and Xīn'apē. O loose the spell of Xīrkūxa. O loose the spell of Gōrabīt (*or* Sārabīt). O loose the spell of 'Agamē and 'Agū'ēda. O loose the spell of Harāmāt and Warāhōt. O loose the spell of 'Ēglā and Yabān. O loose the spell of Gūlāmākād. O loose the spell of Sara'ē and Sam'ā. O loose the spell of Sarāvē and Ḥamāxēn. O loose the spell of India and Kētānyā (*or* Bētānyā). O loose the spell of Ethiopia and Malakī. O loose the spell of the sorcerer and sorceress and the [doer of their] work. O loose the spell of Afraje and Sēryā. O loose the spell of the Arab, and Egyptian, and Greek. O loose the spell of the devils and fiends. O loose the spell of the Ḥasīrān and the Nawiḥān. O loose the spell of the Ṣālīmān (i. e., the black) and the Ḥawīhan. O loose the spells of all those who perform cures, and the spells of every kind which are cast by means of the plants *maṣleḥuat*, and 'ar'ar, and *tēkūr kalb*, and *tēkūr xinbarā*, and *tēkūr gabas*, and the spells

of those who work magic by means of instruments of various kinds outside and inside, and let not healing be performed by means of any of these things upon Thine handmaiden, Tasfâ Mâryâm.

3. In [the Name of] God the Father. Fire! In [the Name of] God the Son. Fire! In [the Name of] God the Holy Ghost. Fire! I have sealed you, and I have bound you, O lion, and panther, and hyaena, and wolf, and jackal, and vulture, both openly and in secret. O 'Adnâêl! O 'Aûdûêl! O invisible throne of God, the Most High! O Strength of the four and twenty priests of heaven! O ye four beasts which bear up His throne the throne of the Most High, ye [four beasts] who bear up the throne of the Most High upon their bodies, one having the face of a lion, and another the face of an eagle, and another the face of a man, and another the face of an ox! By these names I . . . you that ye neither devour, nor bite, nor rend the possessions of your servants Za-Walda Hawâryât and Tasfâ Mâryâm, by the command of the Father, and the Son, and the Holy Ghost. [Here follows the design of a cross with human eyes].

4. In the Name of the Father, and the Son, and the Holy Spirit, One God. The [above] names shall enable a man to guard himself against evil men, and liars, and calumniators, and men of wrath, and the hand of him that would attack him, and the feet of those who would rush upon him by means of magical powers. Let not those who would speak against this man words of hostility, or words of magical power, or those who would beat him with a rod, and with bitter words, draw nigh unto him at any time whatsoever, and let them not approach me, and let them not slay either the soul or the body of me, Thy servant, Za-Walda Hawâryât And deliver me from the man of incantations and sorcery, and set me at the head of the people, and grant graciously that they may not set themselves in opposition to me in the time of judgment, and deliver me from the attack of the enemy, and from hostile folk, and from him that lieth in wait to despoil me on the highway, and let them not draw nigh unto Za-Walda Hawâryât, [and] Walatta' Gabriel "Baratâwî".

5. The terror of the destroyer, the terror of the destroyer, the terror of the destroyer, the terror of the lynx (*or* bear), the terror of the lion, the terror of the

* This name appears to have been added to the MS. by a later hand.

panther, the terror of him that maketh afraid, the terror of him that striketh terror, the terror of the dragon, the terror of the king, the terror of the bishop, the terror of the governors, the terror of Yâred, and [the terror of] their soul, may the judges and the magistrates set under my feet, and may they bow down in homage [unto me]. As the seventy-seven lamps of heaven were given unto Enoch, the son of Yared, even so give Thou unto me love, and rectitude, and grace of voice (*or* speech) unto Thy servant Za-Walda Hawâryât. [Here follows the design of a second cross with human eyes.]

6. In the Name of the Father, and the Son, and the Holy Ghost, One God. "Our soul is escaped as a bird out of the snare of the fowlers": the snare is "broken, and we are escaped. Our help is in the name of the Lord [Who made "heaven and earth"]". If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. If any man wisheth to thrust a spear into thee, and thou repeatest these names, his spear shall be turned back; and if thou wilt not utter them firmly with thy voice, but dost wear them upon thy breast, they shall deliver thee from thine enemy, and thou shalt escape [from him] by the will of God. Even so deliver me, Thy servant, Za-Walda Hawâryât.

II. The Magical Prayers that were written for Sebhat Le'ab are found in Brit. Mus. MS. 18, 996, which consists of two narrow strips of parchment measuring together 5 ft. 4 1/4 in. by 2 3/4 in. The handwriting is fairly good, and the document probably belongs to the XVIIIth century. At the top is a rude figure of Saint Michael, who holds a drawn sword in his right hand and a dagger in his left; the handle of each weapon terminates in a cross. In the middle is a cross-shaped object with pendent ornaments, and where one portion rests on the other are the two eyes and nose of a human face; at the end of the document is a cross. The text is full of words to the meaning of which I have no clue,

¹ Psalm cxxiv. 7, 8.

and I have, therefore, thought it better to summarize some of its contents rather than to attempt to translate the whole of it. The text reads:—

1. Names of awe and terror unto men. Wenâêl, and Wenâêl, and Mash-wernâêl. O thou who takest away the strength, and who makest feeble, and who makest to be afraid, as thou didst hide Enoch and Elijah from the face of death, even so do thou hide me from the face of death, and [from] the wrath of the governors and judges, both male and female. And as thou didst shew thyself gracious unto Daniel [when he was] with the lions, even so do thou shew thyself gracious unto me, and make me to approach boldly unto the governors, and judges, and the chief, and the councillor, and man, and woman, and let them give unto me the desire of my mind, me thy servant Sebhat Le'ab.

2. Dîdîkôn, Alêf, Dîdîkôn, Dîdîkôn, Dalken! As Elijah put a bridle on the heavens for three years and six months by means of those names, even so do thou set a bridle upon the mouths and tongues and make feeble the power of mine enemy and of those who hate me, so that they may not speak against me words of shameful lies and disgrace, and without love and peace of me, thy servant, Sebhat Le'ab.

3. Matêkêxâ, Kêfêmon, Kêfidêgen. By means of these names let the people and the nations tremble when they see me, and let them not speak [against] me thy servant, Sebhat Le'ab. And as Nâbâl was smitten with terror when David arrived with his soldiers, even so let mine enemy and those who hate me tremble when they see thy servant Sebhat Le'ab. And as Uzza was smitten with terror when he touched the ark of Zion, even so let the people, and the nations, and mine enemy, and those who hate me, tremble when they see me, and let them not speak [against] me, thy servant Sebhat Le'ab.

4. By Sekâ, Sêkâ, Tâkâ, by Alakâ, and Tabakâ, bury thou the hearts and seize and carry away the minds of mine enemy and of those who hate me, Semûn, Bûkmûn, Fayâkûn, Fayâkûmân, reduce the strength utterly, bring to nought the power, and terrify mine enemy and those who hate me, so that they may never be able to touch either my soul or my body with spear, or sword, or bow, or naphtha, or stick, or stone. O deliver me, and hide me, thy servant Sebhat Le'ab.

5. The names which God Almighty gave unto the man Moses. Safârtes, Anôrôs, Desêmûn, Masfen. In thy name Serôs I take refuge. Let my face shine

like the Sun and like the Moon before kings and governors. Let my speech be sweet like honey and sugar, and [seasonable like] salt, and especially in the city of the Nagâxi Sea. O Germâged, Germâged, Germâsyô, who makest to be afraid and who makest to be in terror, by the voice of wrath which goeth forth from Israel into my spirit, let the devils tremble, and fall down, and be driven away from thy servant Sebhat Le'ab. O thou of the thousand names which are like unto the name of Christ, grant thou graciously unto me the desire of my mind when tribulation seizeth me as I stand before kings. Ra'eslâya, Salalâya, Kôlalâya, as ye did stablish the heavens, even so do ye make weak kings and governors, and male and female, so that they may love me and may set me like rings upon their fingers and like seals upon their arms. O Akder, and Akder, and Terterâs who....., who descend from the land of the aether, as ye shewed yourselves loving unto the names of all those [who love you], even so let be regarded lovingly by kings and governors the name of me, thy servant Sebhat Le'ab. O Nemderôs, Kemderôs, Guôgûsh, who make to go out the heart of kings, close up [as] with a key the heart of my enemy, and may the.... of his way be blotted out. Safôlkâêl Emmanuel are thy names. [Here follows a figure in the form of a cross.]

6. By the might of these thy names let me fetter the tongues of mine enemies which speak, and let them not declare words of calumny, without love and peace, concerning thy servant Sebhat Le'ab. O Barhânâel, let thy light enshroud me like a shadow and stablish it in the heart of me thy servant Sebhat Le'ab. O Xarbûr Dôr, who didst make the heart of Moses to be enlightened, even so do thou lighten the eyes of the heart of me thy servant.

7. [In] the Name of God the Father. [In] the Name of God the Son. [In] the Name of [God] the Holy Spirit. Abyater, Tâ'âs, Ozyâ[s], and Melikiyâs, Ak-sâfer. [In] the name of Harâxên, Harâxûn, Harâfekêr, Tâtajîn, Zahajûn, Heflemâêl. In the name of. Dôr, Alâdôr, Nât, Dânat, Rôdôs, Tâ'âs, Absâter of hosts, Hefrerwâk, Hefrerwâk, Hefrerwâk. By these names, and by thy piercing word, and by the sharp sword of Michael may be cursed....; by these names and by Thy Word, Jesus Christ, the Son of the Living God, and the Son of Mary the Virgin, and by the sword of Michael may the unclean spirit be driven away and cut down. And wheresoever this prayer may come may it drive out and expel Bûdâ

and Bâryâ from the man whom they have seized, and may it set free the servant of God, Sebhat Le'ab, from the [evil] work of man and from magic.

8. Alfâ, Alfâ, Alfâ! Get thee out! And when thou hast gone out thou shalt not return, saith God, and the memorial of thy name shall perish for ever and for ever. Amen. Yâkua, and Yâkî. O Thou Bûdâ, and thou Bâryâ! Thou Gânên, and thou Satan, and thou Pêrâ, and thou Nadâd, who take upon yourselves multitudes of forms! O Ahyâ Xirâhyâ Yamrâêl, thou mighty one, God Almighty, Adonai, the Holy One, Thou Holy Spirit, Xuhalâ, the son of One, Balofham, Bamyôn, I speak unto you. Iyâel, extinguisheth the fire of the Lord God. Êrûhal, Êrûhal, Êrûhal, Samtâêl, Pelmâêl, Yaxakût, Gadên, Pillar of light, garment of light, shine brightly before the face of the mighty one, the foe of Bâryâ, Pelmâ, and shew me the power and awe of the king of glory, Pêmâ. Let him neither appear unto nor touch the soul of thy servant Sebhat Le'ab. [Here follows a cross.]

9. In the Name of the Father, and the Son, and the Holy Ghost, One God. Nâzer, Nâzer, Nâzer, Nâzer, four [times] Azerzer. These are the magical [names] of healing which shall be performed for Thy servant Sebhat Le'ab. Admetêrôs, Gâyastô, Batu'ag! Let deliverance from the disease caused by worms be given to Thy servant Sebhat Le'ab.

III. The Magical Prayers that were written for Gabra Shelâsê Tezâzû are found in Brit. Mus. Oriental 4,716, which consists of two long, narrow strips of parchment measuring together 4 ft. 7½ in. by 2¾ in. The handwriting is peculiar, and, though apparently plain, is difficult to make out in many places; the document probably belongs to the last half of the XVIIIth century. At the top are two human figures, one being probably that of a bishop, and the other a member of the laity; they are painted in red, brown, black, and yellow colours. In the middle is another painted scene in which a priest is addressing a cock-headed demon or deity. The text, which is addressed to a being called Tamâ, reads:—

In the Name of the Father, and of the Son, and of the Holy Spirit, One God. A prayer against the tongue, and the tongue of Bâryâ, and of men—both those who are kinsfolk and those who are strangers — [and against] fever, and rheu-

matism, and inflammation of the lungs, and bowels, and diarrhoea, and dysentery, and cholera. Behold, I take refuge in the exaltation of thy name, and in thy pre-eminence which was in the beginning, [and is expressed by] the letter *aleph*, so that Thou mayest deliver me, O Christ, from the insurrection of the tongue and mouth, for the tongue slew the company of the martyrs in thousands; one word of calumny is mightier than the sharpest sword. [Deliver me, O] TAMÂ, by Thy going forth from the company of the Father and His Son, and by Thy state of being which was before all worlds. And moreover, I would that Thou didst deliver me, O Christ, from the ambush (*or* wiles) of the tongue, the persecutor of Daniel, whom Thou didst deliver from Nebuchadnezzar, the wicked one, when the people were moved and cast him into the blazing fire. O TAMÂ, by Thy bodily form which sprang from the seed of the fathers who succeeded each other, and from the Holy Spirit, and which was more beautiful than the forms of the children of men who are beautiful, deliver Thou me, O Christ God, the Son of His substance, from the unjust tongue, which consumeth injustice for its food, for the tongue slayeth and maketh alive. O TAMÂ, by Thy two-fold birth, the one being of the Father, and divine, and the other of man, [I entreat Thee], O Christ, Thou God Who art alive and not dead, to deliver me from the tongue of man and from mine own tongue, for death is strong and cruel. O TAMÂ, because Thou wast wrapped in poor and miserable swaddling-bands, and again, because Thou didst lie in the stall whilst the ox looked on, deliver me, O Christ, from littleness of the tongue; for there is another worm to me through speech, and let not terror at the cutting down of great trees overwhelm me, for it is the axe. O TAMÂ, by Thy persecution, and by Thy rapid flight to Dabra Kuëskuâm during the slaughter of the children of [Thy] native country; deliver me, O Christ, from the service(?) of the tongue, by which alone we can be free, for I have lived(?) fifty years without turning aside therefrom. O TAMÂ, by Thy circumcision, and by Thy standing naked before the people at Thy circumcision, [which took place] on the eighth day after Thy birth, give me counsel, O Christ, and deliver me from the that I may flee from the tongue, for it terrifieth me greatly, and the whale which is joined therewith will thrust me forth. O TAMÂ, by Thy coming into the house of the sanctuary forty days after Thy birth, and Thy standing up before Thy true Father, deliver me, O Christ from the calumny of the tongue,

which is outward, for the tongue of man slayeth O TAMÂ, by Thy return to the country of Nazareth from the land of Egypt, and by Thy rearing, and by Thy receiving of abundant rebukes in the house which was built by Joseph for a space of forty (sic) years, graciously deliver me, O Christ, from the evil tongue which slandereth its neighbour in secret and not openly. O TAMÂ, by Thy baptism, and by the voice of the Father, and by the Holy Spirit which descended upon Thy head from heaven, deliver me, O Christ, and save me wholly from the tongue of the men who outwardly speak words of peace, but whose hearts are full of guile. O TAMÂ, by Thy fasting, and by Thy temptation in the desert for forty days — for Thou hast taught me to fast, and hast been with me for these fifty years — deliver me from the rising up of the feeble tongue which breaketh the bones, and kindleth a fire which will burn for a hundred years. O TAMÂ, by Thy journeyings when Thou wast in the world, and by Thine appearance as preacher of the Gospel for three years before Thy death, deliver me, O Christ, from the tongue of the man who listeneth with deceit, being openly a friend, but from whom there cometh envy, for a viper is better than he. O TAMÂ, by Thy weeping, and by the tears which were on Thy face at the death of Thy beloved Lazarus in the presence of his companions who mourned him, deliver me, O Christ, from the tongue of the man who is of no account, and from the mouth of Pharaoh, the devourer of the lowermost fire of Egypt, even as Thou didst deliver Jacob in the sea. O TAMÂ, by Thine exceedingly great humility when Thou didst wash alike the feet of Judas, the tare, and those of Peter, the wheat; O King of kings, Christ, Whose throne is in the heavens, purify me with Thy silver from the dross of the tongue of the evil man by means of the fire of repentance and not by water. O TAMÂ, by the bread of Thy body, and by the cup of Thy vivifying blood which Thou didst give unto Thy disciples on the first feast of unleavened bread, O Melchisedek Christ, Priest of the priesthood, take tithe [of me] being the son of Abraham and Levi, and deliver me from a false tongue [Here follows the second picture.] Deliver from the tongue of the man of Bâryâ and . . . thy servant Gabra Shelâsê Tězâzû. O TAMÂ, by the smiting of Thy face, and by the blows upon Thy head which was enclosed with thorns, and by the unclean spittle which the Jews spat upon Thee, deliver me, O Christ, from this generation, and illumine my body and my spirit with Thy

light when I see the habitation which Thou hast received. O TAMÂ, by the sweat of Thy face which fell in drops like blood by reason of Thine exceedingly earnest prayer and worship in the hidden place in the desert, deliver me from the tongue which overthroweth, for the labour of the cross is mightier than all pain. O TAMÂ, by Thy being seized and bound, and by the coming out of men after Thee by night with knives and staves — now Thou wast alone and poor — deliver Thou me from the tongue which killeth souls, for it cometh upon me suddenly, and wageth war against me. O TAMÂ, by Thy going to Caiaphas and Hannâ, and again from Caiaphas [unto] the judge, for men came unto Thee by night with lamps, and torches, and lanterns, deliver me, O Christ, by Thy brotherly arms from the tongue of the man of savage heart and haughty mind. O TAMÂ, by Thy standing up before Pontius Pilate, and by Thy coming outside when they dressed Thee in a tunic, deliver me, O Christ, from the tongue of the wicked for to his tongue was an evil reward, and Judas, the senseless man, became terror-stricken, and he hanged himself with a rope, and died. O TAMÂ, by Thy back, and by Thy patient endurance of the scourging when Thou wast wholly shrouded in great and severe tribulation, deliver me, O Christ, my Father, Who didst beget me without carnal intercourse, and grant unto me the gift of sonship, as long as the tongue can speak, for through Thee there shall be in the heavens a covering [for me]. O TAMÂ, by Thine abundant suffering, and by Thy prolonged agony deliver me, O Christ, from the sharp point of the tongue, and deliver me, O Thou who didst stand like a slave before Pilate the Greek, and didst bear the punishment with which thieves are punished. O TAMÂ, by Thy cross, and by Thy crucifixion, O Thou Who wast nailed between the two thieves, deliver me, O Christ, from the combat of Diabolos, and from his hosts, and from the counsel of the tongue of Caiaphas — now he was the high priest — and may the years of my body [not] come under his time of power. O TAMÂ, by Thy hands, and by the nails of death by which they were pierced, O fruit of the tree of error, a man in the place of that which was plucked by Eve, feed me, O Christ, with the tree of life for which I hope. The softness of speech in the heat of the sun drieth up; let not the speech of error which must be cut down go forth from me. O TAMÂ, by Thy feet whereon Thou didst walk about with the cross and the sharp nails to which the Jews fixed Thee, deliver me, O Christ, from the calumny of the

tongue especially, O Thou Who didst go to Golgotha bearing the heavy cross, and didst take upon Thyself the form of a servant, although Thou wast the Son [of God]. O TAMÂ, by Thy mother who was inflamed with the heat of tenderness for Thee when Thou wast on the cross, and who went with John unto the foot thereof, bring me out, O Christ, from the place of temptation and from the pit which children [of men] have dug for the tongue. O TAMÂ, by Thy mouth which drank wormwood and gall, and also by Thy tongue, for Thou hast taught me the wisdom of seven years when Thou wast on the cross, deliver me, O Christ, and defend me from the cursed tongue of a child who hateth [his] father. O TAMÂ, by the departure of Thy soul [from the body], and by Thy descent unto the place whereto the souls of Adam and Abel went down, even unto the sea of fire, lead me, O Christ, and guide me as Thou didst guide the ark of Noah unto Mount Kēdû (Kardô?), and direct me and bring me into a safe haven; for the sea of fire seetheth and the waves thereof are boiling. O TAMÂ, by Thy violent death, the death of the wood of the cross, through the greatness of the unwonted hatred for Thee of [the Jews], who stirred themselves up against the Man because He was good, and were moved on behalf of another (i. e., Barabbas), deliver me, O Christ, from the who are kinsfolk, for their tongues are coals, and their words flames of fire. O TAMÂ, by Thy dead body, and by the bringing down of the same from the cross by the men of Thy religion, the Gospel, Jesus Christ, Whom the Highest delivered by [His] arms, deliver me, and save me from the tongue of the mighty man, for it is a sharp knife, and not a member of the body. O TAMÂ, by Thy grave, which was the grave of a stranger and of a sojourner like unto that of Thy fathers, and was not like that of David, the royal son, deliver me, O Christ, from the evil tongue of the man that is like unto a man who hath a serpent within him, for Satan is a helper of him that is his son and heir. O TAMÂ, by Thy Resurrection, when the world shook by reason of Thy light, and the guardians of the sepulchres were terrified, and the dead bodies rose up, deliver, O Christ, the people of the world from the tongue. Unto Thee it belongeth to kiss him that slew Thee. Who is the man of the peace of Judas? O deliver from the tongue of kinsfolk and of stranger Thy servant Gabra Shalâsê Tezâzû.



THE INTRODUCTION TO LADY MEUX MANUSCRIPT
NO. 2(A).

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY SPIRIT,
ONE GOD.

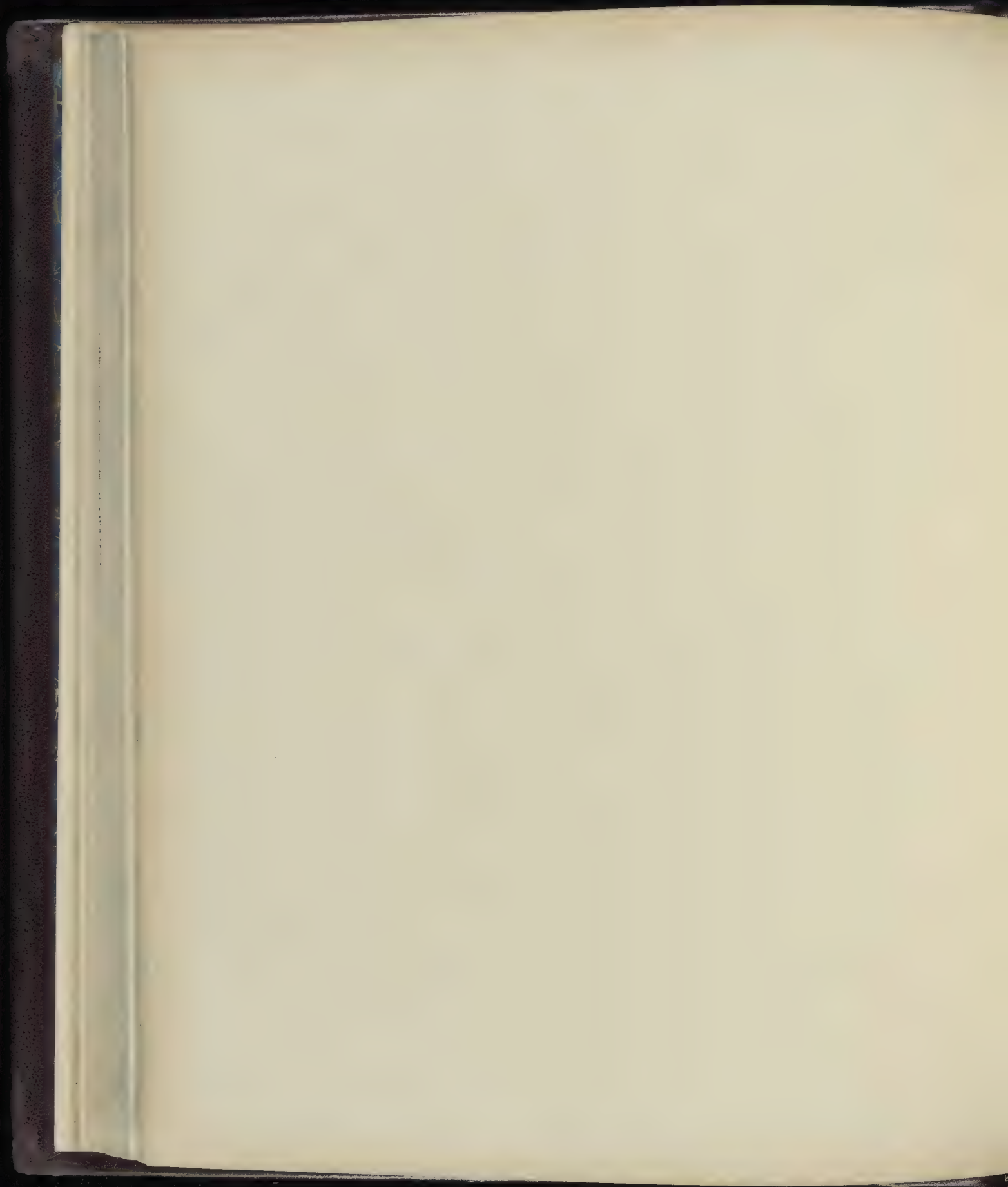
[Col. 1] We will declare unto you, O beloved brethren, ye children of this church, and may [God] make bright the eyes of your hearts to hear [them], the Miracles of our Lady, the holy Virgin MARY, which [name] is in Hebrew MÂRÎHÂM, (a sweet name!) the life of the world, and the God-bearer, whose great praise and honour neither the beings of heaven nor the beings of earth will ever be able to bring to an end. May her prayer and her blessing be with her servant² for ever and ever!

Before the Miracles shall be read let the people hearken with the ear of understanding! Hear ye with your ears, and lay up in your hearts the majesty and the praise of our holy Lady, [Col. 2] the two-fold Virgin, MARY who is called in Hebrew MÂRÎHÂM,³ that is to say MARY, the guide unto the kingdom of heaven. Our Lady MARY existed before the world [was created] in the mind of God. For the sake

² The following text is written on a leaf which has been inserted between foll. 1 and 2; it is, substantially, the text which is given in the manuscript B after the "Salutations" to the Virgin; see the Ethiopic text, pp. 5 and 6.

³ The name is omitted.

³ See LUDOLF, *Commentarius*, pp. 346 and 350.

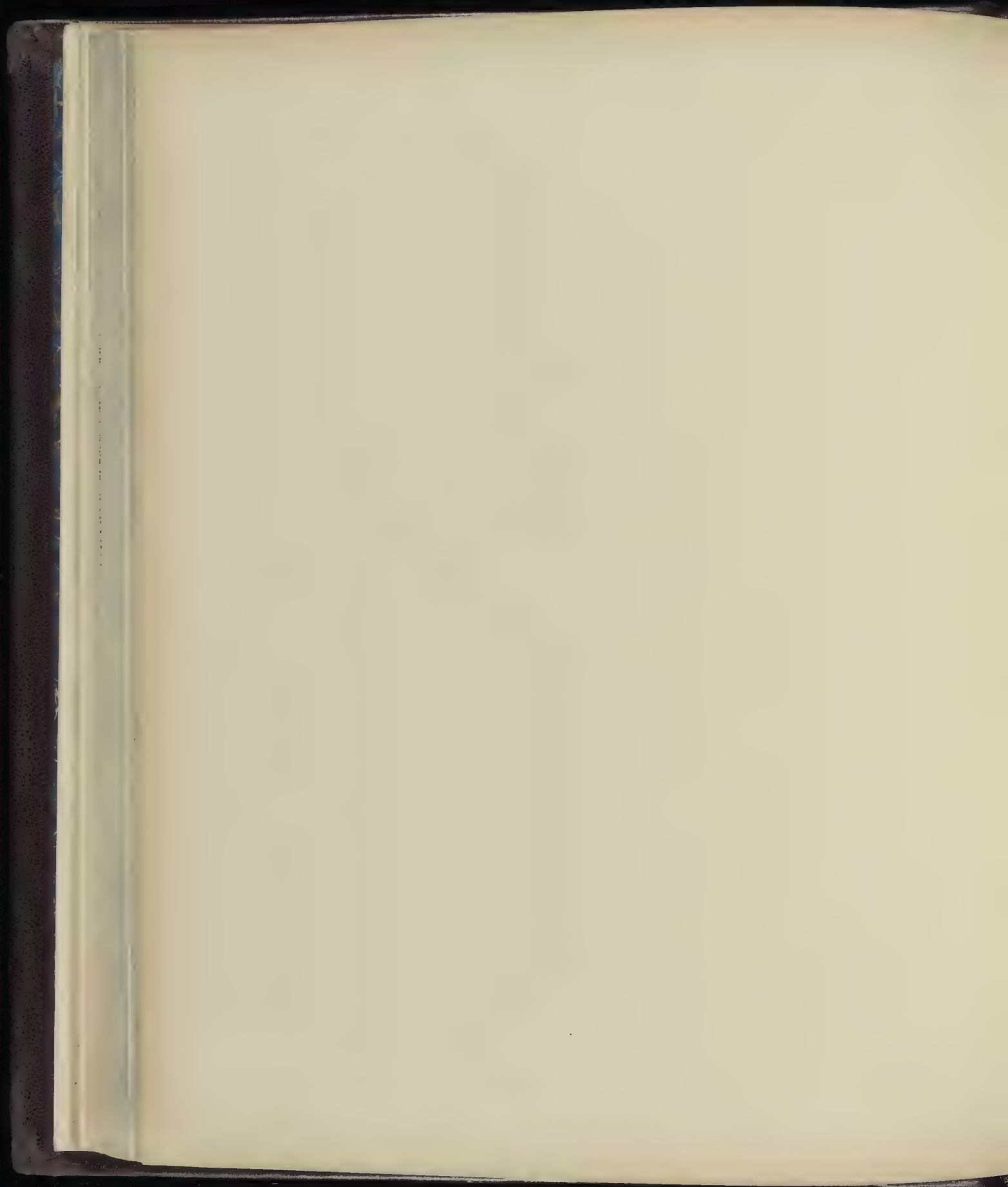


of MARY Adam and Eve were made, and Adam called his wife "Life" because he knew that MARY would go forth from his loins and from the womb of his wife. What book can contain the [story of the] majesty of MARY? For the sake of MARY the whole world was made. And if everything [concerning MARY] were to be written down the world would not be able to contain it. What ear could listen unto it? What tongue could declare it? What voice could declaim it? What brain could comprehend it? And what mind could [Col. 3] think it out and understand it? Nevertheless we will declare a little thereof unto you, in proportion as our Lady MARY shall shew compassion unto us.

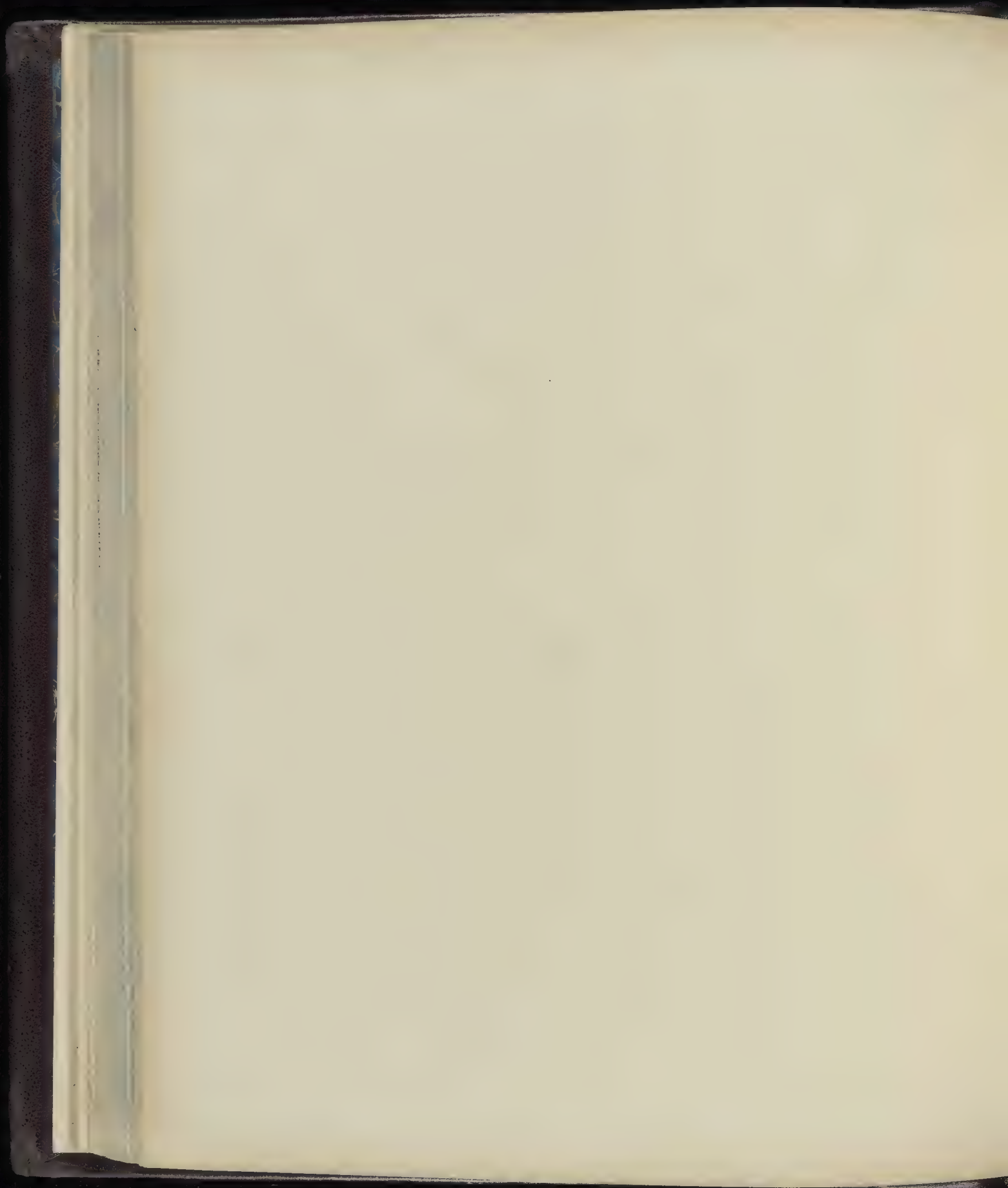
Now MARY was declared from Adam unto Abraham, and from Abraham unto Moses, and from Moses unto David, the son of Jesse; and our Lady MARY appeared under many forms. The generation of our Lady, the holy Virgin MARY, sprang from the house of David the king, and from the house of Aaron the priest, with reference to her mother; and the name of her father was Iyâkêṁ' (Joachim), and the name of her who gave birth unto our Queen MARY was Hännâ. Unto whom hath the power to comprehend her state of virginity been given? The angels were unable to comprehend the state of virginity, for they transgressed through the lust of the flesh, and they went down to the earth in days of old.* Who is like unto our Lady MARY [Col. 4] who

* Compare 'Εν ταῖς ἱστορίαις τῶν δώδεκα φυλῶν τοῦ Ἰσραὴλ ἥν Ἰωακείμ: see TISCHENDORF, *Evangelia Apocrypha*, Leipzig, 1876, p. 1.

* This seems to be an allusion to Genesis vi. 2:—"the sons of God saw the daughters of men" "that they were fair; and they took them wives of all which they chose." In the Book of Adam and Eve (Malan's translation, p. 137), the "sons of God" are identified with the children of Seth, and the "daughters of men" with the descendants of Cain. The sons of Seth were warned by Enoch not to leave the holy mountain whereon they lived, but they rose up against him, and refused to hearken unto his words, and went down to the plain. "And when they looked at the daughters of Cain, at their beautiful figure, and "at their hands and feet dyed with colour, and tattooed in ornaments on their faces, the fire of sin was "kindled in them. Then Satan made them look most beautiful before the sons of Seth, as he also made "the sons of Seth appear of the fairest in the eyes of the daughters of Cain, so the daughters of Cain "lusted after the sons of Seth like ravenous beasts, and the sons of Seth after the daughters of Cain, until "they committed abomination with them."



was the place of abode of the Father? And who is like unto our Lady MARY who became the habitation of the Son? And who is like unto our Lady MARY who became a house for the Holy Spirit? Can any man abide without sin? Nay, for no man hath carried fire [without being burned], and there is no one who hath not committed sin except our Lady MARY. Our Lady MARY is more pure than the angels. Our Lady MARY is greater than all the generations of women. The mind of our Lady MARY is wholly the mind of God. The character of our Lady MARY is the character of God. Our Lady MARY beckoned unto God with her purity. Our Lady MARY gave birth unto God with her virginity. Our Lady MARY became [Col. 5] a dwelling of joy unto God. Our Lady MARY spake by the Prophets. Our Lady MARY preached by the Apostles. Our Lady MARY giveth praise with the mouth of all creation. Honour ye our Lady MARY, O children of this church, for our Lady MARY is the redemption for sinners, and our Lady MARY giveth gracious gifts unto those who minister unto her with good service. Put your confidence in our Lady MARY with all your hearts, and have no doubt whatsoever but that it is she who bringeth you salvation. And prostrate ye yourselves before her image (*or* picture); for whosoever boweth not down before her his name shall be blotted out of existence, and the memorial of his name shall be unknown, and the angels [Col. 6] of heaven shall say, "Amen".



THE INTRODUCTION TO LADY MEUX MANUSCRIPT NO. 3 (B).

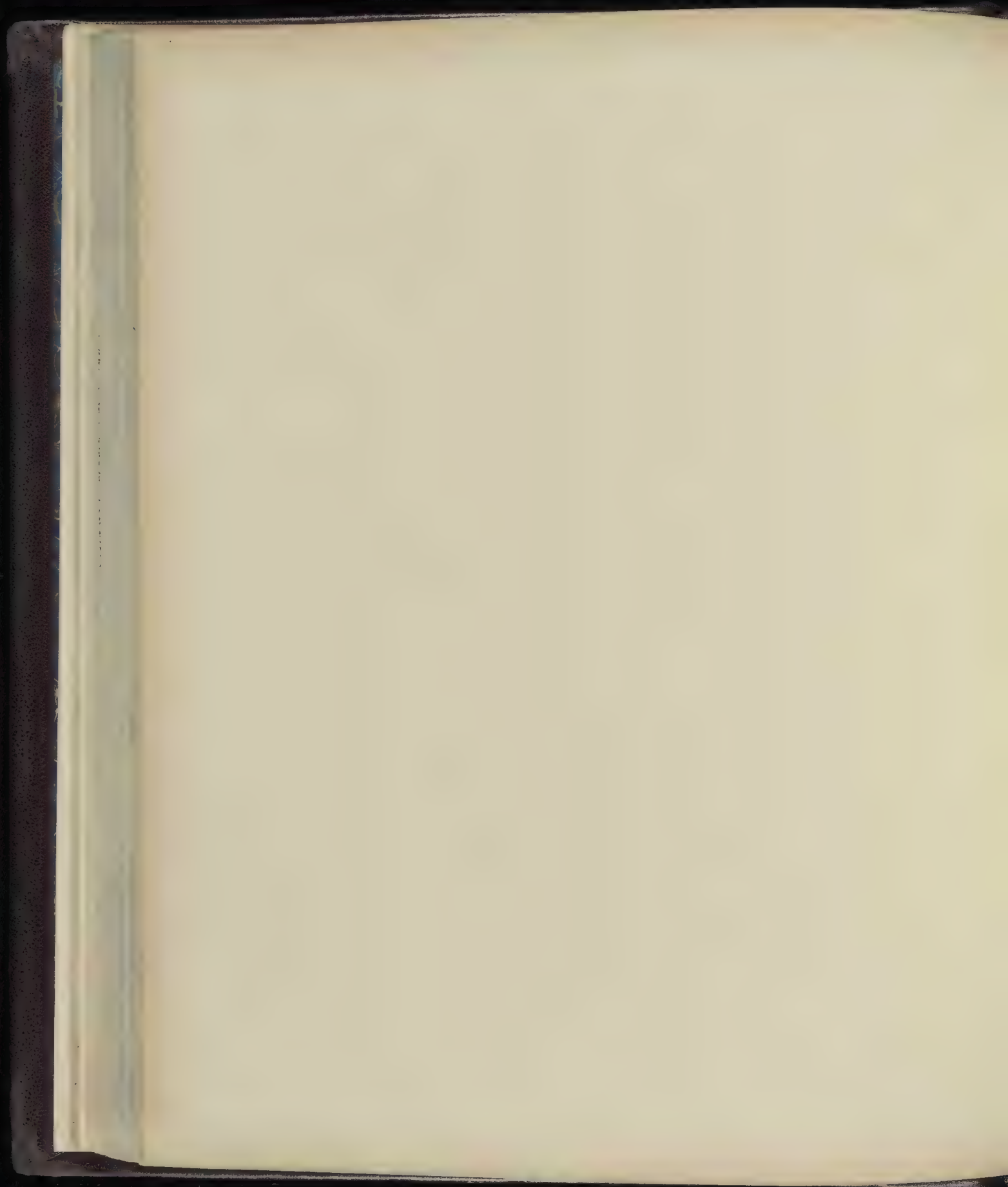
[B fol. 2a. 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY
SPIRIT, ONE GOD.

Here beginneth the book which shall be read before [the priests] recite the Miracles of our Lady MARY, that is to say, the Book of Rules that came forth from the throne of Mark the Apostle out of the Church of Mu'allakah¹ of Maṣr (i. e., Cairo) where the teachers, the honourable Archbishops who were the orthodox treasurers of the Mysteries, laid it up. Our Lady, the holy Virgin Mary, declared these rules unto them [at intervals] during a long period of time; unto some of them she spake in dreams, unto others she spake in visions, and unto others she spake openly. Now these men were Abbâ Abraham, and Abbâ Mark, and Abbâ Matthew, and they were the workers of wonderful things; and the story of their words was written down in the Book of the Miracles of our Lady, the holy Virgin [B fol. 2a. 2] MARY, [telling] how she spake unto them, and how she wrought for them wonderful deeds and miracles. And this Book of their Rules was translated from the Arabic into the Gē'ez, [the language of] the country of Ethiopia, in the days of John, the Archbishop of Alexandria, and in the days of our Archbishops Abbâ Michael and Abbâ Gabriel,² and the Bishop Abbâ John, when they went forth

¹ I. e., the famous church dedicated to the Virgin, more commonly known as "El-Mu'allakah," or the "hanging", from the fact that it is suspended between two bastions, and must be entered by a staircase. The church was probably founded in the VIth century of our era. "It is a double-aisled church, and as such is remarkable in having no transepts" (BUTLER, *Coptic Churches*, vol. I. p. 208). In the list of the Churches of Cairo given by Ibn Dūkmāk (ed. Vollers, Cairo, 1893, p. I. v) the position of this church is thus described:—

(الكنيسة المعلقة) هذه الكنيسة داخل مصر بباب القصر وهو قصر الروم المعروف بقصر الشمع في علو ديبه

² Michael and Gabriel were contemporaries, the former having been ordained in 1454. On the death of Michael he was succeeded by Gabriel; both were buried in Dabra Arārā. See GUIDI, *Le Liste dei Metropolitani d'Abissinia*, Rome, 1899, p. 9.



into Ethiopia in the third year, in the days of our king Zar'a Jâ'kôb,¹ who was surnamed Constantine, after he had reigned seven years. And the Book of their Rules saith thus:—"On every Sunday, that is on every first day of the week, and on every festival day of our Lady MARY, they shall not fail to recite the Miracles of our Lady MARY in all the churches [B fol. 26. 1] with great honour and with great gladness, for MARY is "honourable, and beneath God Almighty there is no one who is more "honourable". And they anathematized [those who would not do this] so that [the priests] might not cease to recite the Miracles of our Lady MARY on every Sunday, that is, on every first day of the week, and on each of her days of festival.

Now her days of festival are these:—on the sixth day of Nuḥasê² they celebrate her Conception; from the sixteenth day [of Nuḥasê] to the twenty-first day, that is to say for six days, the festival of her Assumption similar to that which they celebrate for the Resurrection of her Son; on the tenth day of Maskarram, the coming of the Image of our Lady³ into the city of Şêdênîâ,⁴ the shrine of Marînâ—now this is the Image which put on flesh and from which drops of sweat fell; on the twenty-first day of Maskarram, and on the twenty-first day of Têkemt, and on the sixth day of Hêdâr, her advent into Dabra Kueskâm;⁵ on the twenty-first

¹ This king was the fourth son of David (he reigned from A. D. 1380 to A. D. 1409) and reigned thirty-four years and two months, i. e., from A. D. 1434 to A. D. 1468. Under his rule Ethiopian literature flourished, and Zar'a Jâ'kôb was himself an author; the "Miracles of the Virgin" was one of the many books which were translated from Arabic into Ethiopic during his reign. See BASSET, *Études sur L'Histoire d'Éthiopie*, Paris, 1882, pp. 102, 243—246; LUDOLF, *Commentarius*, p. 301—340; and the history of Zar'a Jâ'kôb and his son Ba'eda Maryâm published and translated by PERRUCHON under the title, *Les Chroniques Zar'a Jâ'qôb et de Ba'eda Maryâm*, Paris, 1893.

² The names of the months in Ethiopic are:—Maskarram (September), Têkemt (October), Hêdâr (November), Tâhshâsh (December), T'en (January), Yakâtît (February), Magâbît (March), Mîyâzyâ (April), Genbôt (May), Sanê (June), Hamlê (July), Naḥasê (August), Pâgwēmên (intercalary). The Ethiopian year began on August 29th.

³ I. e., the Image of the Virgin which was painted by Saint Luke.

⁴ A city of Egypt. See CONTI ROSSINI, *Catalogo dei Nomi Propri*, Genoa, 1894, p. 46, col. 1.

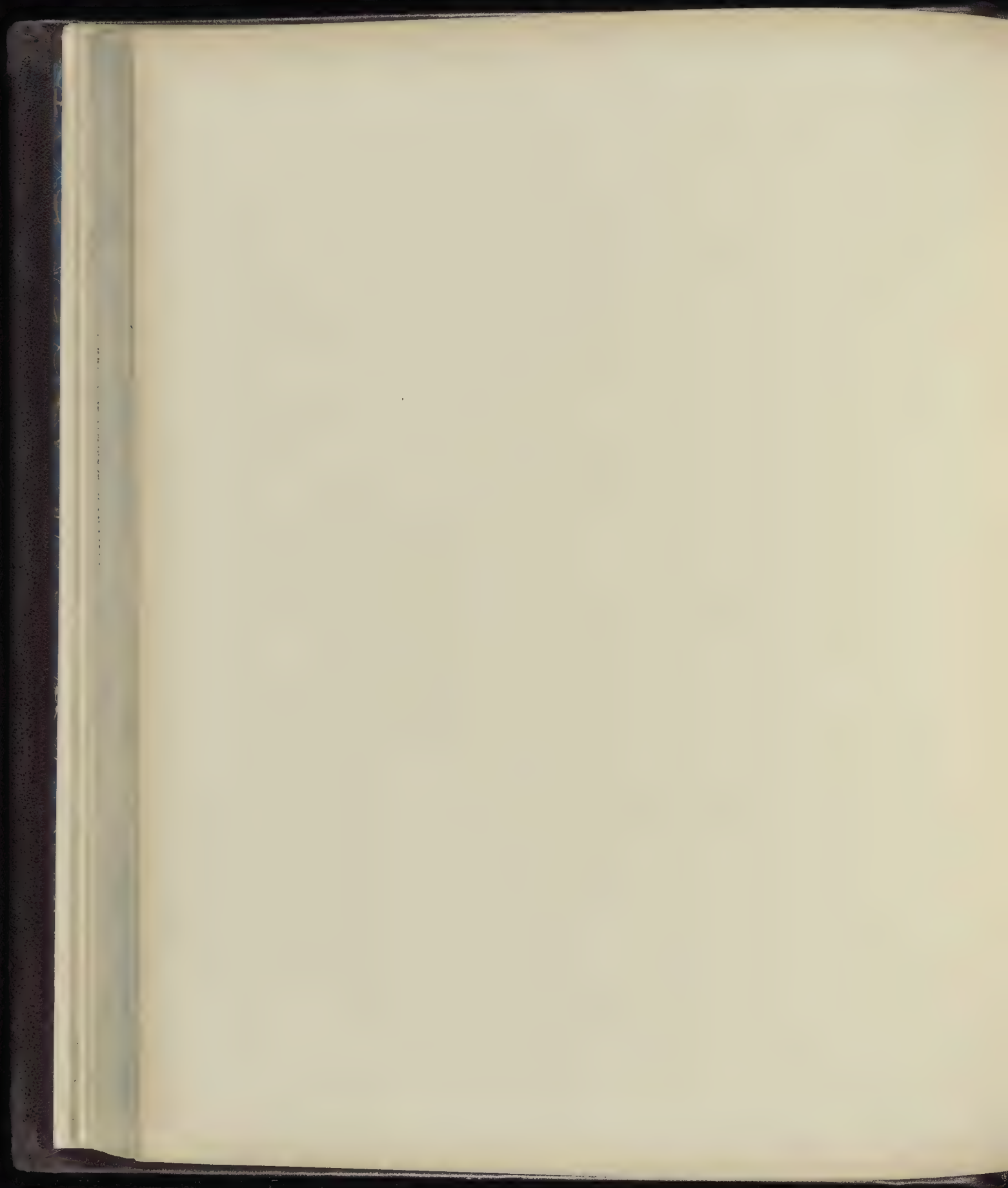
⁵ A very famous convent which was situated to the north-west of Gondar; see CONTI ROSSINI, *op. cit.*, p. 42, col. 2.



day, the stablishing of the lamp; [B fol. 2*b*. 2] on the third day of Tâḥshâsh, her advent into the sanctuary (i. e., the Temple at Jerusalem); on the twenty-first day of the same month, and on the twenty-second day, [they] celebrate the commemoration of Bishop Dexius—now when he was keeping the festival on this day [the Lady Mary] gave him apparel which had not been made by the hand of man, and a throne whereon no other man had ever sat; on the twenty-eighth day of Tâḥshâsh, which is the festival *Gênâ*, and on the twenty-ninth day, her giving birth to our Redeemer; on the twenty-first day of Têr, her death; on the sixteenth day of Yakâtîṭ, her gift of the “Kidâna Mēḥrēt”,¹ and on the twenty-first day of this month her commemoration is also celebrated; on the twenty-first day of Magâbîṭ, and on the twenty-ninth day also, her Conception of our Redeemer; on the twenty-first day of Miẏâzyâ and on the first day of Genbôt, her birth (now there are some who say that her birth took place on the tenth day of Maskarram, but we say what is certain about it, even as our Patriarchs have taught us).

And on the twenty-first of this [B fol. 3*a*. 1] month the people shall be gathered together in the land of Egypt, in the church which is called Dabra Maṭmâḳ, and they shall be gathered together from the East, and from the West, from the South, and from the North, and from every country whatsoever. And they shall encamp in booths, and in tents, and in tabernacles, and in companies, and they shall celebrate the festival of the Virgin from the twenty-fifth day unto the twenty-ninth(?) day with great honour, and joy, and gladness, and jubilation unceasingly for five days, together with the angels, and the martyrs, and the righteous, and those who make intercession. And the Christians shall see her openly, and they shall celebrate a festival with gladness, and honour, and joy on the twenty-first, twenty-second, twenty-third, and twenty-fourth days [of the

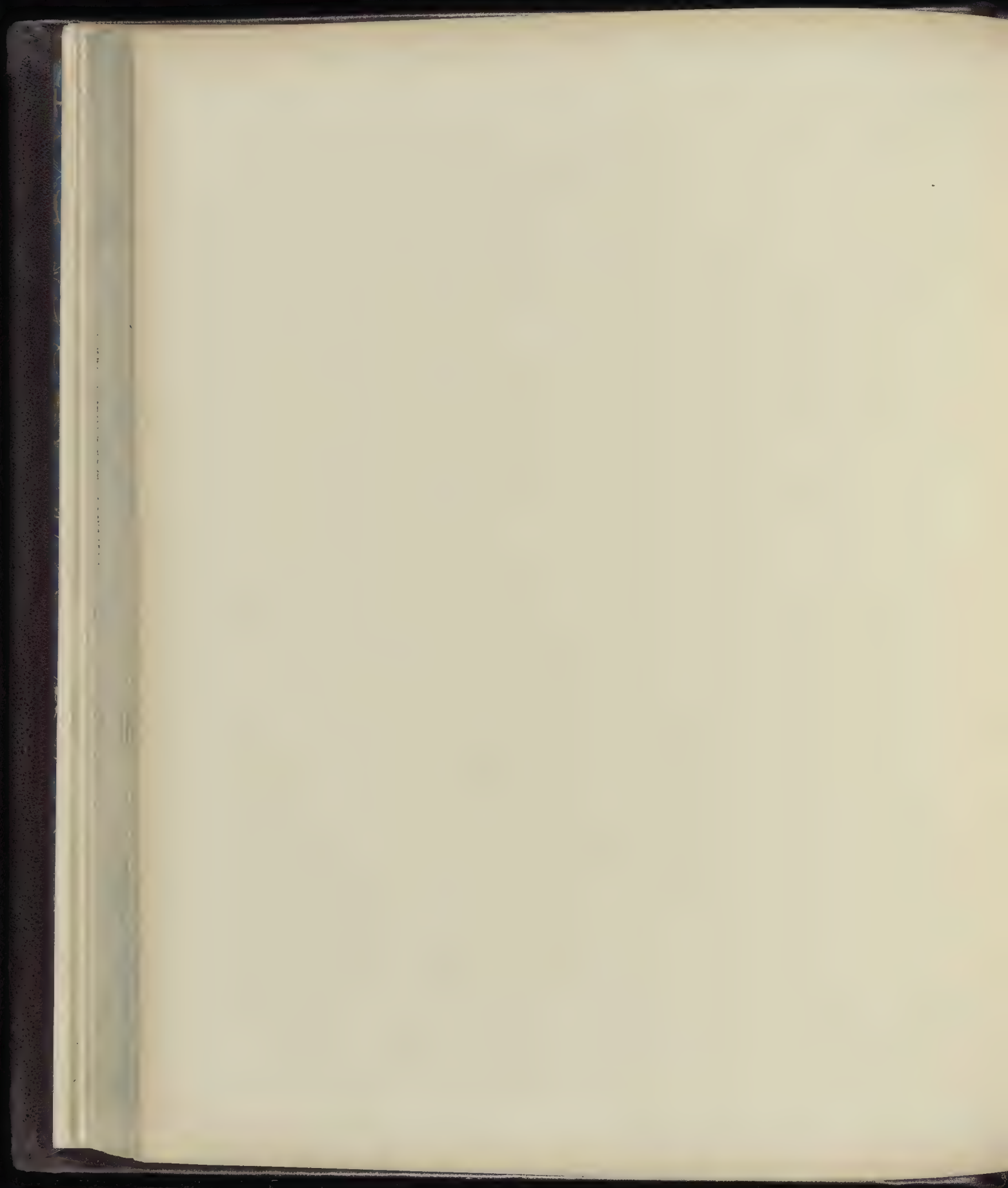
¹ I. e., the “Covenant of Mercy”; see within, Chapter I.



month. And they shall celebrate] a great festival on the twenty-fifth day because her Son planted dry rods and made them to become trees [B fol. 3*a*. 2]; and on the eighth day of the month Sanê because her Son made water to flow from the rock and healed those who were sick; and on the twentieth day of this month because the Apostles were assembled, and her Son came down to build her house; and on the twenty-first day [to commemorate] the sanctification of her house; and also on the twenty-first day of the month Hamlé. Now all the festivals of our Lady MARY are thirty-two in number.

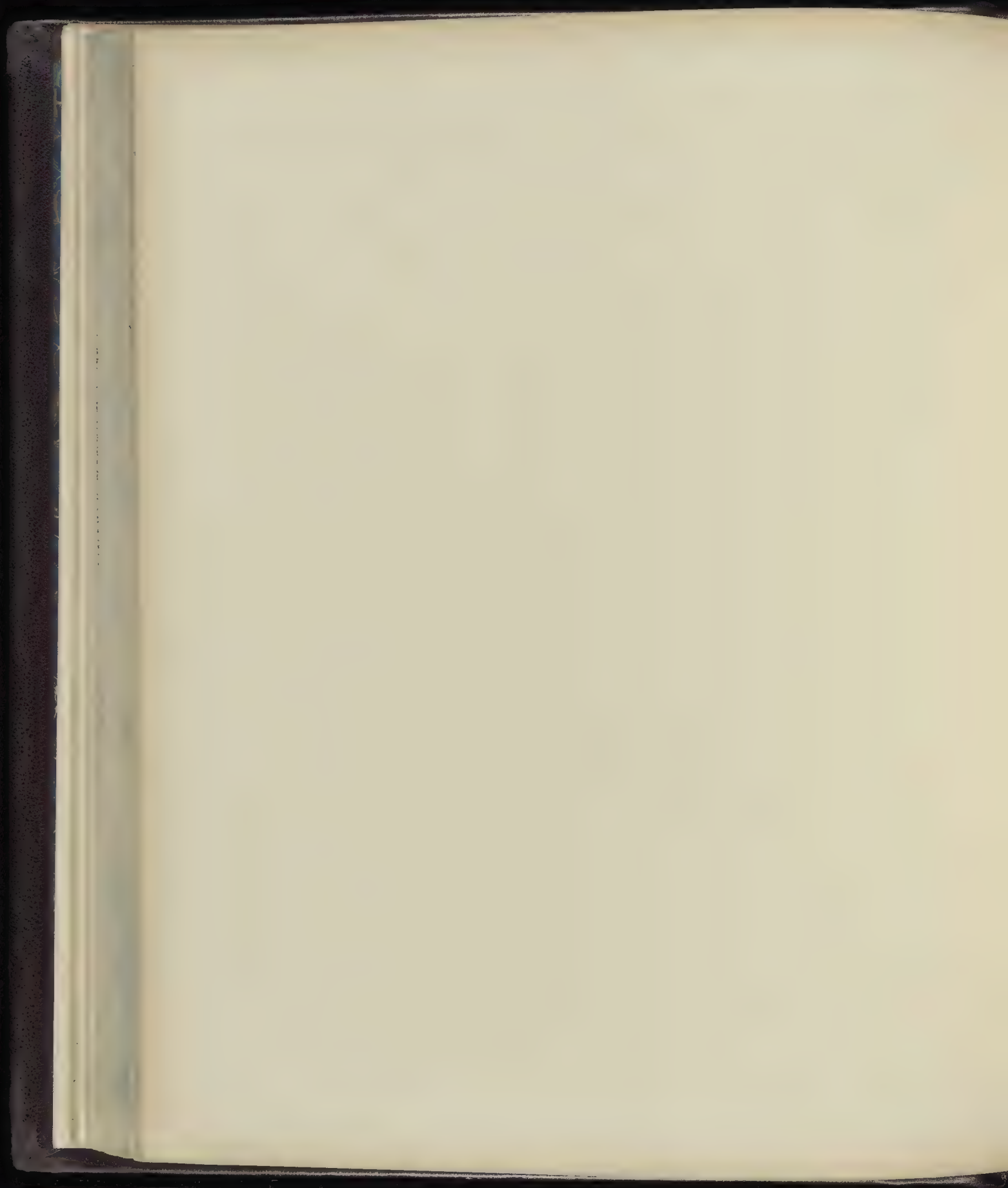
And they shall honour these days of festival like the first day of the week (Sunday), and the people shall do no work of any kind whatsoever in them, from year to year and for ever as far as these festivals of our Lady, the holy Virgin Mary, are concerned. And those who do not come on every first day of the week to church to hear the Miracles of the Virgin, the Patriarchs whose names we have already mentioned above shall anathematize them whether they be male or whether they be female, except in such cases as when they are prevented from coming by sickness, or by some serious cause, or by some physical infirmity [B fol. 3*b*. 1], or some piece of work which preventeth a man from coming to church. Now every one who shall hear the reading of the Book of the Miracles of the Virgin, our Lady MARY the God-bearer shall bless, whether they be men or whether they be women, on these festivals of our Lady Mary. And on every first day of the week both men and women shall be gathered together in the church, and after the conclusion of the song of peace they shall put off their ornaments, that is, their ornaments of gold and silver, from their hands, and from their fingers, and from their necks, and from their ears, and from their heads; but the women must have their heads shorn even as Paul said.* And it is meet for them to compose their minds to listen unto the

* See 1. Corinthians xi. 6. Saint Paul's words are:—"For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."



[reading of the] Miracles of our holy Lady, the Virgin MARY; and there shall be great silence [B fol. 3*b*. 2] and no man shall speak. Whosoever is strong shall stand up to listen, and whosoever is weak shall sit down. And before they read the Miracles of our Lady MARY the Patriarch shall bless [the people]; and if there be no Patriarch there, the Metropolitan shall bless [them]; and if there be no Metropolitan there, the Bishop shall bless [them]; and if there be no Bishop there, the priest who is of the highest rank shall bless [them], on the East, and on the West, on the South, and on the North.

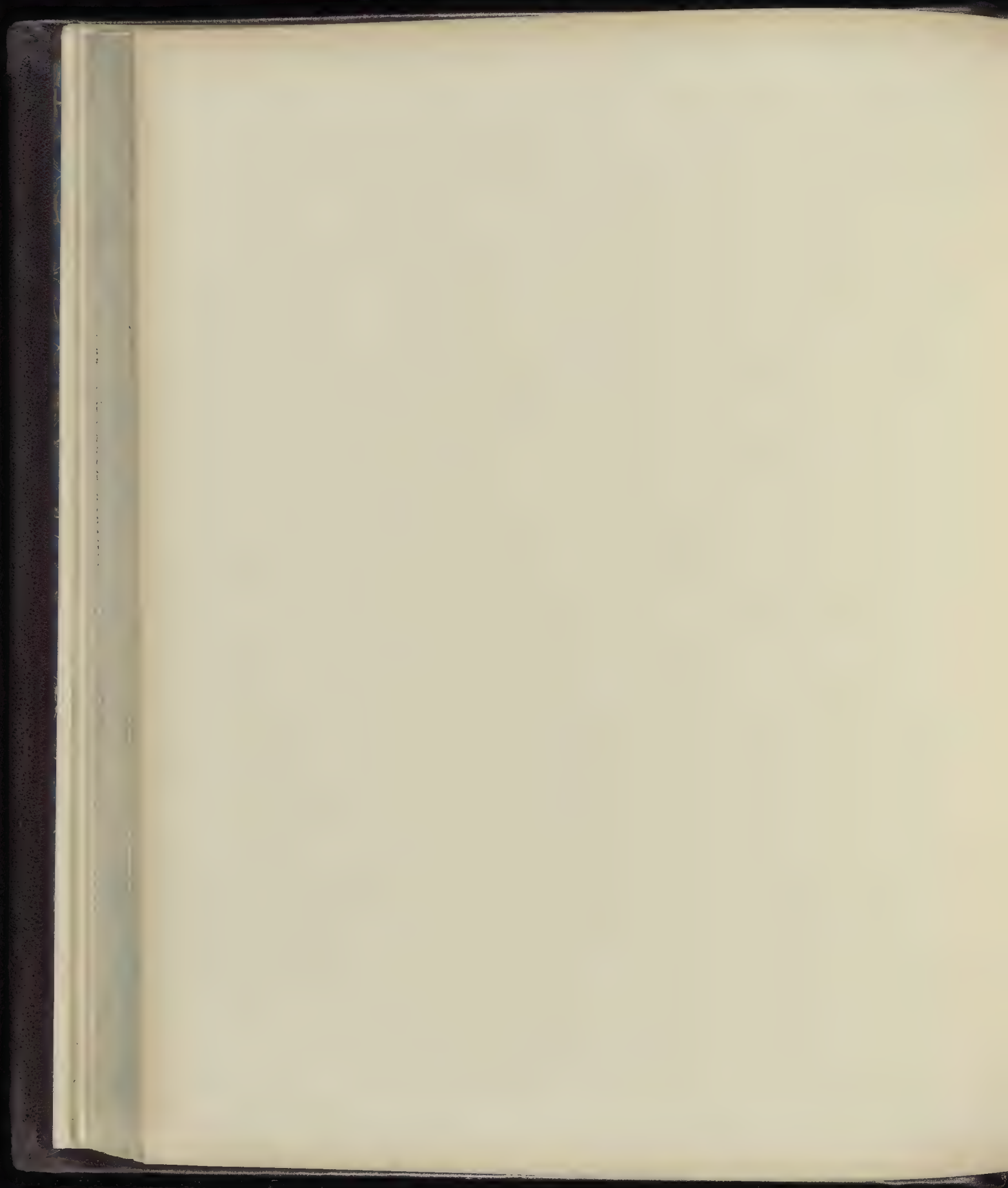
Then shall the Bishop or priest set the crown upon his head, and prostrate himself three times before the ark; and he shall offer up incense, and he shall cense [the place] three times, saying, "Glory and honour be unto the Holy Trinity, the Father, and the Son, and the Holy Spirit, henceforth and for ever and ever! Amen." And he shall go to the Image of our Lady MARY, the God-bearer, and he shall cense [it] [B fol. 4*a*. 1] three times, and shall say, "Rejoice, O thou that art full of grace, God is with thee! Blessed art thou among women, and blessed is the fruit of thy womb. Do thou make supplication and intercede with thy beloved Son, so that He may pardon unto us our sins." And if there be a Metropolitan there he shall then cense [the place] three times, and after him all the priests, according to their grades, shall do [likewise], until all those who have been appointed priests shall have finished the censuring. And after this they shall read the Book of the Miracles of our Lady three at a time; those who know the Book shall each read three of the miracles from [the Book of] the Miracles of our Lady MARY, but those who are not able to read the Book in its integrity shall each read one of the lesser miracles, so that the blessing of the Virgin may not be destroyed. And during the reading three priests shall burn incense without ceasing; one towards the ark, and one towards the Image of our Lady MARY, and one towards the reader of the miracle [B fol. 4*a*. 2].



And let not any Christian imagine that it is a light matter to hear read the Miracles of our Lady MARY, the God-bearer, for it is a great and an honourable thing; and let neither man nor woman fail to listen unto them, lest they fall into carelessness. And he that is able to hear her Miracles let him take an offering on that day, provided that he is not prevented [from so doing] by some serious cause as we have already said. And he that is unable to take an offering when he heareth [the reading] of the Miracles shall go unto the church, and he himself shall be in the place of an offering, provided that he listeneth unto the Miracles in faith. And those who neglect (*or* treat with contempt) the Book of her Miracles, and the Covenant with our Lady, the holy Virgin MARY, who gave birth unto God, are outside the faith in the Incarnation of the Son of God, and cannot be numbered among the sheep of the fold of Christ. And they shall be under a ban, and excommunicated, and [B fol. 4*b*. 1] cut off by the swords of Peter and of Paul, and by the sword of the words of Abbâ Michael, and Abbâ Gabriel; and they shall be cut off and excommunicated by us also because we have received the power of these [saints], and therefore we can cut off and bind fast with a fetter which cannot be opened until her Son shall come in glory him that will not do honour unto the festivals of our Lady, the holy Virgin MARY, who gave birth unto God, even as unto the first day of the week. Amen. But upon those who wish to honour, and to exalt, and to love her with all their hearts and with all their might shall dwell the prayer and the blessing of our Lady, the holy Virgin MARY, who gave birth unto God, and they shall sanctify them for ever and ever and ever. Amen.

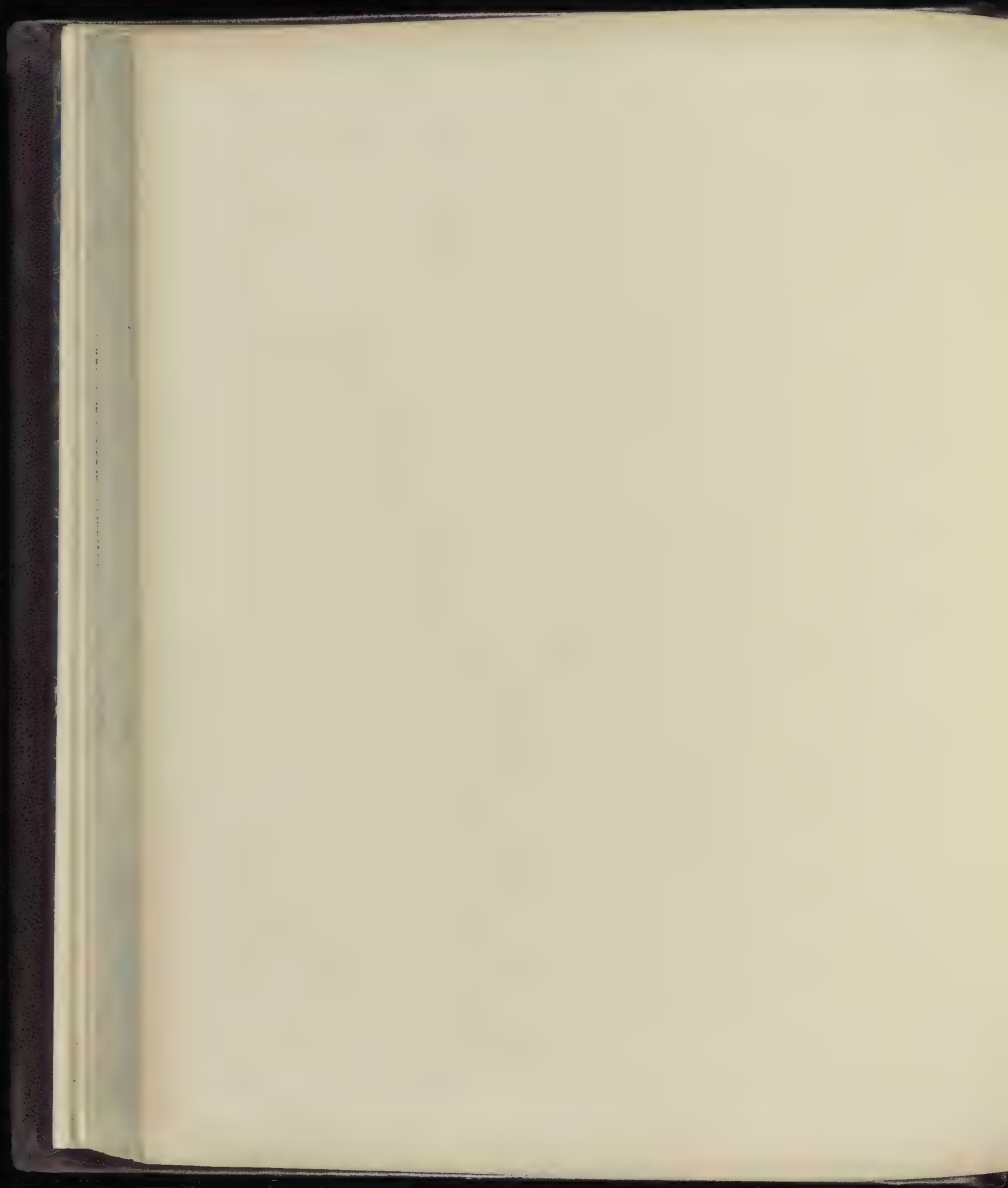
[B fol. 4*b*. 2] And the priests shall say twice in the tone [called] '*Azel*,' "Hallelujah! Hallelujah! We worship the Father of Light, and "His Only Son, and the Holy Spirit, the Paraclete, three equal Persons."

¹ I. e., the tone used in the churches in Lent, and on fast days, and on the Eves of festivals, and for funeral ceremonies; see DILLMANN, *Lexicon*, col. 1002.



[Then shall they] say thrice, "Salutation unto MARY the Queen, the true vine, on which, although it hath never been cultivated, thou shalt find blessed fruit. The Son of God in truth came and became man from her, and she gave birth unto Him and He hath saved us and hath pardoned unto us our sins. Thou hast found grace, O Virgin. Many shall hold converse concerning thy honour, for the Word of the Father came and took upon Himself human nature from thee; Hallelujah! Come ye and look upon this Bride, this Woman who is adorned, the mother of the Lamb, who is enveloped in such great glory, even as saith the son of thunder, John the pure virgin, who cried out, saying, 'He hath made this bride to shine exceedingly, yea, [B fol. 5a. 1] more than the star of the morning'. This is the New Zion, the city of our God, wherein dwelleth the joy [of] all the holy prophets."

"Rejoice thou, O MARY, in the pleasure of its passover"; and thou shalt recite this passage unto the end thereof in the tone [called] *'Azel*. Then shall they read the Miracles of our Lady, the holy Virgin MARY, who gave birth to God, each man [reading] three at a time. And after the reading of the Miracles they shall all sing a hymn together, and shall say thus:—"Blessings be upon this our Lady, the holy MARY, who gave birth to our Salvation! Hallelujah! Hallelujah! Hallelujah! upon all of us, the people [here]. Unto Thy Cross, O Lord, we will ascribe glory; Hallelujah! Hallelujah! Hallelujah! Salutation unto thee, O John, the son of thunder (Boanerges). Salutation unto thee, O John, who didst write the Apocalypse. Salutation unto thee, O John Theologos. Salutation unto thee, O John, the beloved of the Lord. [B fol. 5a. 2] Salutation unto thee, O John, the virgin. Salutation unto thee, O John the Evangelist. Salutation unto thee, O John, who didst lie in the bosom of God. Salutation unto you, O Peter, and Paul, and James, and John, and Andrew, and Matthew, and Philip, and Bartholomew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Nathaniel, and



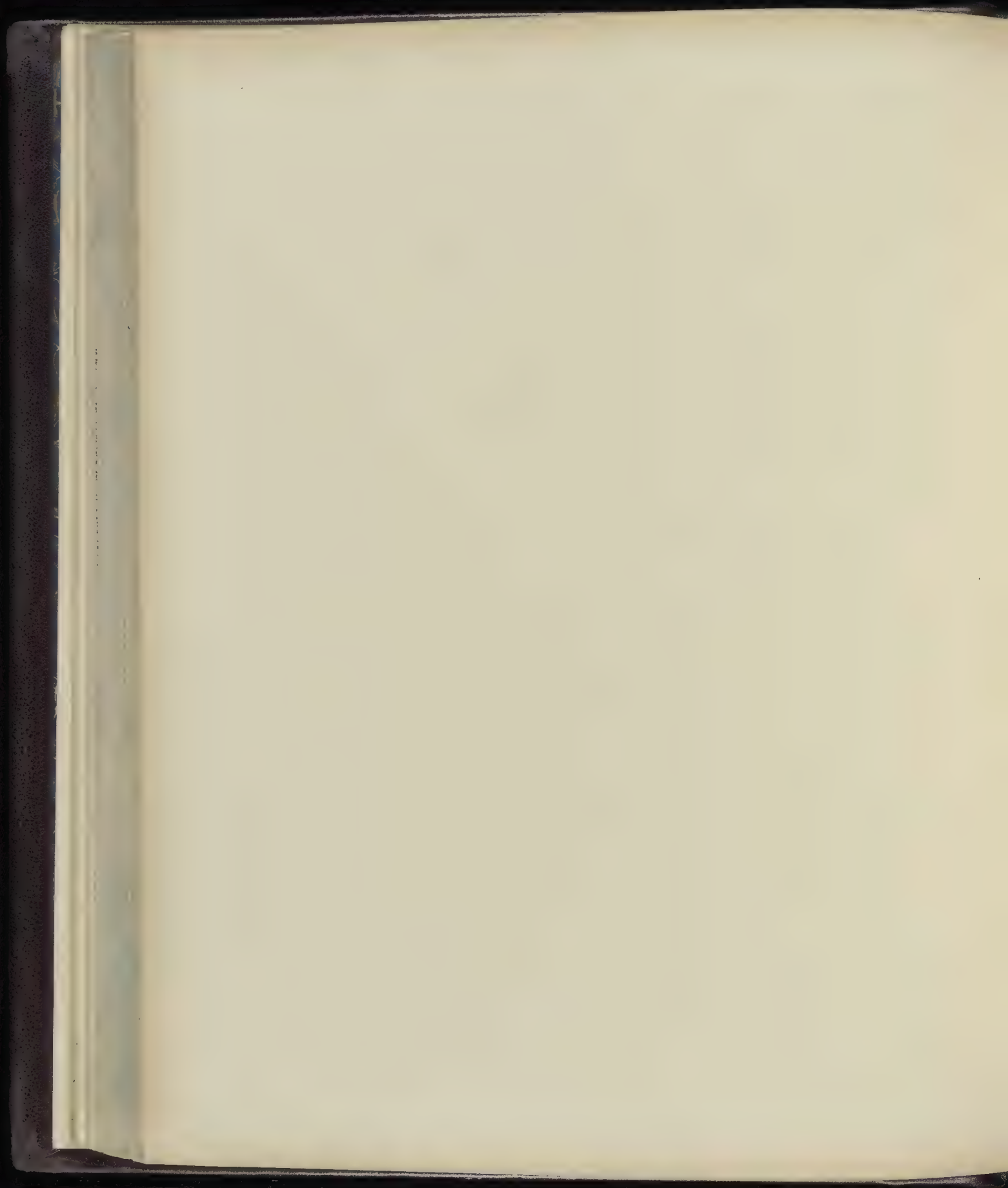
"Matthias, and Luke, and Mark, and James the Bishop. Bless ye us, "your children by the command of the Spirit.

"Salutation unto thee, MARY, thou Door of the East, which brought forth the Light. Salutation unto thee, thou Vine of Eskêdêrê. Salutation unto thee, thou Splendour that can be seen. Salutation unto thee, O thou that art ornamented with rays of light(?). Salutation unto thee, for thou hast given birth unto the Creator. Salutation unto thee, thou Rod of Aaron which bore fruit. Salutation unto thee whom we worship with a psalm. Let each one read [B fol. 5*b*. 1] the Book of thy Miracles in peace! Bless thou us!

[The text which follows (see page 5, l. 16—p. 6, l. 8) the above in the manuscript B is similar to that which forms the Introduction to the manuscript A; it contains a few variants, as will be seen from a perusal of it, but they are not sufficiently important to make it necessary to give a rendering of the whole section here. It will be noticed that king Takla Haymânôt and his queen Abâla Dengel are mentioned; this king is, no doubt, the second of the name, who reigned from A. D. 1769 to A. D. 1777.]

THE ADDRESS OF THE READER OF THE MIRACLES OF THE BLESSED VIRGIN MARY TO THE CONGREGATION.

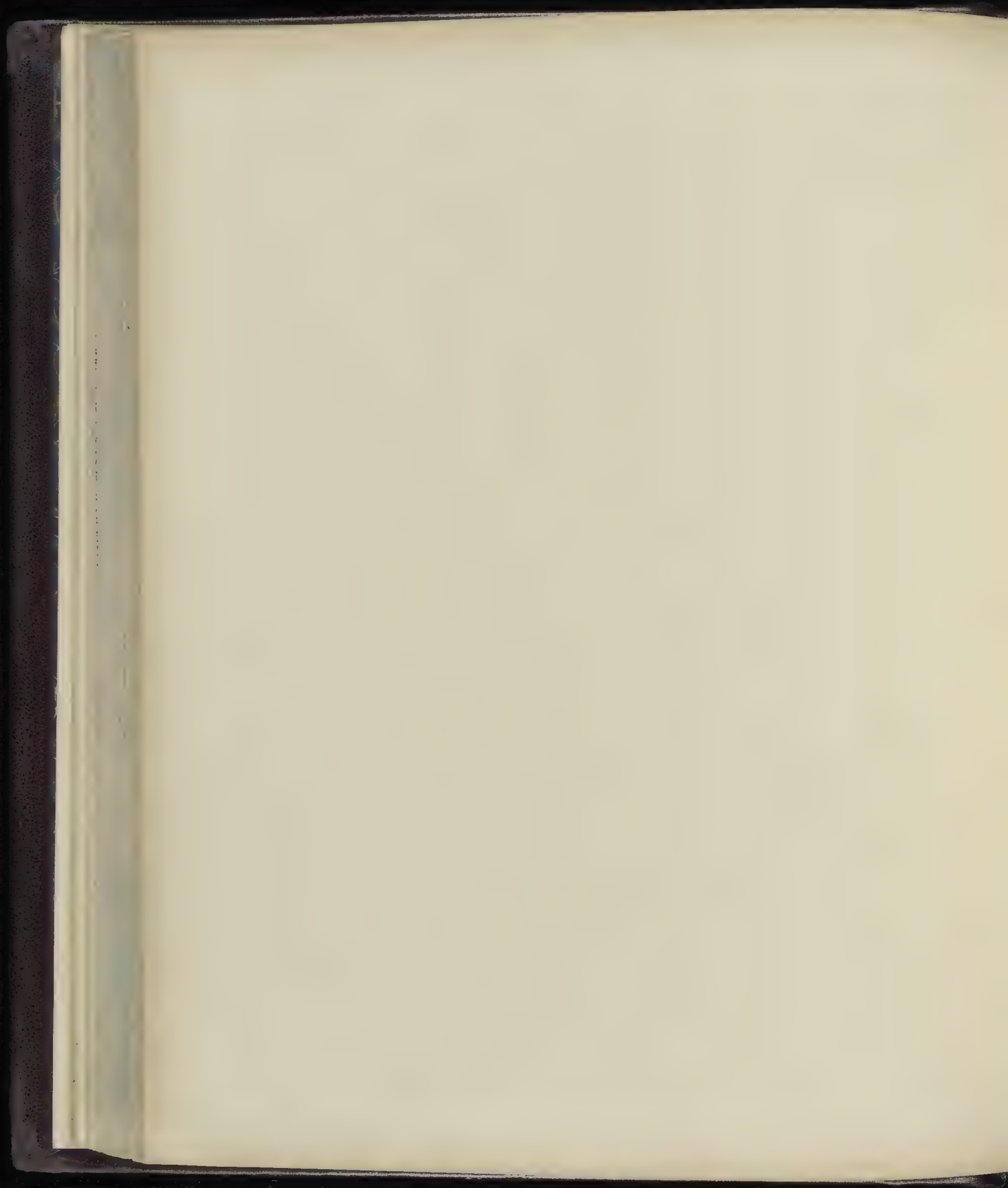
Hear, O ye my fathers, and my brethren, and my sisters, who are in this church hoping to hear the Miracles of our Lady, the holy Virgin, the two-fold MARY, who gave birth unto God, and let those who are upon high seats come down, and do ye who are seated rise and stand up; and gird about you your apparel [B fol. 6*b*. 2], let down coverings of your heads and [put off from] you your ornaments. Have ye not heard that it is said, "If a man be able to offer up an offering [let him do so], and



"if he cannot, let him hearken unto the Miracles of the Lady of us all, "MARY, who gave birth unto God, and it shall be unto him for an offering; and our Lady shall love him that listeneth thereunto, and she will "bless quickly him that prayeth and listeneth with all his heart." Do ye then stand up and make yourselves worthy to receive your reward for ever and ever. Amen.

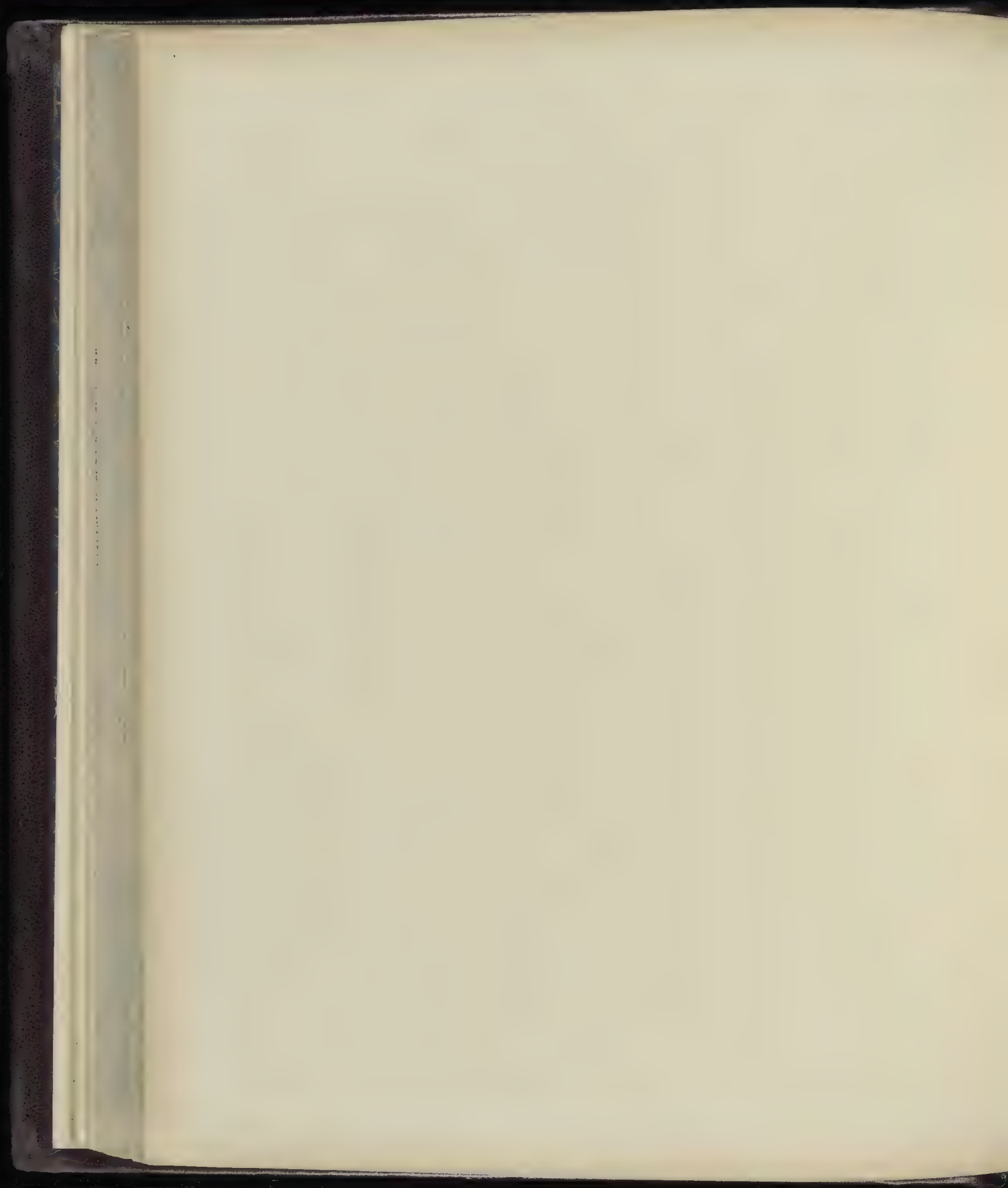
Salutation unto thee, O my Lady MARY, thou Mother of our Lord Jesus Christ! When the Book of thy Miracles is being read overshadow [us] with thy wings. Whatsoever words thereof we hear make thou to put forth roots, and make the stalk and branches to grow up, and make them to bring forth fruit thirtyfold, and sixtyfold, and an hundredfold. And daily do thou make intercession on our behalf, and according to the power which hath been given [B fol. 7a. 1] unto thee by the Father and the Son and the Holy Spirit make thou our sins to be lightly esteemed. Depart not thou from us in this world, and in that which is to come let not our soul separate itself from thy soul, for ever and ever! Amen.

O my Lady, thou Mother of salvation, Mother of light, Mother of incense, Mother of offering, Mother of fire, thou only Mother, Mother of the King, Mother of Christ the Messiah, O Mother divine and awe-inspiring through the compassion of thy Son, look thou [favourably] upon our supplication, and be thou graciously pleased with our entreaties, and by thy prayer do thou cool the wrath of thy Son! Amen. May the Jews who are doomed to perdition and whose name exciteth to wrath go down and have their habitation in the lowermost depths of the place of judgment! Amen. May the wicked Jews who wish not [to hear] thy name and who deny thy virginity be mown down by the sword of Michael, may they be burnt in the torment of fire, and may they descend and have their habitation [B fol. 7a. 2] in the lowermost depths of the place of judgment! Amen. May the lying Jews who hold thy virginity in abomination be fettered and bound in chains of fire, and may they dwell [in the lowermost



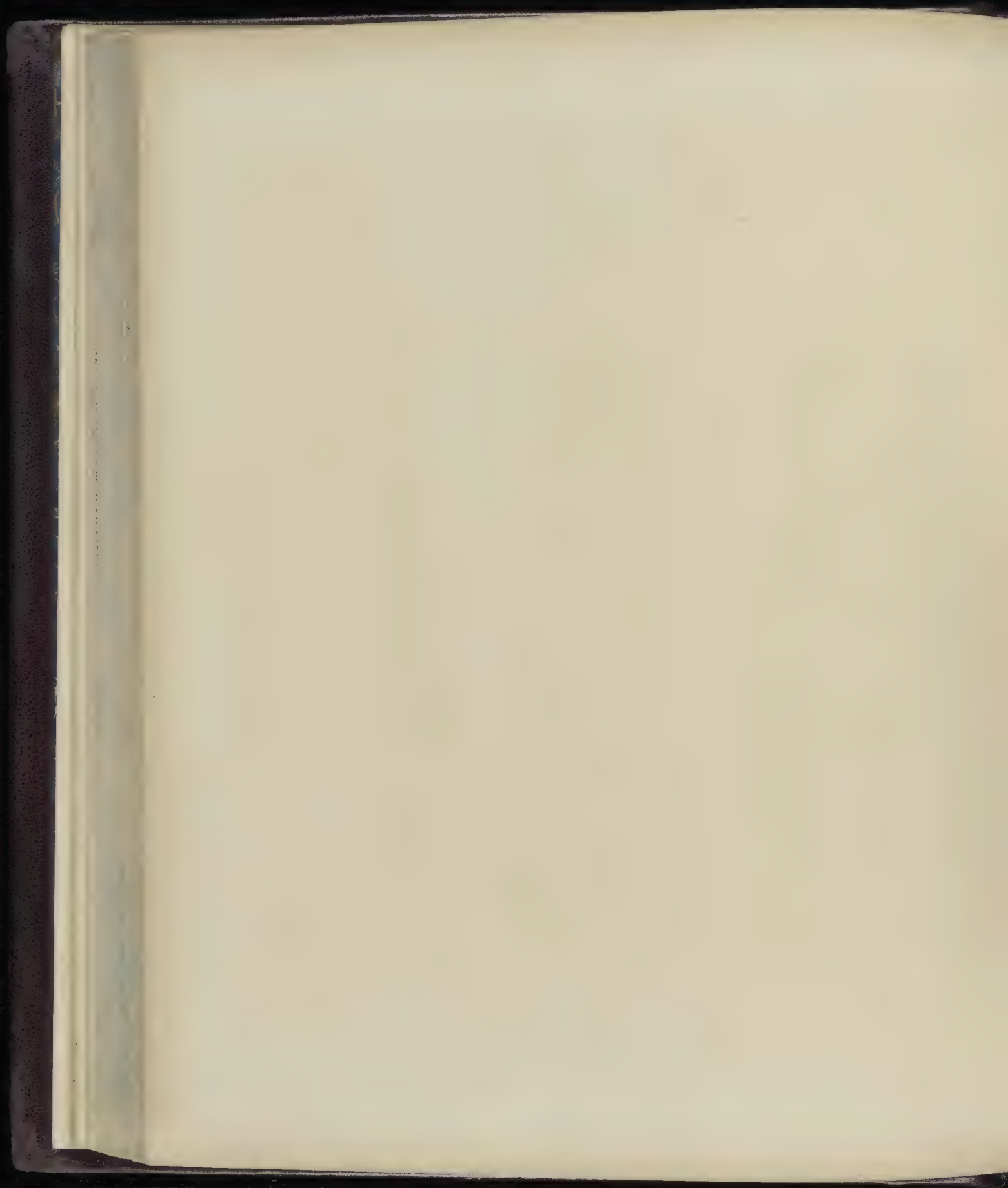
depths] of the place of judgment and corruption! Amen. May the evil-doing Jews who curse thy virginity be cut down by the sword of Michael, may they suffer pain in the torture of the fire, and may they be sealed down in the depths of the place of judgment whence there is no place of escape! Amen. May the leprous and filthy Jews who blaspheme thy virginity be punished by the hand of Michael, may they become involved in the Gehenna of fire, and may they be hurled down headlong and cast into the depths of the place of judgment! Amen. May the faces of those who follow Christ, and who follow the Gospel, and who read thy miracles, be clothed by the light of thy grace, and may they be preserved by thy covenant! Amen. May those blessed and good men who esteem holy thy virginity, and those who take refuge at thine image clothe themselves in the light of thy grace! May they be permitted by grace to enter into thy bridal chamber, may they be [B fol. 7b. 1] sanctified by the Blood of thy Son, may they inherit life and may they have as their lot a portion and an inheritance with the saints! Amen. And may the holy, and the elect, and the pure who sing praises unto thy virginity, and who cry out before thine image, array themselves in the light of thy grace, and may they exult and rejoice in the bridal chamber of thy Son! [Amen].

I bow down before thee and I give praise unto thee, O my Lady MARY, thou couch of the heavenly Bridegroom. I bow down before thee and I give praise unto thee, O my Lady MARY, thou chariot of the Sun of righteousness. I bow down before thee and I give praise unto thee, even as John of the golden mouth (Chrysostom) gave praise unto thee, saying, "In the sweetness of his lips rejoice thou, O my Lady MARY, for of thee "God the Word became incarnate, and He went forth from thee [B fol. 7b. 2] "like a bridegroom who goeth forth from his chamber. Rejoice, O my "Lady MARY, because there went forth from thee the truly Good Shepherd, "Who seeketh for the lamb which hath been cast away, and when He "hath found it He beareth it upon His shoulders. Rejoice, O my Lady



"MARY, for through thee have been broken the fetters of the monster which
"causeth suffering, and which God did cast into judgment. Rejoice, O
"my Lady MARY, thou holy land, whereunto God came riding upon a
"cloud of light and entered into thee. Rejoice, O my Lady MARY, from
"whom God, Who maketh His saints to rest, appeared. Rejoice, O my
"Lady MARY, in whom God was well pleased, and from whom it was
"[ordained] before the world that the Word should be born of thee, the
"Word Whom, together with His Father and the [B fol. 8a. 1] Holy
"Spirit, we adore. Rejoice, O my Lady MARY, the Mother of Him
"Whose Apostle I am. Rejoice, O my Lady MARY, on whose virginity
"Him to Whom thou didst give birth set a seal after He had been born,
"and whose virginity was not destroyed."

Salutation unto thee, O my Lady MARY, who didst give birth to
God without the foundation of thy womb being rent asunder. Salutation
unto thee, O my Lady MARY, who didst give birth to the Word without
the seal of thy virginity being opened and changed, and who art called
Mother through the birth of our holy Redeemer. Salutation unto thee,
O my Lady MARY, for thou hast found grace, and God is with thee.
Entreat thou and make intercession with thy beloved Son that He may
pardon unto us our sins.

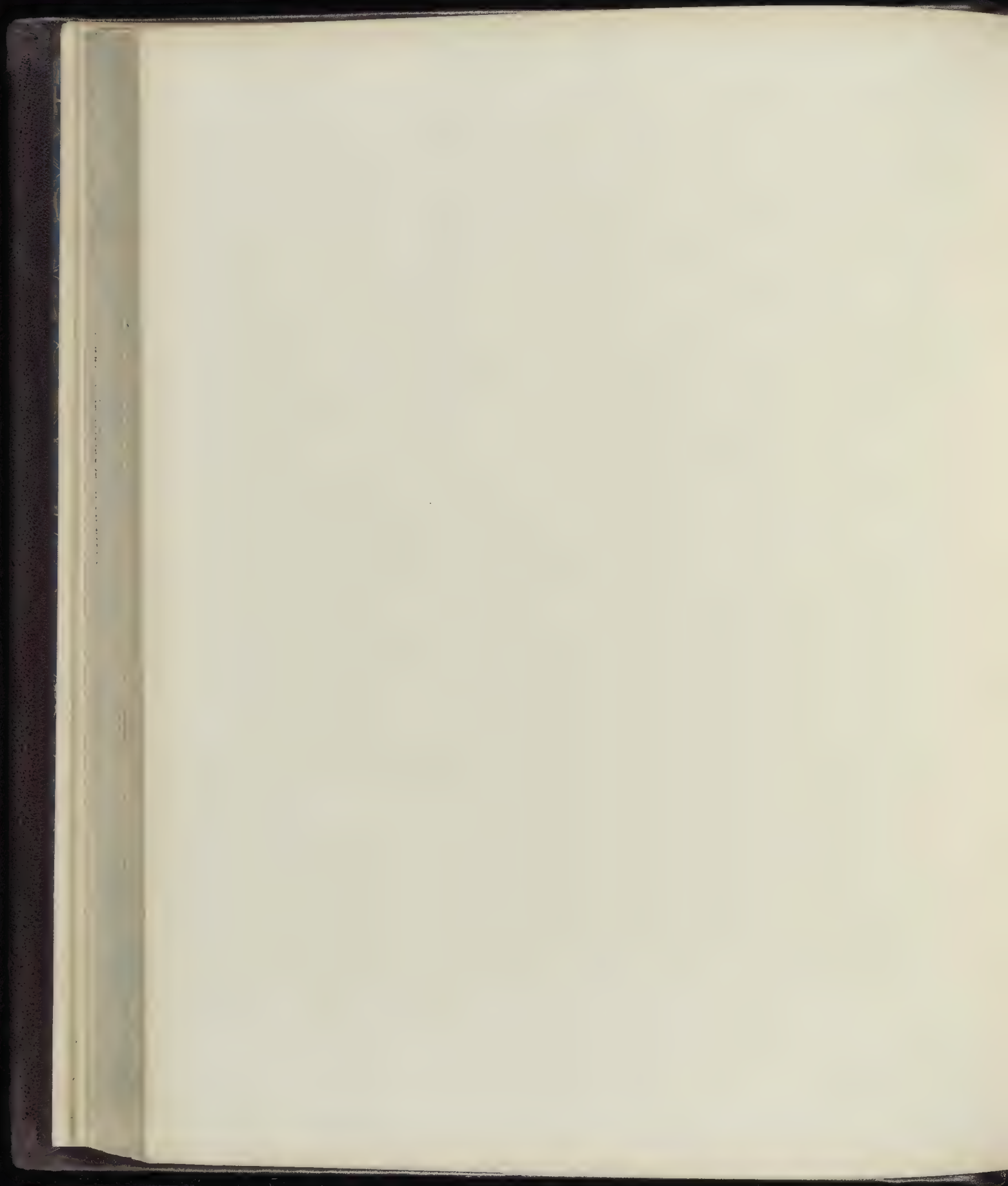


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- I. Mary stands in prayer at the grave of her Son, Jesus Christ.
 II. The sleeping watchmen at the grave of Christ.
 III. Jesus Christ, Who has risen from the dead, addressing His Mother.

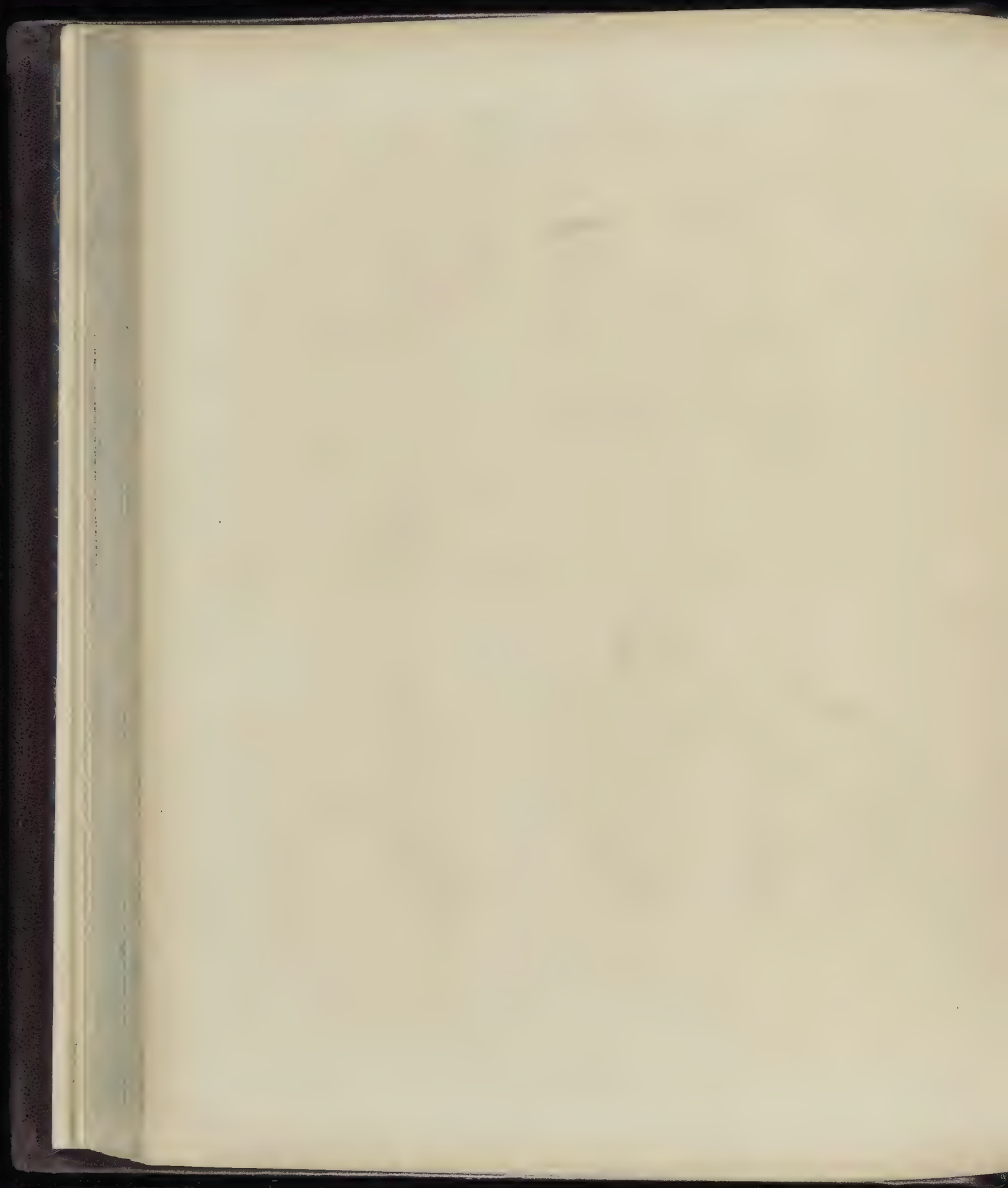
(See page 15).



[A fol 75a. 1] IN THE NAME OF THE FATHER AND THE SON
AND THE HOLY SPIRIT, ONE GOD.

On the sixteenth day of the month Yakātūt there shall be celebrated the commemoration of our holy Lady, the Virgin twofold MARY, who gave birth to God, because she received therein the Covenant of Mercy from her Son, our Redeemer Jesus Christ. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor and needy, even if it be a cup of cold water only, [shall receive his reward.]

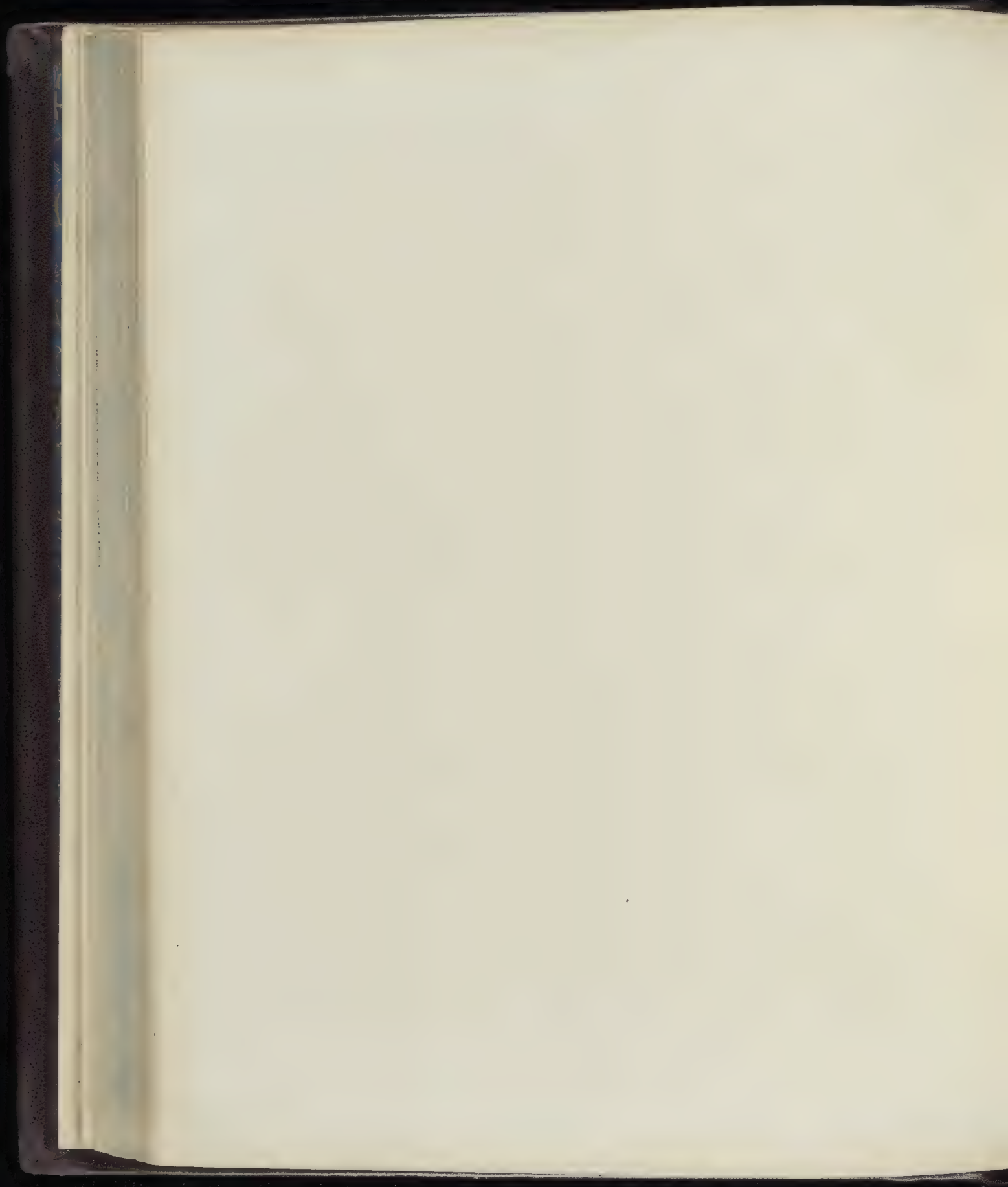
Now when the Son of this holy woman MARY [A fol. 75a. 2], whose pure flesh He had taken upon Himself, went up into heaven, He sat on the right hand of His Father, having fulfilled all the Law, and taken upon Himself human nature, but without sin, and gained dominion over the pains of the Cross by His good pleasure and will which He exercised for our redemption. And He left his mother MARY in the house of John His disciple, whom He loved, and whom He committed unto her protection, saying, "Behold thy son", and to that disciple also He said, "Behold thy mother"; and our Lady Mary dwelt [there], and she was wont to go unto the grave of her Son, that is to say, to Golgotha, [A fol. 75b. 1] to pray there. And it came to pass that when the Jews saw her they were filled with wrath and jealousy, and they wished to stone her, but God made her to disappear from their sight. Then they took counsel together and appointed guards over His grave, so that she might not be able to come and pray there again; but she ceased not to





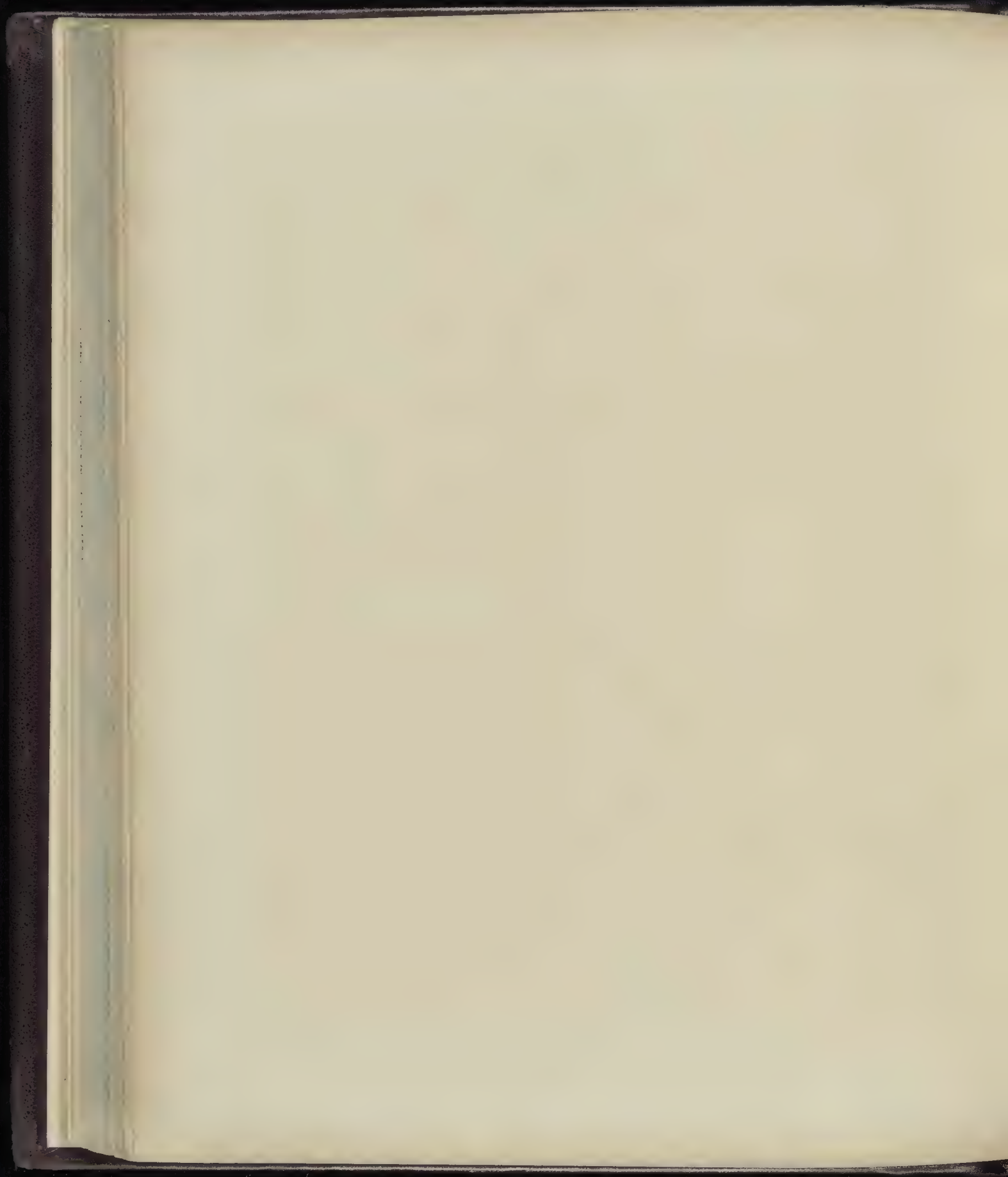
- I. The Virgin Mary's prayer to her Son, Jesus Christ.
 II. The Assumption of the Virgin Mary.
 III. Jesus Christ, in the presence of all the angelic hosts, makes His mother to sit upon the throne with Him.
 IV. David singing Psalms to the accompaniment of his ten-stringed lute.

(See page 16).



go there each day. Now the guards never saw her, for the mantle of the glory of her Son made her to be invisible, and angels came unto her at all times to minister unto her, and her Son, our Lord Jesus Christ, watched over her [A fol. 75^b. 2] continually, and fulfilled for her all her desires. And after this He made her to ascend into heaven, and He shewed her the place where the righteous rest and where dwell Abraham, Isaac, and Jacob, and the spirits of all the fathers who had died from Adam until Christ(?) received her. And they bowed down before her and said, "Glory be unto God Who hath created thee for us, flesh of our flesh, and bone of our bone; in thee we have found redemption, and thou hast become the gate of life [leading] from destruction through the Incarnation of the Son of God of thee" [A fol. 76^a. 1]. Then the angels transported her and brought her unto her beloved Son [Who was seated upon] His throne; and flames of fire covered Him round about on the right hand and on the left. Then our Lord took her hand, and He kissed her mouth and said unto her, "Hast thou come, O My Mother?" Then He made her to ascend His glorious throne and He made her to sit [there] with Him, and He told her the story of the joy and gladness which eye had never seen, and ear had never heard, and the heart of man had never imagined, that He had prepared for her. And below the throne she saw David [A fol. 76^a. 2] her father, the king of Israel, together with all the company of the Prophets, and the angels, and the souls of the righteous were standing round about them, and he was singing psalms to his harp and saying, "Hearken, O my daughter, see, and incline thine ear, forget thy people in thy father's house, for the King hath desired thy beauty, and He is thy Lord."

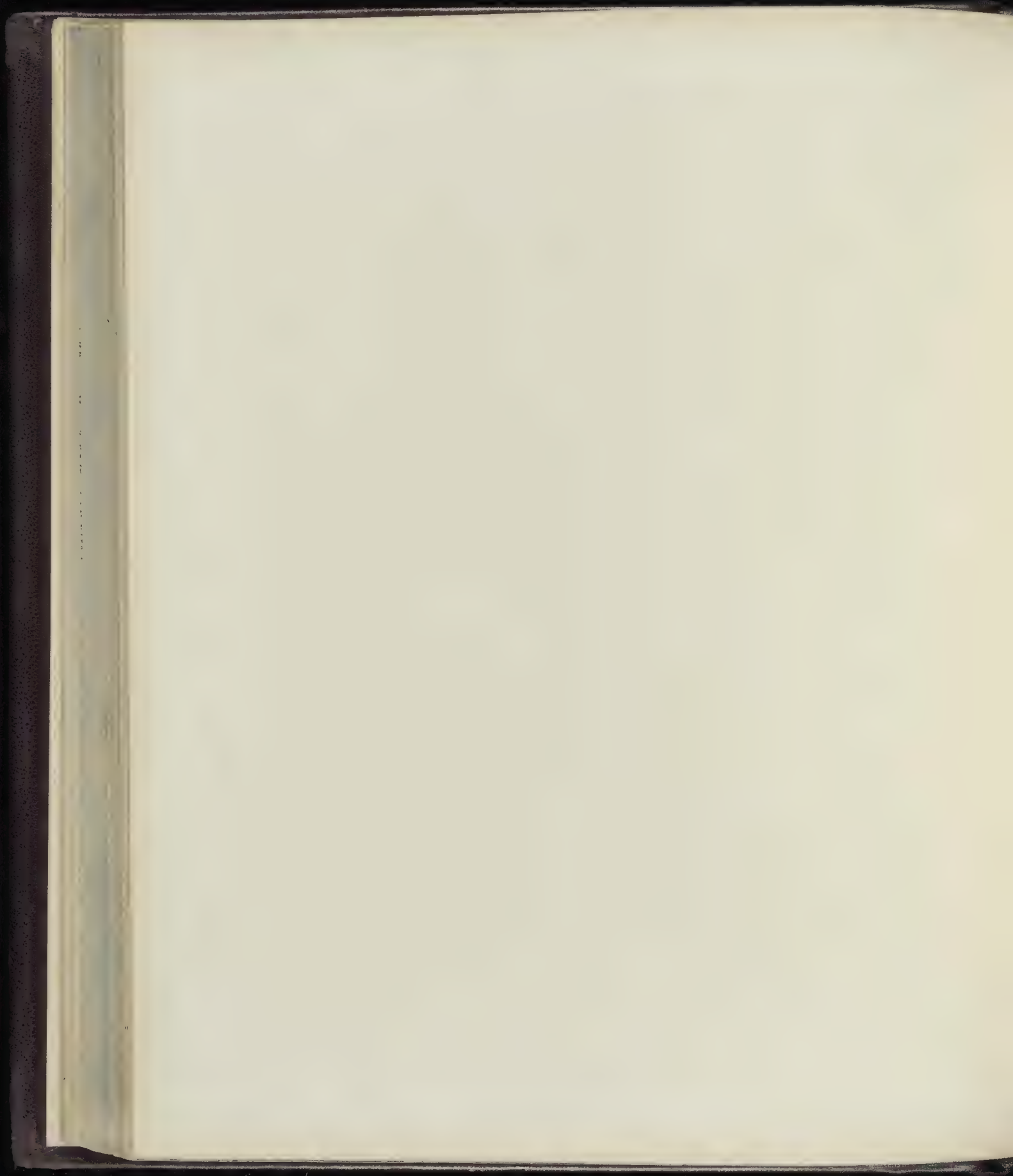
And again the angels set her so that she might see the place of judgment, and they brought her unto the place which was the boundary of the darkness that had been prepared for Satan and his angels, and for all those who walked in his ways [A fol. 76^b. 1]. Then our Lady MARY





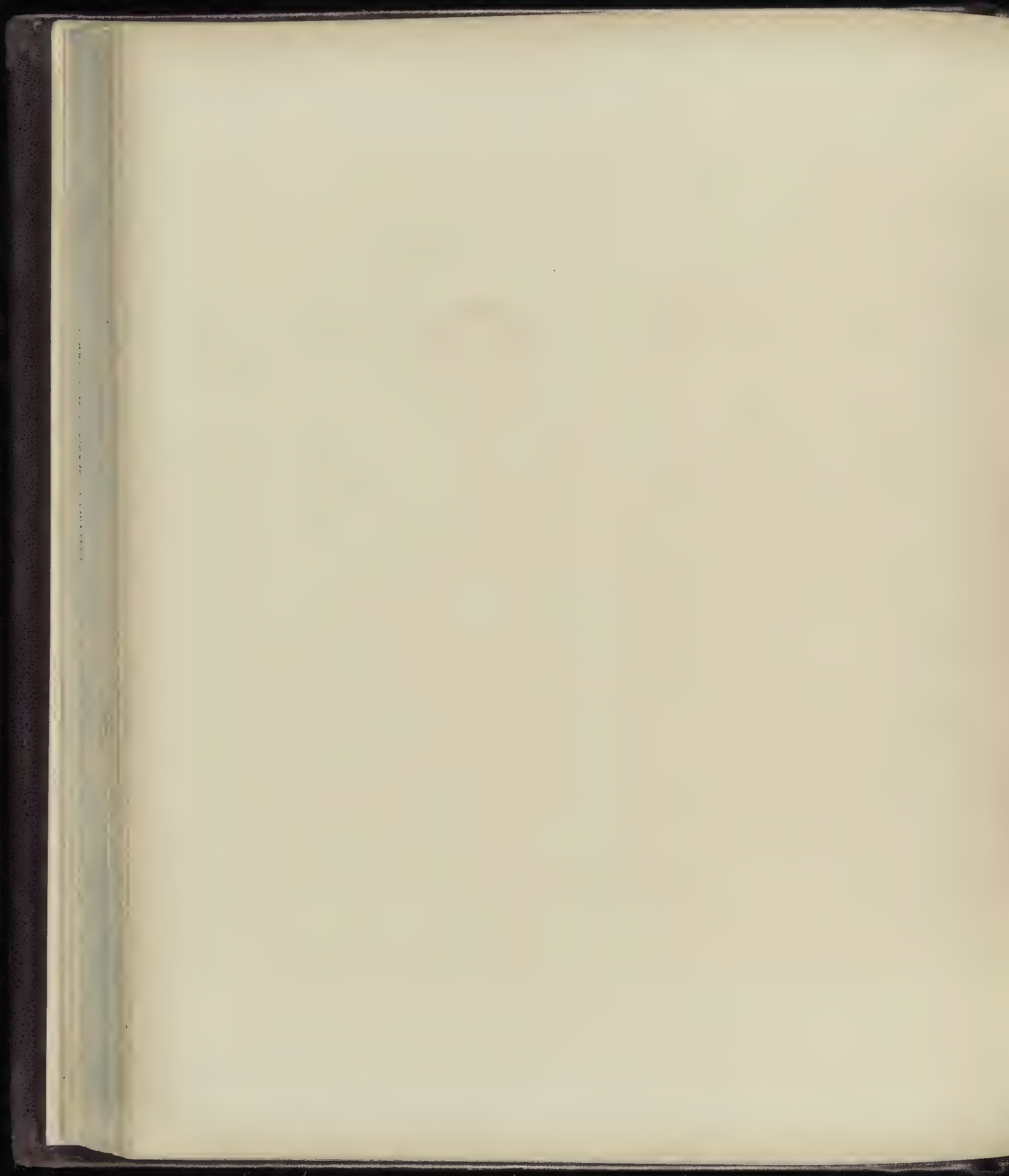
I. The Virgin Mary arrives in heaven, and all the orders of angelic beings bow down before her.
II. The Virgin Mary looks upon the abode of Satan and his angels.

(See page 17).



said, "Woe is me! Who could announce unto the children of men that "they would come here?" And an angel said unto her, "Fear thou not, "O Mary, God is with thee. He is with thee, and with those who [shall "come] after thee". Then the angels bore her along and brought her back to the [former] place, and straightway our Lady Mary sat down, being exceedingly sorrowful for all the sinners. And inasmuch as that day was the sixteenth day of the month Yakâtî, she stood up at the place of the skull (i. e., Golgotha), and [A fol. 76 b. 2] she made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Almighty "Thy Father, and by Thy Name Christ, and by the Paraclete Thy Spirit, "and by my womb which bore Thee, Whom earth is not able to bear, "and Whom even the angels are not able to approach, for nine months "and five days; I adjure Thee, O my Son, by Thy going forth from "me, without pain, and by Thy birth; I adjure Thee by my breasts "which gave Thee suck, and by my lips which kissed Thee, and by my "arms which embraced Thee, and by my feet [A fol. 77 a. 1] which walk- "ed about with Thee; I adjure Thee by the cradle wherein Thou didst "lie, and by the swaddling bands wherein Thou wast swathed; O my "Son, my beloved one, I entreat and make supplication unto Thee that "Thou mayest hearken unto the voice of my petition, and mayest come "unto me, and mayest fulfil everything which is in my heart."

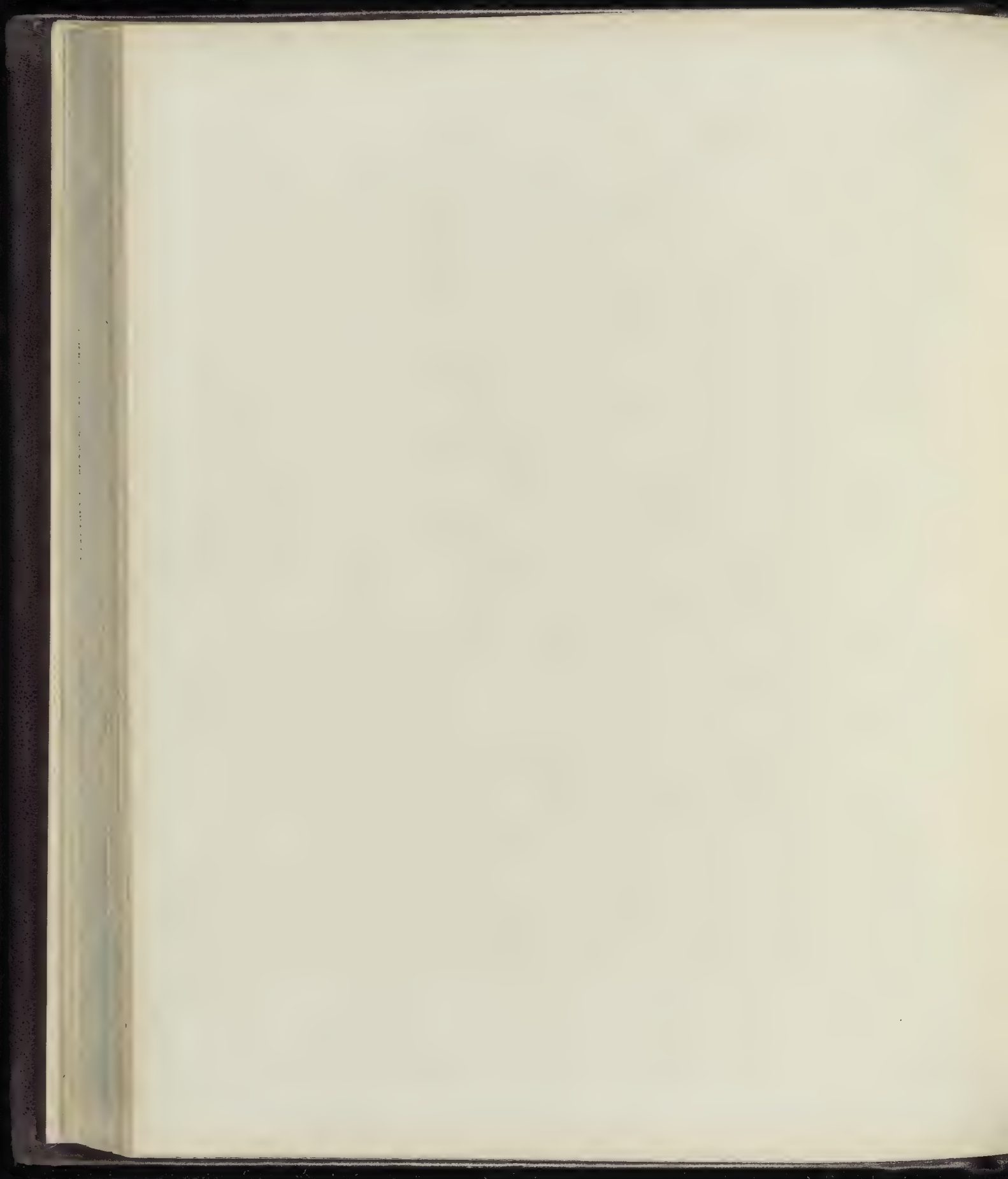
And it came to pass that when our Lady, the holy Virgin MARY, the mother of the Light, had thus spoken, our Lord and Redeemer Jesus Christ came down, and with Him and round about Him were thousands of thousands and tens of thousands of thousands of angels. And He said [A fol. 77 a. 2] unto her, "What shall I do for thee, O Mary My mother? "And what wish is it that thou desirest that I shall fulfil for thee?" Then our Lady, the holy Virgin MARY, made answer unto her beloved Son, and said unto Him, "O my Son, my beloved One, my Lord and my "Redeemer, my Hope and my Refuge, my trust is in Thee. In Thee





Jesus Christ, in the presence of all the angelic hosts, makes an everlasting covenant of mercy with His mother.

(See page 18).



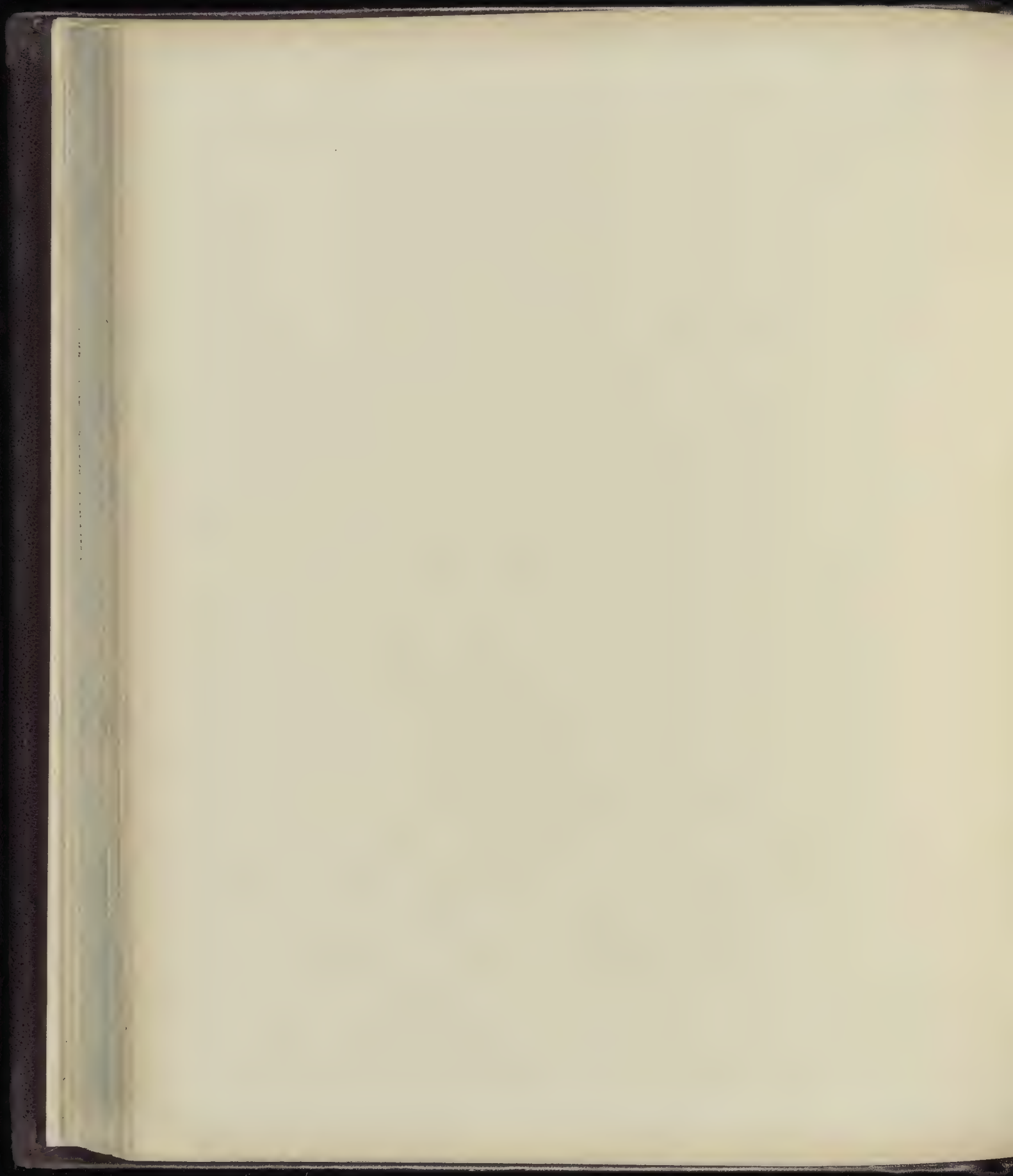
"have I my strength, and in Thy safe place do Thou protect me; Thou
"art He Whom I remember always. And now, hearken Thou unto my
"prayer and unto my entreaty, and incline Thine ear unto the words of
"my mouth. I who speak unto Thee am Thy mother MARY, and I am
"Thine handmaiden [A fol. 77*b*. 1]. Whosoever shall celebrate the festival
"of my commemoration, or shall build a church in my name, or shall
"clothe the naked, or shall visit the sick, or shall feed the hungry, or shall
"give to drink him that is thirsty, or shall comfort him that is sorrowful,
"or shall make to rejoice him that is sorrowful, or shall write a book of
"my praises, or shall meditate upon the hymns to me on [the day of] my
"festival, reward Thou him, O Lord, with a good reward from Thyself
"the which eye hath not seen, nor ear hath heard of, nor mind of man hath
"conceived. I beseech Thee, and I make supplication unto Thee, O Lord,
"on behalf of all those who shall believe on me, and do Thou make them
"to be free from Sheol [A fol. 77*b*. 2]; and remember Thou him that is
"an hungered, and him that is athirst, and all the trials which came upon
"me with Thee". And our Lord Jesus Christ answered and said unto
her, "It shall be even as thou sayest, and I will fulfil for thee all thy peti-
"tion. Did I not become man through thee? I swear by Myself that I
"will not break My covenant with thee". May her blessing be with our
king David for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant like unto
the Table of stone

For each and every one who shall call upon thy name!

Let the hearts of sinners [A fol. 78*a*. 1] be softened, let the hearts
of the violent be softened,

Let the hearts of those who are afflicted with sorrow be softened,
O MARY! Amen.



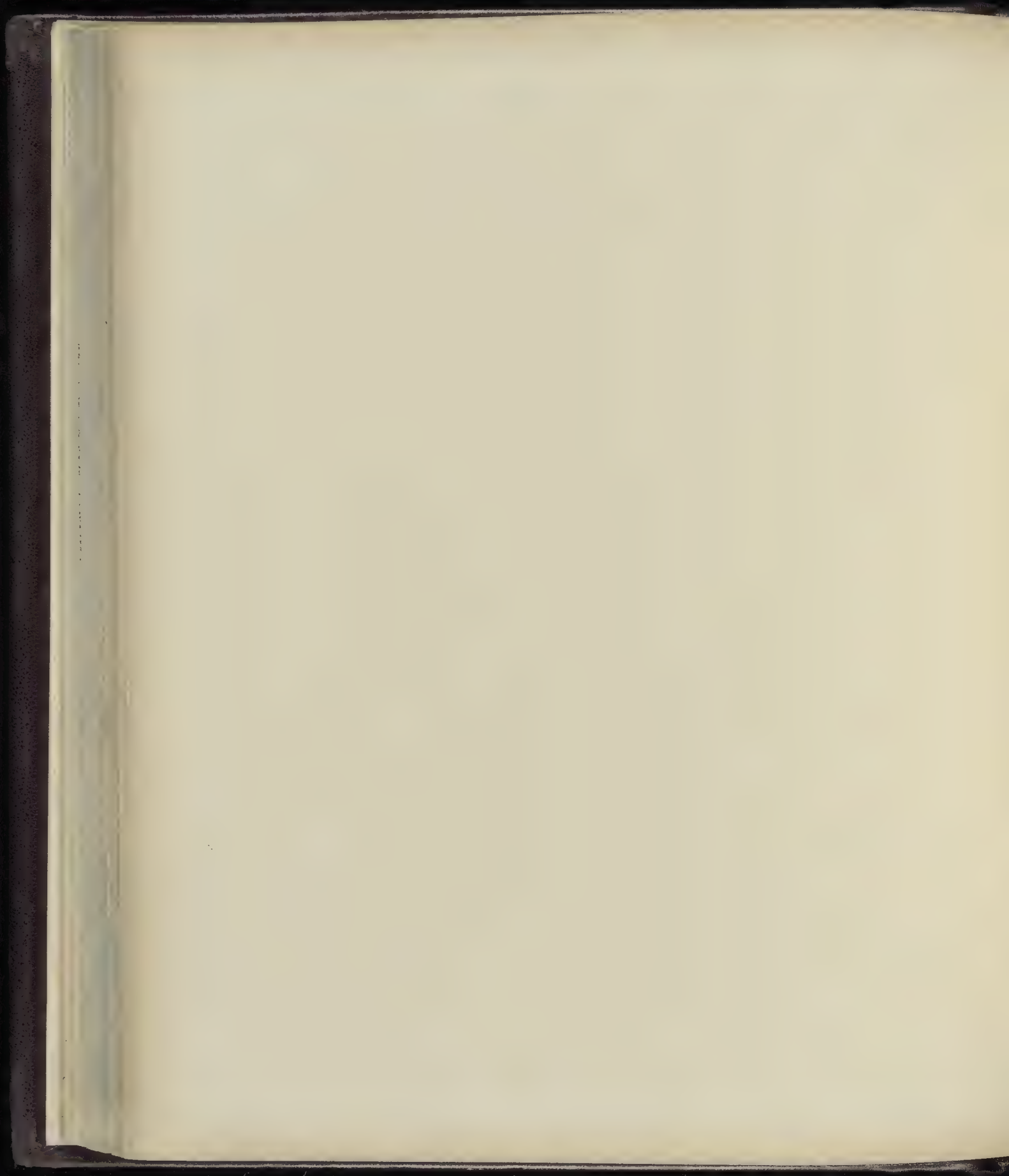
THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

[A fol. 1*b*. 1] THE MIRACLES OF OUR LADY MARY, THE HOLY WOMAN, THE TWO-FOLD VIRGIN, THE GOD-BEARER; MAY HER PRAYER AND BLESSING BE WITH US FOR EVER AND EVER! AMEN.

One day our Lord Jesus Christ said unto MARY, "What sorrow can be greater than that which came upon thee for My sake?" And our Lady MARY said unto Him, "O my Lord and God, there were the 'five sorrows which came upon me for Thy sake, and they had exceedingly great power over me. The first of them was the sorrow which I 'endured' when Simeon prophesied concerning Thee in the Sanctuary, 'how that the Jews would slay Thee. [A fol. 1*b*. 2] The second sorrow 'which I endured was when I missed Thee in the Sanctuary and I was 'seeking for Thee three days. The third sorrow which I endured was 'when I remembered how they bound Thee hand and foot, and how the 'men of Pilate scourged Thy back. The fourth sorrow which I endured was 'when they crucified Thee between two thieves on the day of the Eve 'of the Sabbath, and Thou wert naked, and they drove five nails through 'Thy body. And the fifth sorrow which I endured was when I remembered how Joseph and Nicodemus' took Thee down from the Cross and 'swathed Thee in fine linen, and laid Thee in the tomb." And our Lord said unto her who had given Him birth, "Thus saith our Father Who 'is in heaven, 'Whosoever shall keep in remembrance the sorrows and

* Literally, "my sorrow when Simeon".

* See St. John xix. 39.



“[A fol. 2*a*. 1] sufferings which have come upon thee for My sake, and
 “the salutation of Gabriel, I will remit to him his sins. And whosoever
 “shall give an offering for thy name’s sake I will remit to him his sins,
 “and I will make him to inherit the kingdom of heaven. And I will
 “come to him with thee, O thou Who didst give Me birth, and I will
 “appear to him three days before his death”. This was the covenant
 which He made with His Mother, and she told it unto Dexius, who wrote
 it down together with [the account of] her Miracles, so that [all] believers
 might read it. May her prayer and blessing be with us for ever and
 ever! Amen.

What sorrow can be greater than the sorrows which came upon
 thee, O Virgin?

For thou didst give a cry when He cried unto thee a cry

On the day of the Eve of the Sabbath [A fol. 2*a*. 2] in which He
 was upon the holy wood, the Cross.

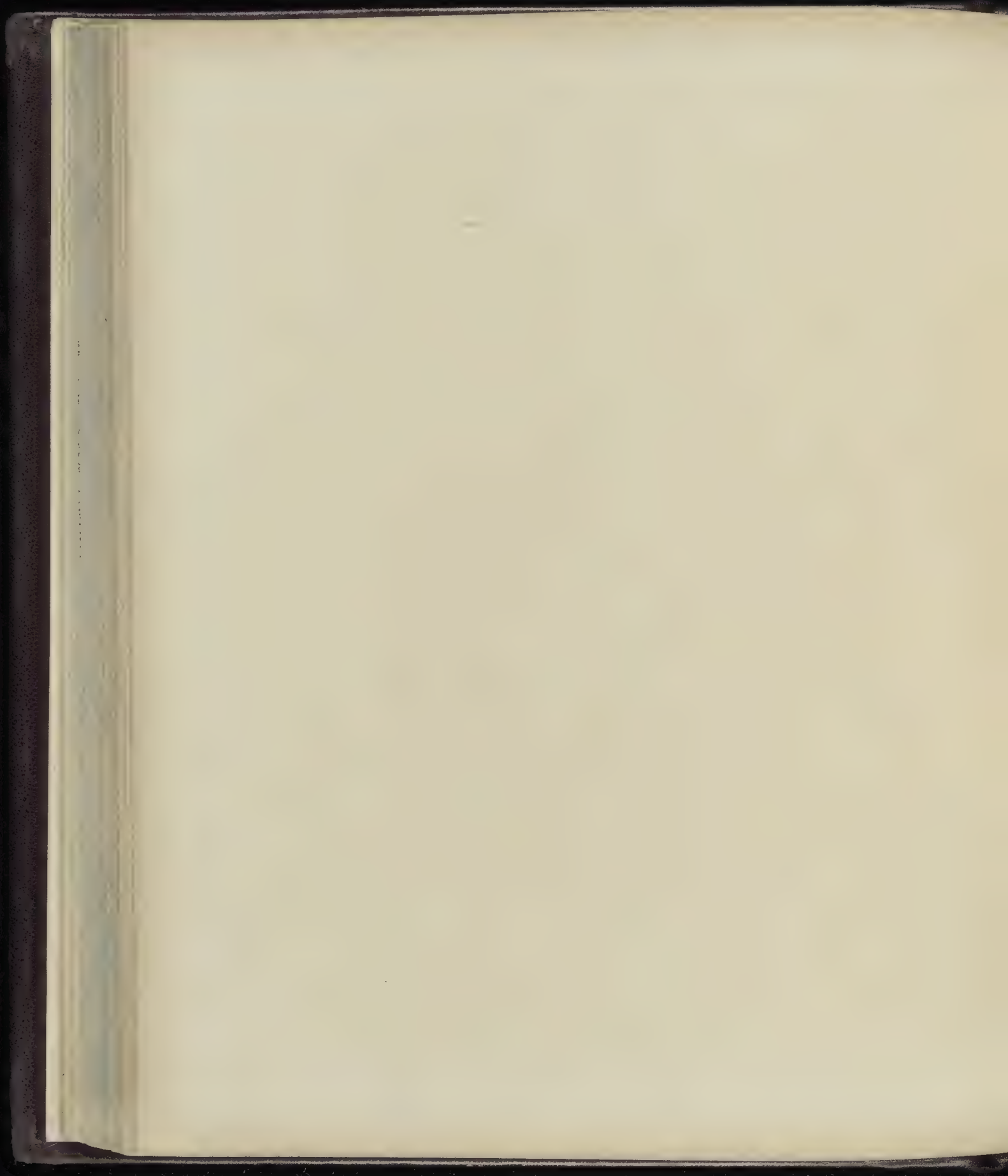
By thy five sorrows, O deliver me from perdition,

And from mighty terror of the awful Sheol (i. e., Hell).

BISHOP DEXIUS AND THE VIRGIN MARY.

[A fol. 3*a*. 1, B fol. 9*a*. 1] IN THE NAME OF THE FATHER AND THE SON AND THE
 HOLY GHOST, ONE GOD, WE WILL WRITE THE BOOK OF THE MIRACLES OF OUR
 LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. MAY HER PRAYER
 AND BLESSING BE WITH OUR KING DAVID! [AMEN].

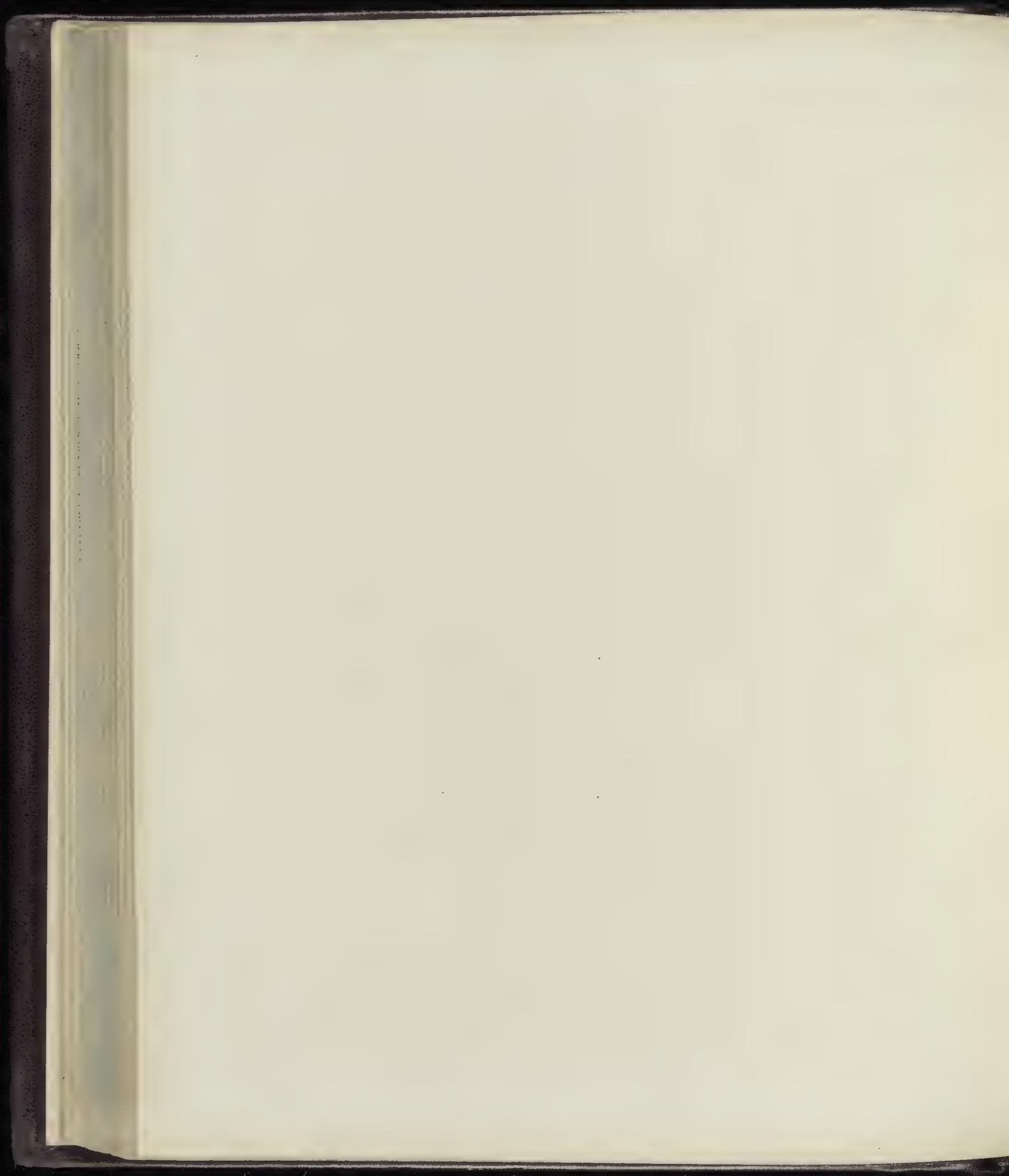
Now there was a certain bishop in the church of Teltelyâ whose
 name was Dexius, and he was a righteous man, and a fearer of God, and
 he loved our Lady MARY exceedingly; his mouth declared her praise
 [B fol. 9*a*. 2], and his heart abounded [with thoughts of her], and he
 ministered unto her with exceedingly great diligence and care, and he





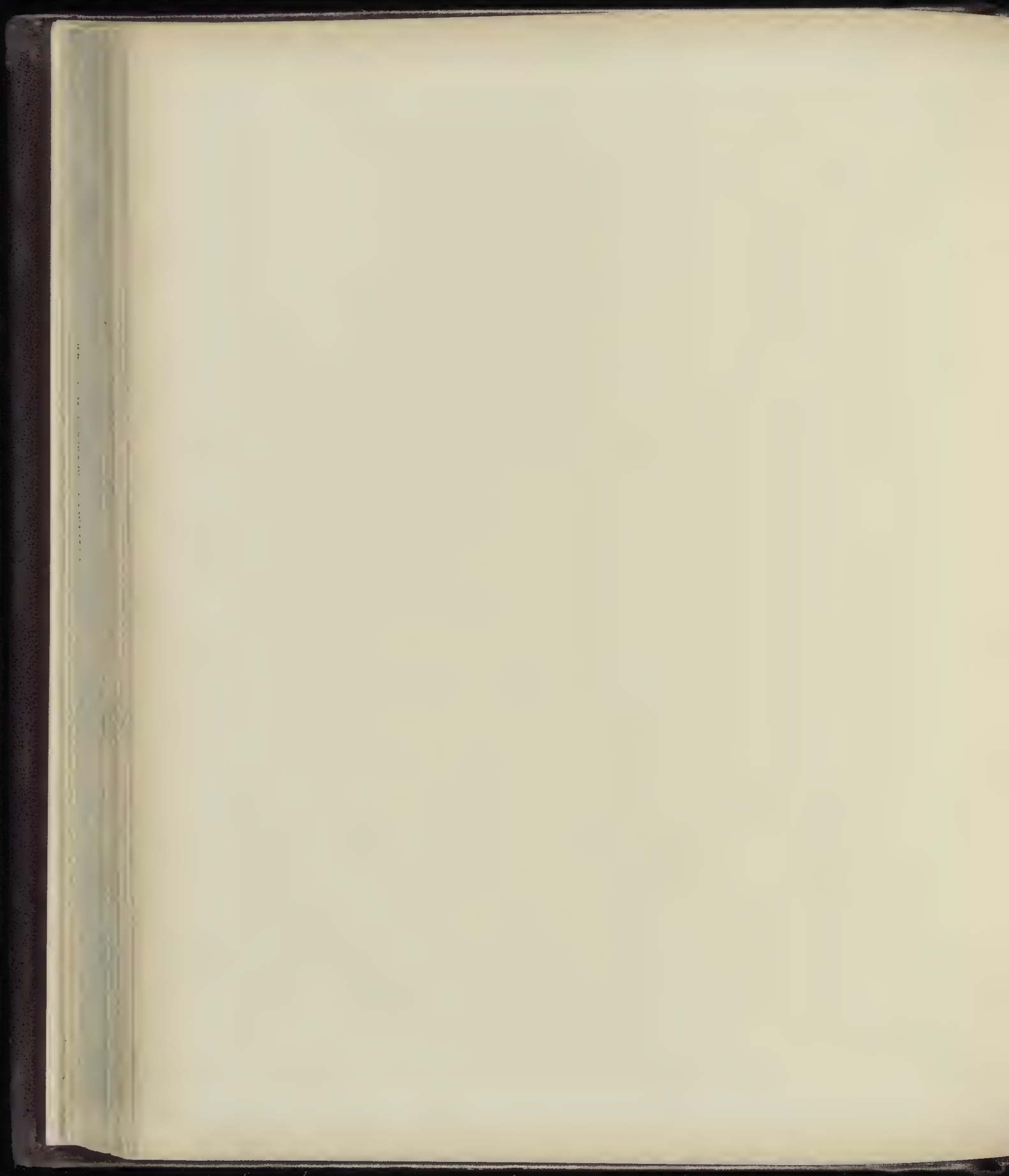
- I. The Virgin Mary receiving from Bishop Dexius the Book of her Miracles which he had compiled. At the feet of the bishop is an inkstand with two jars.
- II. Bishop Dexius receiving from the Virgin Mary apparel which had been woven by the command of Christ, and an episcopal throne upon which no other bishop was to sit.

(See page 21).



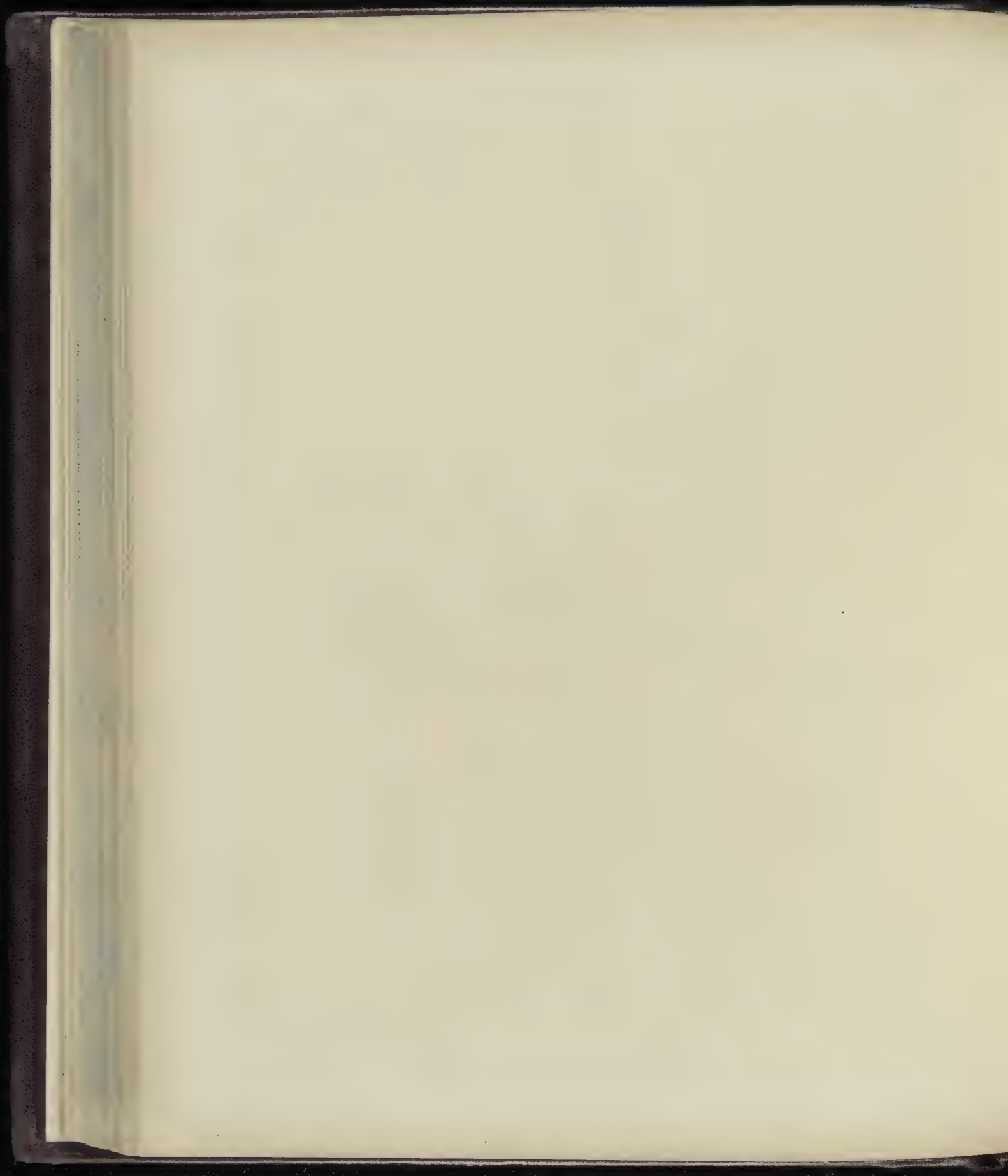
wrote the Book of her Miracles and History, and he ceased [A fol. 3*a*. 2] not to meditate upon the same at eventide and at morn. And it came to pass that when he came nigh to finishing the writing of her praises, our Lady the Virgin MARY, the majesty of Christian people, brought unto him glad tidings openly, and she said unto him, "Give me the Book of my History and Miracles, which my beloved son hath made, into my hands"; and she took the Book of her Miracles, and she opened it and read therein, and she was exceedingly pleased therewith. And she said unto him, "Behold, O my beloved, thou hast toiled for me. Behold now, I am well pleased with thee, and I give thanks unto thee. And the blessing of [B fol. 9*b*. 1] my beloved Son shall be upon thee and shall dwell in thy house, and He shall bless thy children and those that shall be descended from thee with the blessing of heaven [A fol. 3*b*. 1] because thou hast written this Book for me"; and having said these words she disappeared from him. And the bishop rejoiced with an exceeding great joy because MARY had brought him glad tidings, and had shown herself unto him openly, and had spoken unto him mouth to mouth; and he loved her the more, and his heart was smitten with deep love for her. Then he meditated in his heart and said, "Behold, I will exalt her honour and majesty, and I will add thereunto very much more than I have been wont to do aforetime". And he made a great festival, the like of which man had never made, in commemoration of [B fol. 9*b*. 2] MARY, not on the day of her glorious nativity, but before it, and he chose one day of all [A fol. 3*b*. 2] the days and established the celebration of the festival upon it, and he made regulations concerning it and confirmed it. And all the people of the city celebrate the festival unto this day according to the ordinance of the bishop, and they keep the feast of the commemoration of MARY with joy and gladness.

And our Lady MARY, the worker of good and the giver of [B fol. 10*a*. 1] grace, appeared a second time unto the bishop, and she had in
F



her hand glorious, and beautiful, and splendid, and holy apparel. And Mâryâm (MARY), that is, Mârihâm, answered and said unto him, "O Dexius my beloved chosen one, my good and faithful servant, I praise thee, and I extol thee, and I rejoice in thee, and [A fol. 4*a*. 1] I am well-pleased with thy work. And inasmuch as thou hast rejoiced in me, and hast ordained and established a festival in mine honour—now the Archangel Gabriel, who brought unto me the glad tidings of the advent of my beloved Son, hath related this unto me, and an angel hath told me that thou hast published abroad the commemoration of my festival unto all the people of the world each year, and hast made the poor, and the [B fol. 10*a*. 2] needy, and all the people of the city to rejoice and be glad for my name's sake—I will increase the reward of thine abundant toil in this world, and I will exalt thine episcopal throne among [those of other bishops] in proportion as thou hast shewn honour unto [A fol. 4*a*. 2] me. And behold now, I have brought unto thee from heaven apparel which hath been woven by the command of my beloved Son. [Take it,] and put it on when thou art about to minister at the service or at the consecration of the Eucharist, and no man shall have the power to array himself therein except thyself, and none besides thee shall dare to sit upon thy throne; and if there be any man who shall set himself in opposition to the word of my commandment I will take vengeance upon him with a mighty vengeance." And it came to pass that when the bishop had become old he brought his days to an end at a ripe old age, and he [B fol. 10*b*. 1] departed this world in peace and entered into life. And the apparel which MARY had given unto him remained among the treasures of the church [A fol. 4*b*. 1], and it was radiantly white and exceedingly splendid.

And after Dexius another bishop was appointed, and he yearned for that apparel and was exceedingly anxious to put it on; and he wished to sit upon [his] throne and to go up thereupon without the permission of





The angel Râguël strips off the apparel which the Virgin Mary had given to Dexius from the presumptuous bishop who had dared to put it on, and by the command of the Virgin smites him in such wise that he dies.

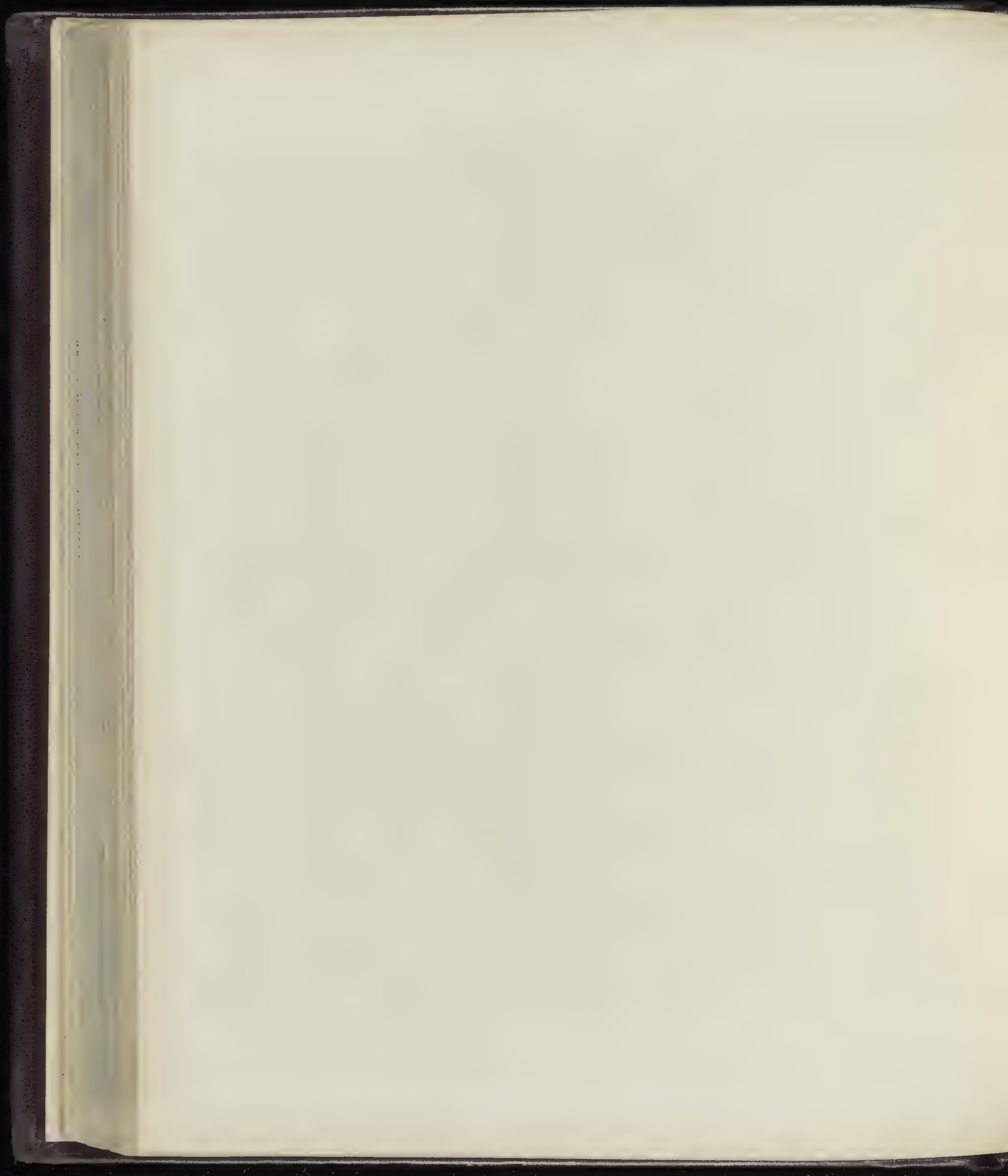
(See page 23).





- I. Bishop Dexius receiving from the Virgin Mary apparel which had been woven by the command of Christ, and an episcopal throne on which no other bishop was to sit.
- II. The successor of Bishop Dexius, in spite of the remonstrances of his clergy, arrays himself in the apparel which the Virgin Mary had given to Dexius, and takes his seat upon the episcopal throne which she had also given to him.
- III. The presumptuous bishop is thrust from his seat by the angel Râguël, who hurls him to the ground, and slays him.

(See pages 21-23).



MARY. And the priests of the church and the elders of the city said unto him, "Put not on this apparel before thou hast asked MARY [B fol. 10^b. 2] "if she will be pleased to give it unto thee even as she gave it unto bishop "Dexius". And he said unto them, "I am the bishop even as he was, and "I have been appointed to [this] rank in the church; [A fol. 4^b. 2] and "behold, I will put on this apparel, and I will take my seat upon his throne." So he did according to the desire of his heart, and they were not able to restrain him; and of his own will he put on the apparel and he was so bold as to go up upon the throne and to take his seat thereupon. And it came to pass at that time that he fell down from the throne and was dashed in pieces, and there was great dismay and quaking in the church; and Mâryâm (MARY), that is, Mârihâm, [B fol. 11^a. 1] smote him by the hand of the angel called Râguëël, and he perished and died. And violent grief, and fear, and dismay laid hold upon the people, and the priests, and deacons, who were gathered together in that place, and [A fol. 5^a. 1] after they had come to themselves they marvelled and were silent by reason of the miracle which Mâryâm, that is, Mârihâm, had wrought. And they ascribed glory unto God, and they exalted the greatness of the honour of Mâryâm, that is, Mârihâm, and they worshipped with great humility kneeling upon their knees in the little chapel, and they offered up their praises of MARY [B fol. 11^a. 2] in fear and in trembling. And they brought forward as offerings for her service thousands [of pieces] of gold and silver, because they had seen the awful and terrifying wonder concerning the bishop [which had been wrought] in the church; and they exalted her and paid honour unto her. May her prayer and supplication redeem our king David from a cruel [A fol. 5^a. 2] death and from the punishment of the judgment for ever.

[The two following texts are wanting in A.]

[B fol. 11^a. 2] O my Lady MARY, who without the seed of man didst give birth unto God, and who when Dexius had written the blessed Book of

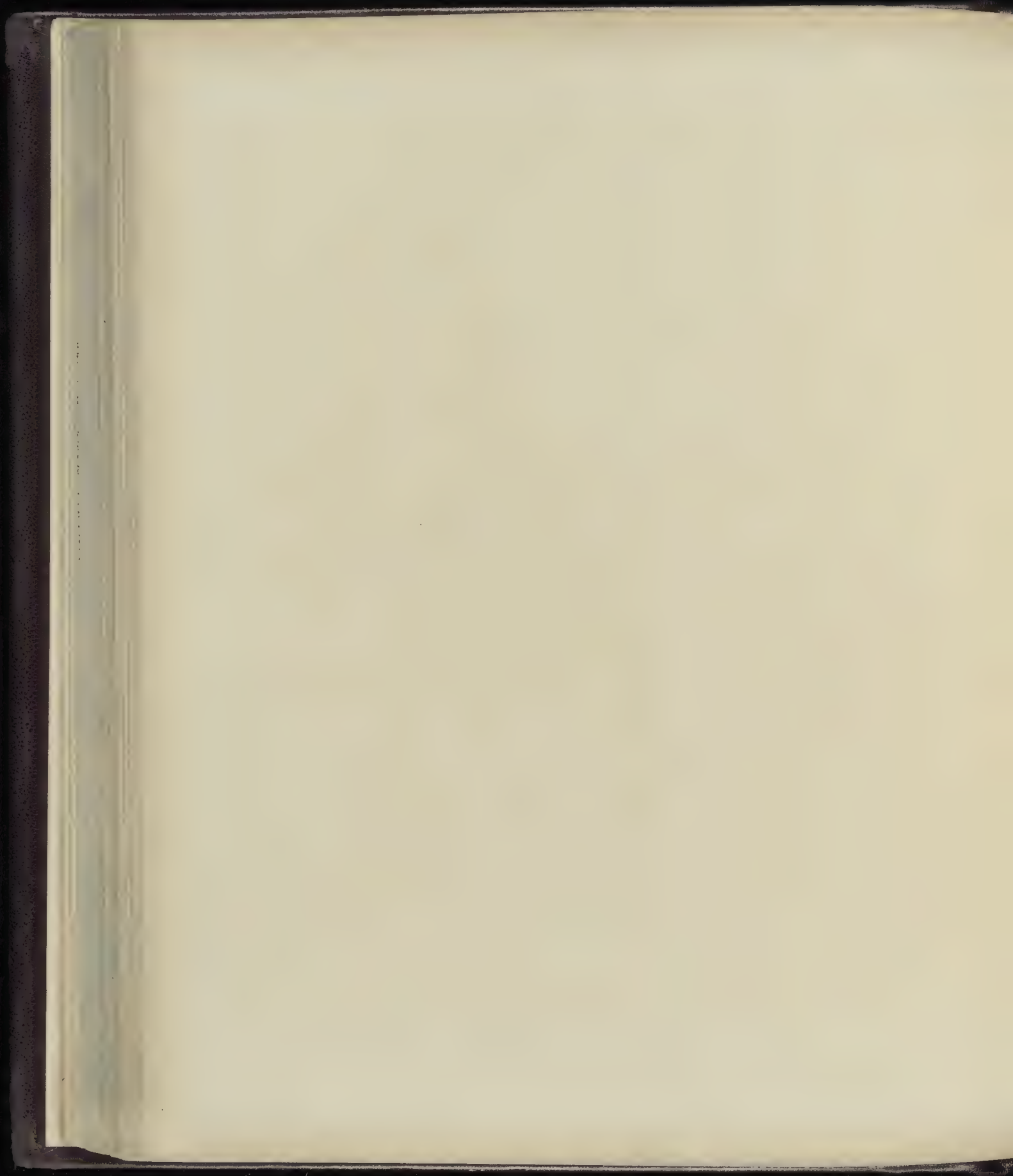
thy Miracles didst lay a ban upon another man that he should not put on his apparel nor seat himself upon his throne, and who, when a certain violent bishop opposed thy command and took his seat upon the throne of Dexius without being [B fol. 11 b. 1] blessed by thee, didst smite him speedily by the hand of the angel Râguêl, so likewise do thou smite the enemies of the life of thy servant Khâyla Mâryâm at morn and at eve, so that he may proclaim the story of [thy greatness] for ever and ever. Amen. Dexius having gathered together and written down the Miracles of her who, being in a state of virginity, conceived and brought forth a child, the angel Gabriel having announced to her a message of glad tidings of great joy, and had published abroad the day of her commemoration, she gave him apparel and a throne.

THE VIRGIN MARY AND THE POOR MONK.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD.

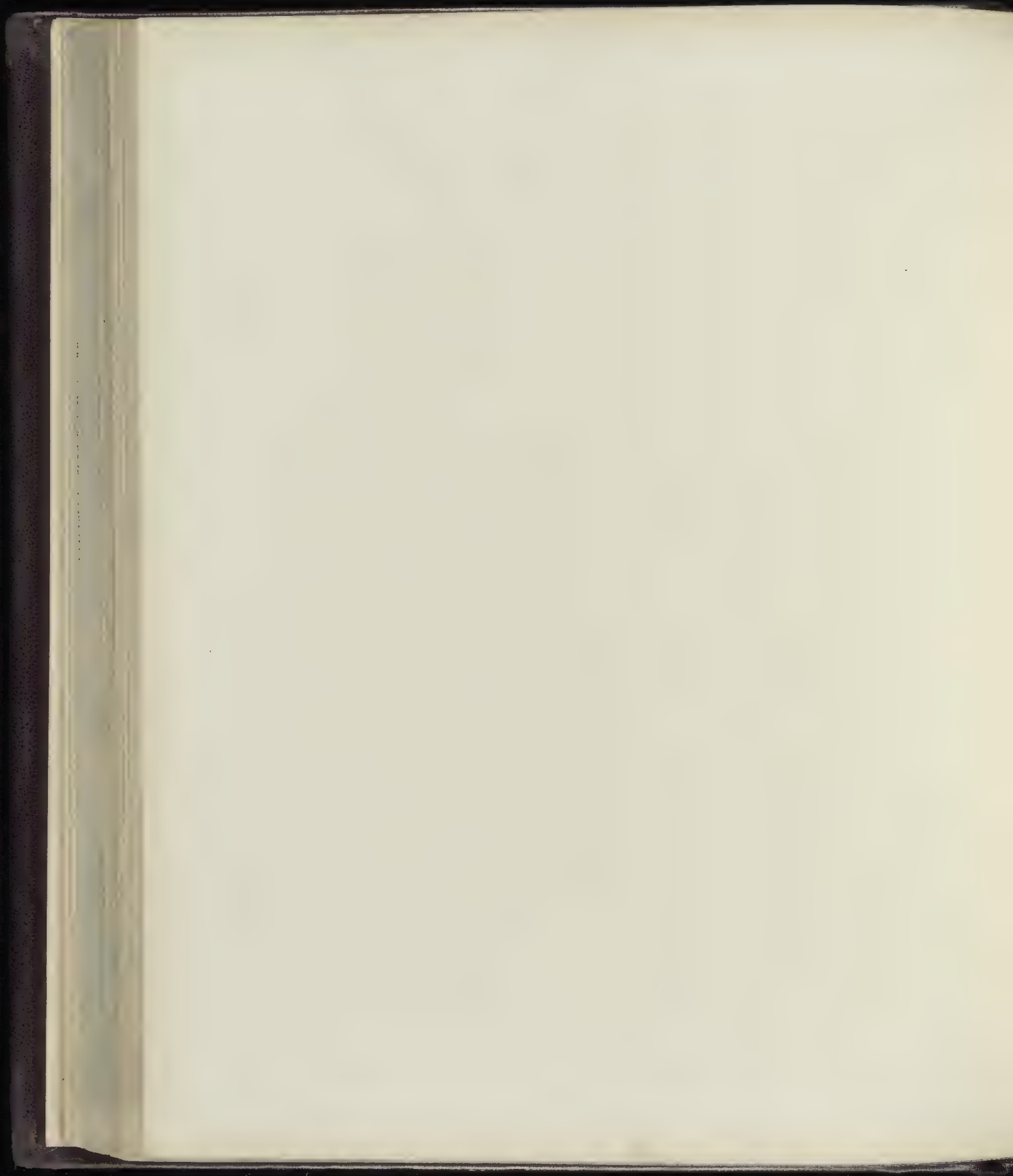
May her prayer and blessing be with her servant Khâyla Mâryâm for ever and ever! Amen.

Now there was a certain poor monk who possessed neither raiment nor food, but he believed on our Lady MARY, who gave birth to God, and he said unto her, "O give thou the command [B fol. 11 b. 2] concerning "me that I may eat, and drink, and clothe myself withal"; and having said these words he fell asleep. And it came to pass that our Lady MARY, who gave birth to God, came at the time of midnight, and she appeared unto him in a vision, and said unto him, "What sayest thou, O monk? "Take this raiment and it shall be thine." And when he awoke from his sleep he found apparel [there], and he rejoiced with an exceedingly great joy, and all the people who saw this miracle which our Lady





The Virgin Mary appears to one of her servants from out of her image, and addresses him, and in answer to his words "Blessed art thou among women," says, "And blessed art thou also among men."
(See page 45.)



MARY, who gave birth to God, had wrought marvelled. May her prayer and blessing be with her servant Khâyla Mâryâm for ever and ever! Amen.

PRAYER BY THE COMPILER OF THE MIRACLES OF THE
VIRGIN.

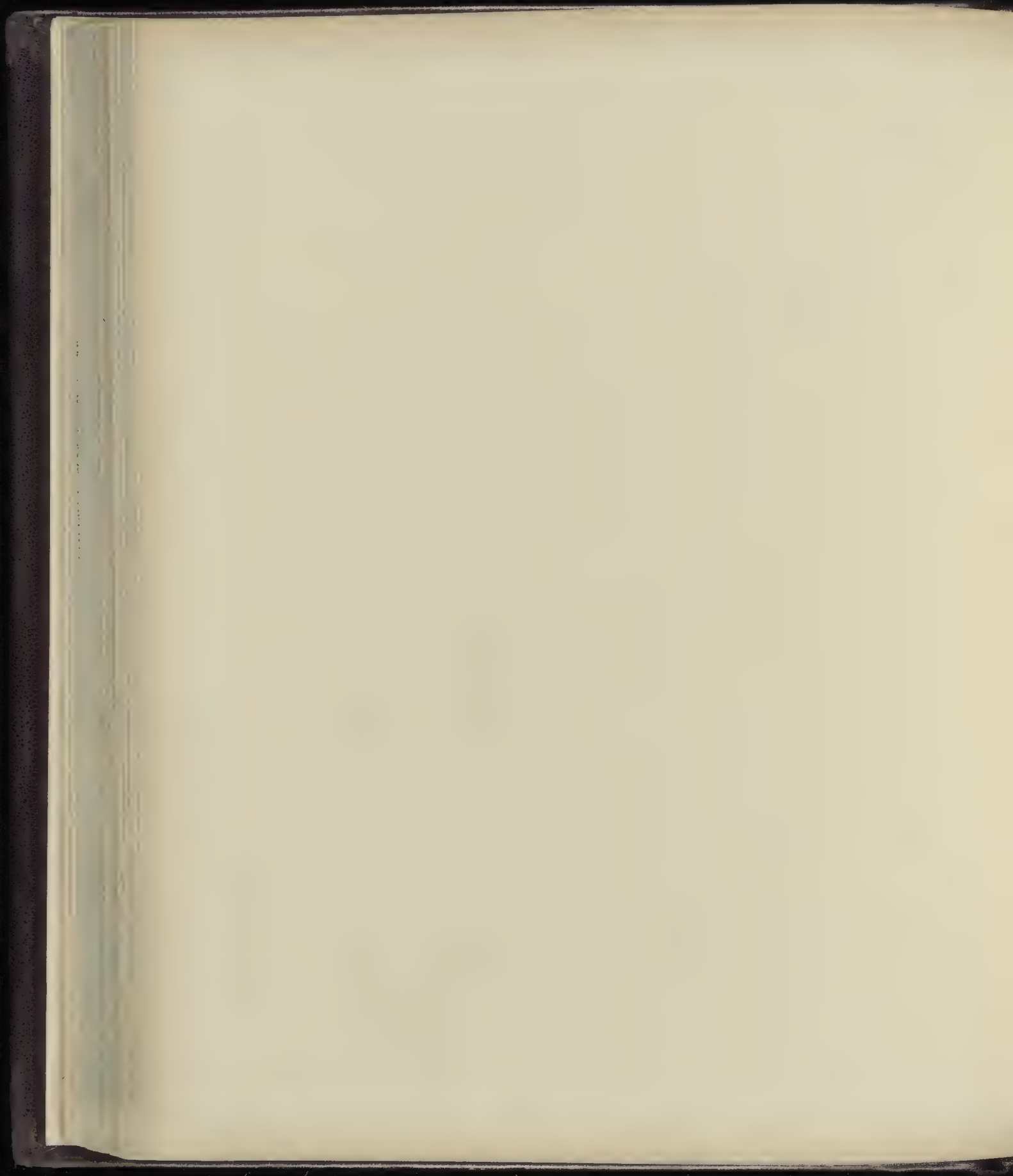
[A fol. 6*b*. 1] When a man desireth to build a house doth he not first of all make ready everything which he will require therefor? O MARY, I beseech thee to give unto me the spirit of knowledge, and since I desire to relate thy wonderful deeds make me to understand them, and make me to follow in a straight path thy gracious acts.

CHAPTER I.

THE VIRGIN MARY AND THE ARTIFICER.

[B fol. 12*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH UNTO GOD. May her prayer and the mercy of her beloved Son be with the soul of our king David for ever and ever! Amen.

Now there was a certain artificer who loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, with all his heart, and he was wont to read salutations unto her day by day [A fol. 6*b*. 2] continually, both evening and morning; and he continued to salute her for many days. And it came to pass one day that he said unto her, "O my "gracious Lady, I pay salutations unto thee continually, but thou dost "never return my salutation unto me"; and after he had said these words unto her he began to read the salutation of our Lady MARY, standing



before her image. [B fol. 12*b*. 2] And when he came to the passage where he should say, "Blessed art thou among women", our Lady MARY, who gave birth unto God, answered him from out of the image, and said unto him, "And blessed art thou among men"; and thus she spake unto him thrice. Now when the artificer heard these words from the [A fol. 7*a*. 1] image of our Lady MARY, he bowed down before her and repented himself that he had dared to speak unto her; but he rejoiced because of the words which she had spoken unto him. And he loved her much more than formerly, and he devoted himself the more to her service until he passed away from this fleeting world. May the prayer and blessing of our Lady MARY [B fol. 13*a*. 1] be with our king David for ever and ever! Amen.

Inasmuch as the angel who announced glad tidings [unto thee] gave thee an everlasting salutation,

The artificer was dear unto thee.

Since thou, O MARY, wert blessed by the Book of Hâwî*,

Bless me, O my Lady, and [may] thy Son [A fol. 7*a*. 2] the Nazarene [bless me]

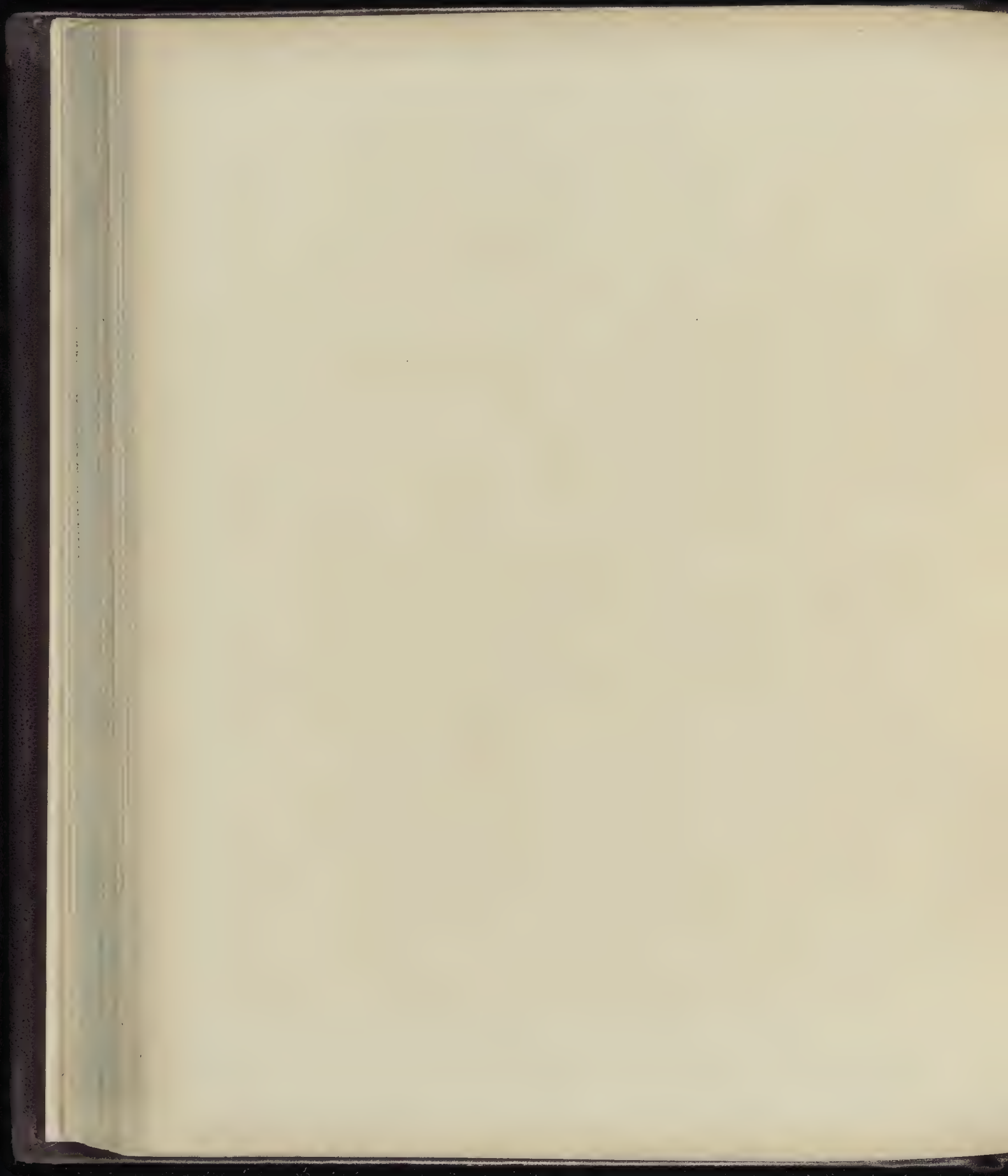
With the blessings of Judah and Levi!

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

[A fol. 8*a*. 1; B fol. 13*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH UNTO GOD; may her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

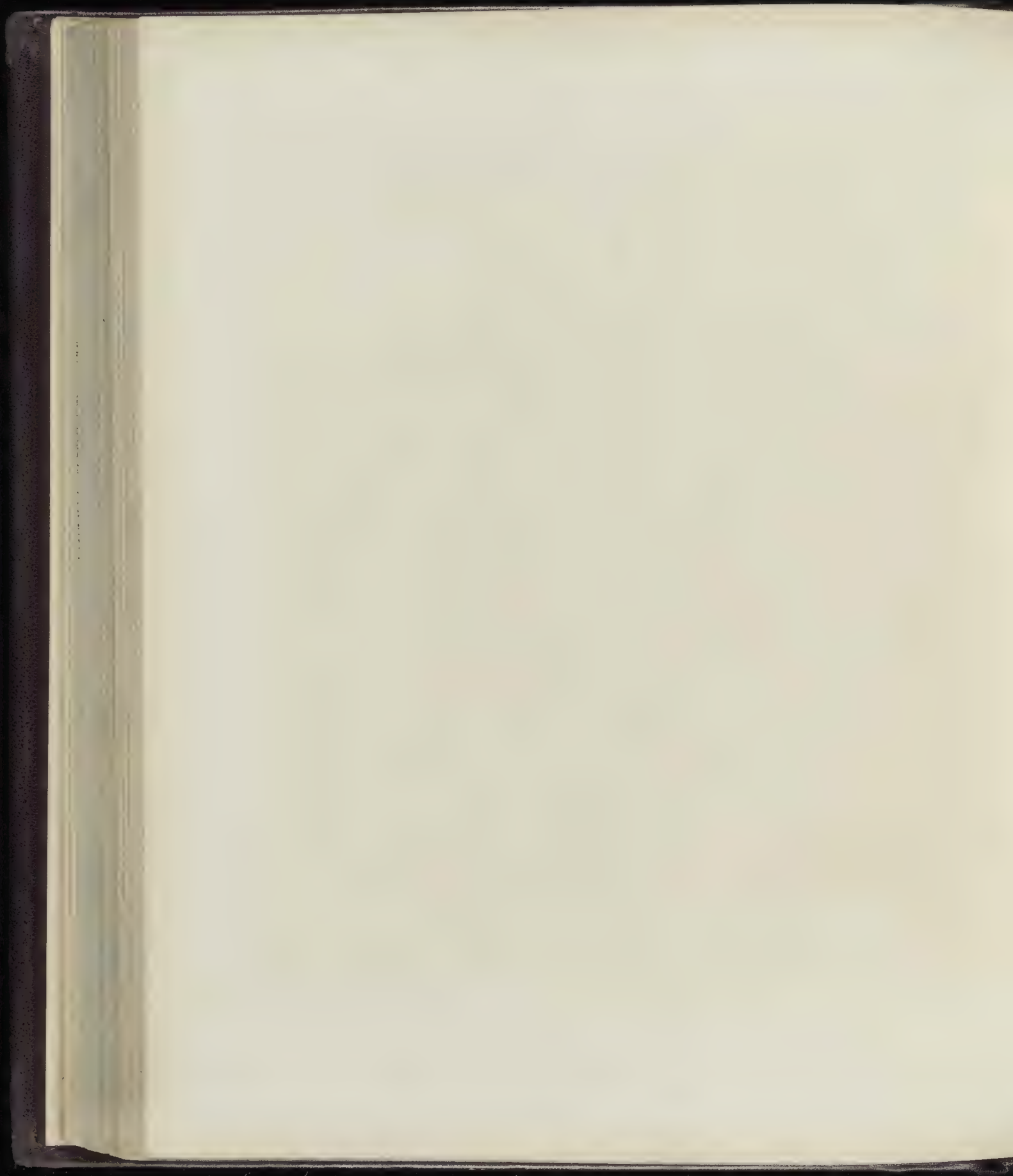
* The Book of Hâwî is a large theological work which was written in Greek by one Antiochus of the Monastery of Sîk, which lay on the east of Jerusalem. It was translated into Arabic by Gabriel ibn Batrak A. H. 665 — A. D. 1266—67, and into Ethiopic by Salik A. M. 7074 — A. D. 1582. See WRIGHT, *Catalogue of Ethiopic MSS.* p. 235.





- I. A Priest who had grown old in the service of the Virgin Mary, falls down one day in the church when bowing before her, and breaks his back.
- II. The Virgin Mary appears, and seizing his hand, touches the broken bones and makes him whole.
- III. By the Virgin Mary's command the priest comes to her right hand side, and he marvels at her great beauty.

(See page 27).



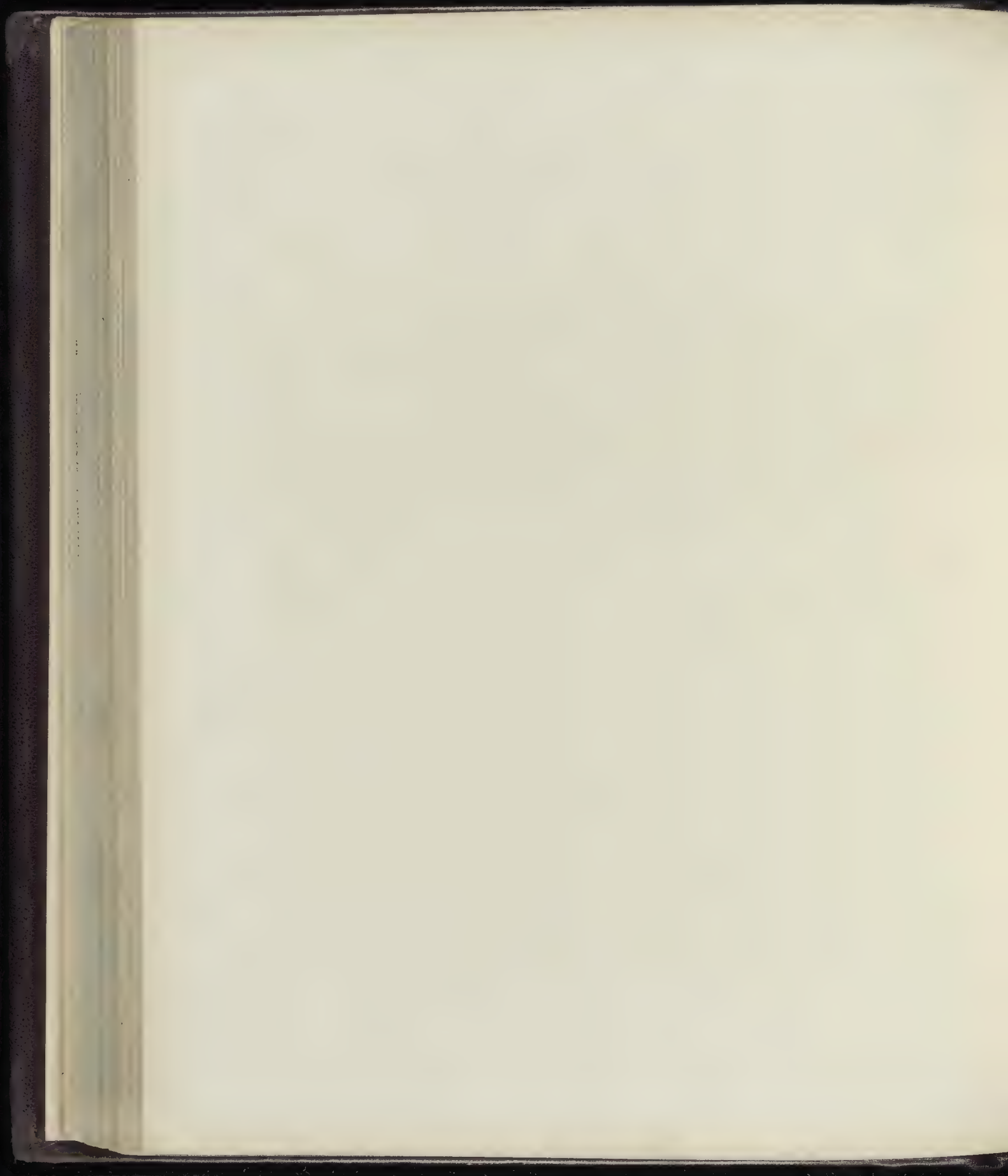
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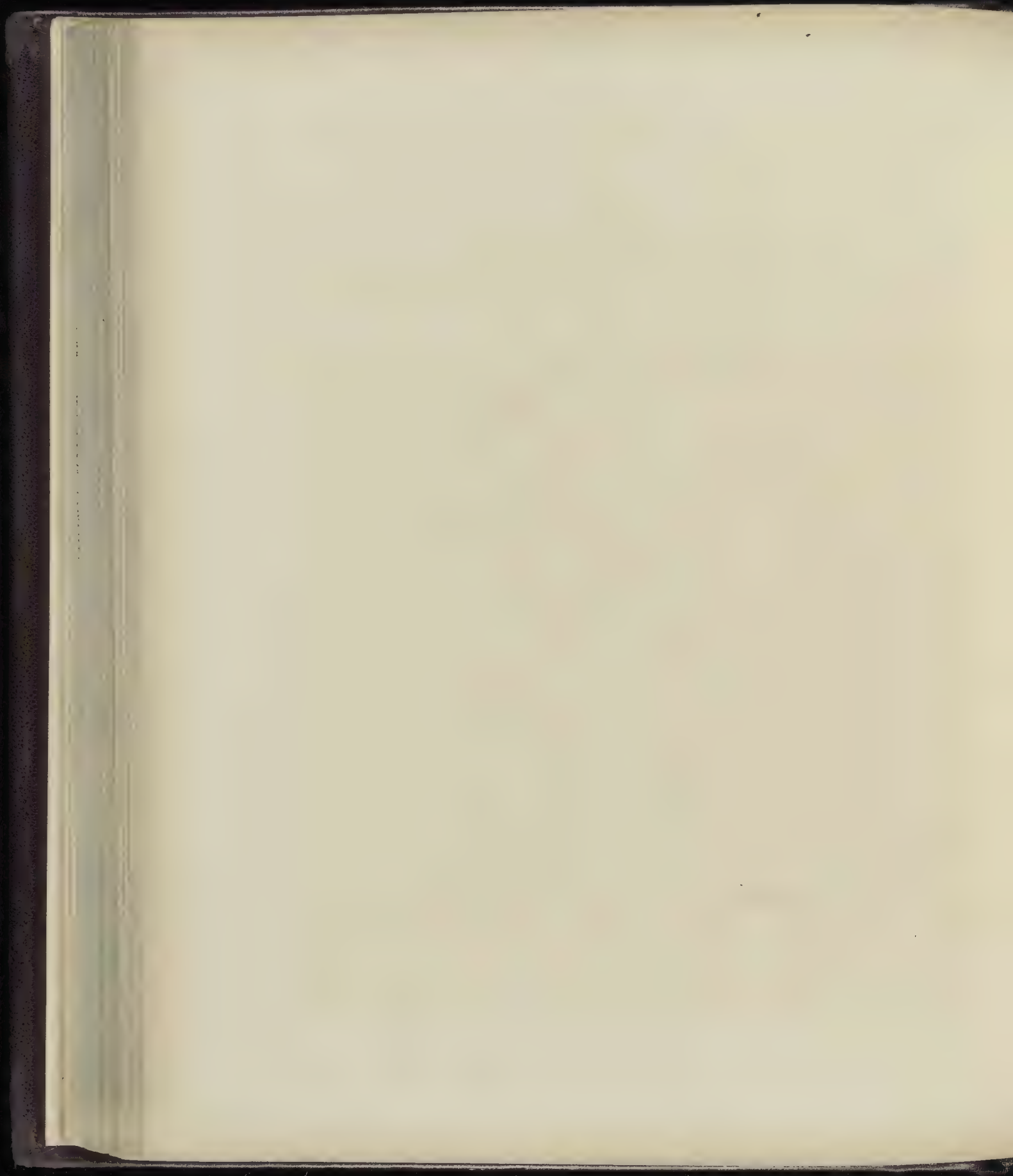
I. An aged priest while bowing before the Virgin Mary falls down and breaks his back.
II. The Virgin Mary touches the broken bones, and makes him whole, and commands him to come and stand by her side.

(See page 27).



Now there was a certain Hebrew in the city of Akhmim¹ who loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth (*literally* root) of his heart, and the mention of her name with fear and trembling was never absent from his tongue; and when he bowed down before her he was wont to embrace the ground in honour of her name. And the man was a priest, and he ministered holily [A fol. 8a. 2] in the church at the time of [burning] incense and [of offering up] the Offering. And it came to pass that when the days of his youth had passed he lacked strength and he was [B fol. 13b. 1] unable to stand up. And when the archbishop knew that he had become feeble and was not able to stand up, he associated two deacons with him that they might give him assistance. Now one day as he was praising the name of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and was bowing down [to her] to the ground, he fell forwards upon his breast and his backbone was broken. And he cried out with a loud voice, and said, "O my Lady MARY, come thou and help me in my [A fol. 8b. 1] "fall". Then straightway our holy Lady the Virgin MARY appeared unto him standing on the right of the altar; and she stretched out her hand to him and touched his backbone which was broken, and made it whole, and she gave him a sign to come and stand on the [B fol. 14a. 1] right of the altar by her side. And immediately he saw this he rejoiced greatly, and he marvelled and was astonished at the beauty of her form and at the splendour (*or* light) which was upon her; and his old age was renewed, and he became a vigorous young man [again]. And he continued to minister in the church unto our holy Lady the Virgin MARY all his days, and she added unto the years of his life one hundred and thirty [A fol. 8b. 2] years; and all his days were two hundred and thirty

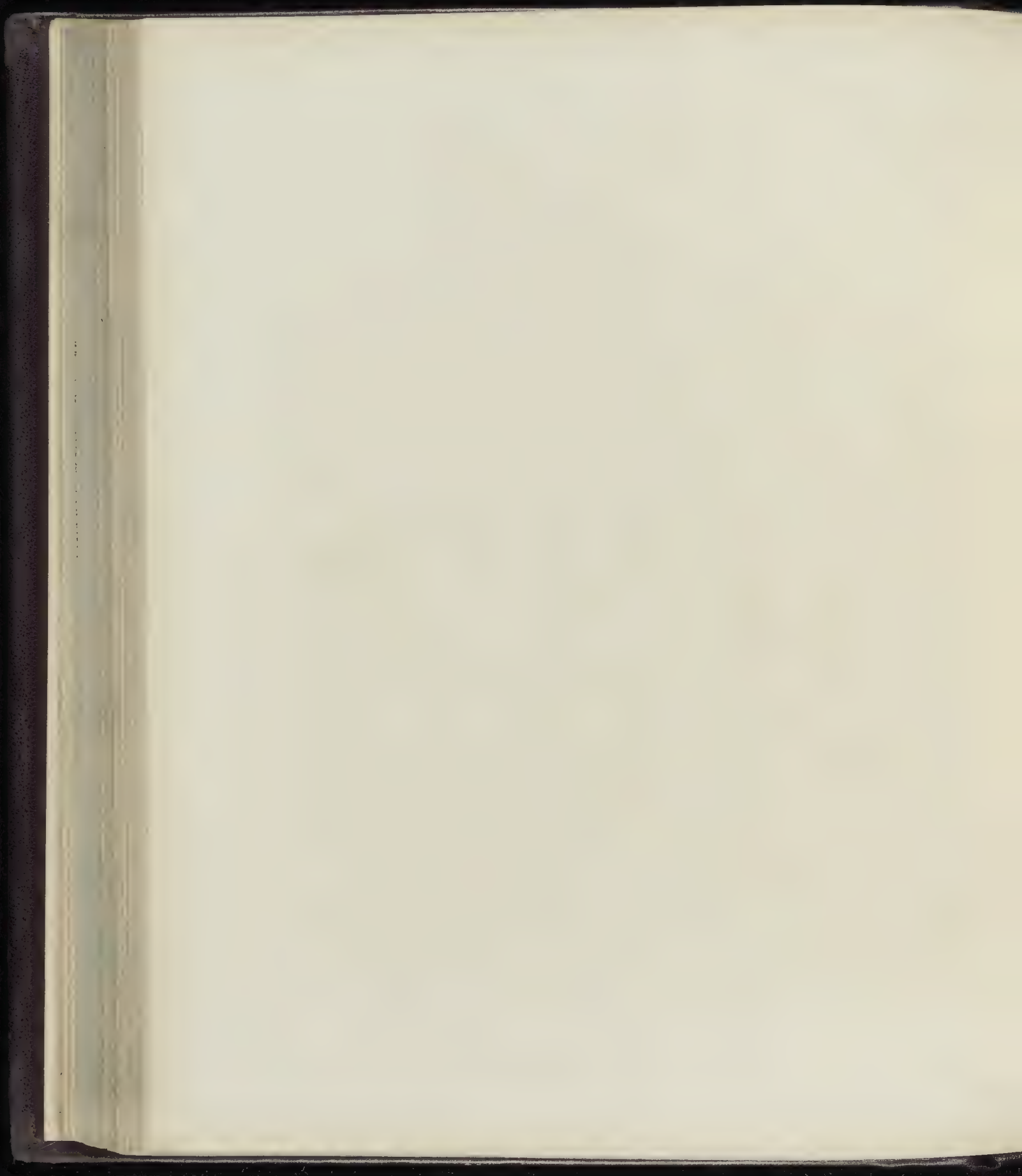
¹ A town situated on the right or east bank of the Nile about 320 miles south of Cairo; the ancient Egyptians called it Apu   , the Greeks Panopolis, and the Copts *xuu* or *yuu*. It was always famous for its linen weavers and stone cutters.





The Virgin Mary addressing the aged priest in the presence of the angels who are waiting to carry his soul to Paradise.

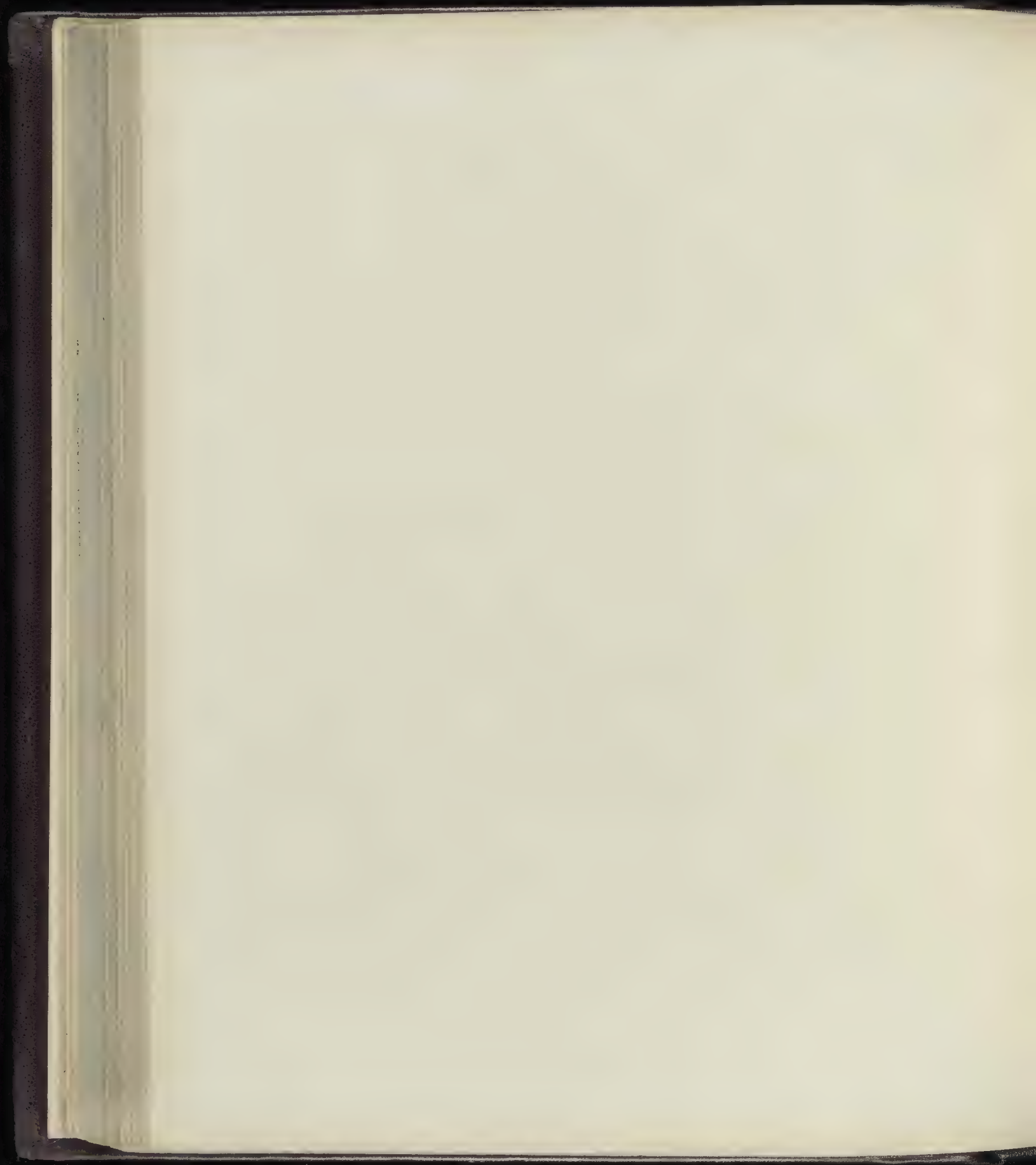
(See page 28).





- I. Damianus the scribe writing the name of the Virgin Mary with gold and silver instead of with common black ink.
- II. The Virgin Mary appears to Damianus on his death bed and promises to write his name upon a pillar of gold in the kingdom of heaven.

(See page 28).



years, and then he died in peace and departed unto everlasting life. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 14*a*. 2] The blessed Hebrew in the land of Akhmîm, who had grown old

Whilst praising thy name and bowing before thee, fell down.

As thou didst appear unto him aforetime and didst speak with him what was right,

O MARY, appear thou unto me where I have set [my] couch,

For upon this thing is my mind set with great anxiety.

CHAPTER III.

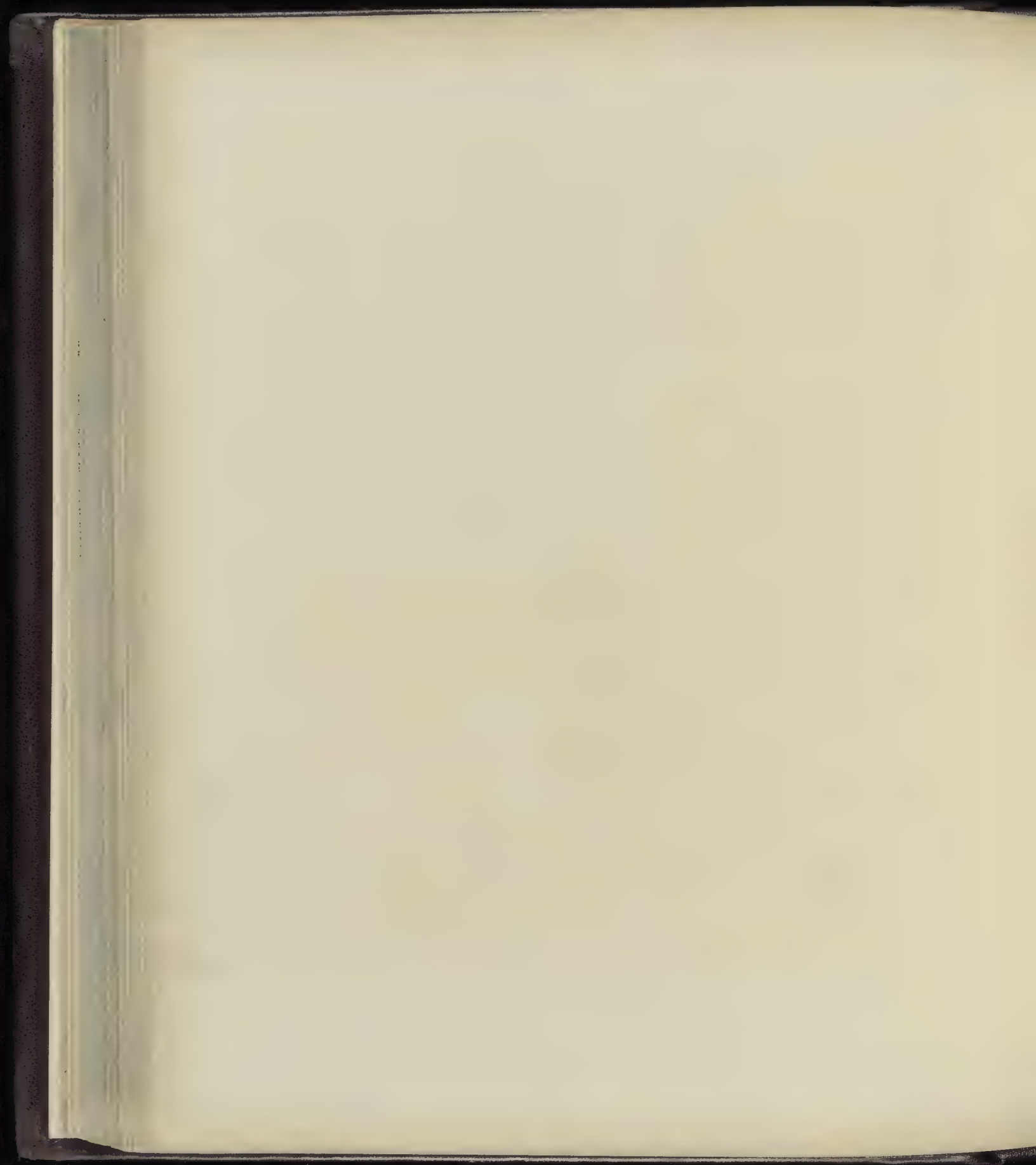
THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

[A fol. 9*b*. 1; B fol. 15*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and the mercy of her beloved Son be with our king David [for ever and ever! Amen].

Now there was a certain monk called Damianus who dwelt in the city of Philippi,¹ and he loved our holy Lady, the Virgin MARY, from the depth (*literally* root) of his heart, and he served her with all his power and strength, and he kept vigil by day and by night in her church. And that monk was a scribe, and it came to pass as he was copying the books that every time he had to make mention of our holy [A fol. 9*b*. 2] Lady MARY [B fol. 15*a*. 2] he magnified her and paid honour unto her. Now, he did not write her name with common black ink,² but he

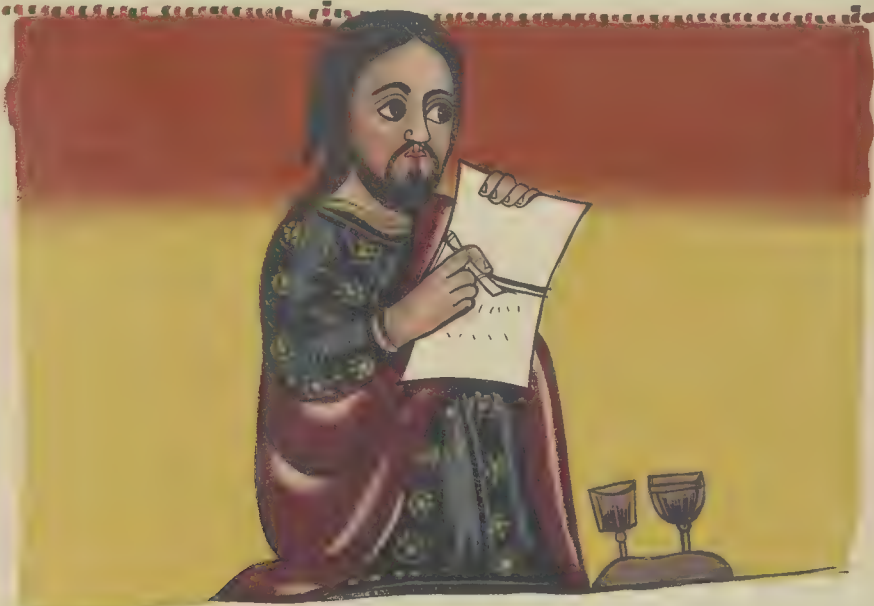
¹ I. e., Φιλιππησίους.

² Literally "water of soot".



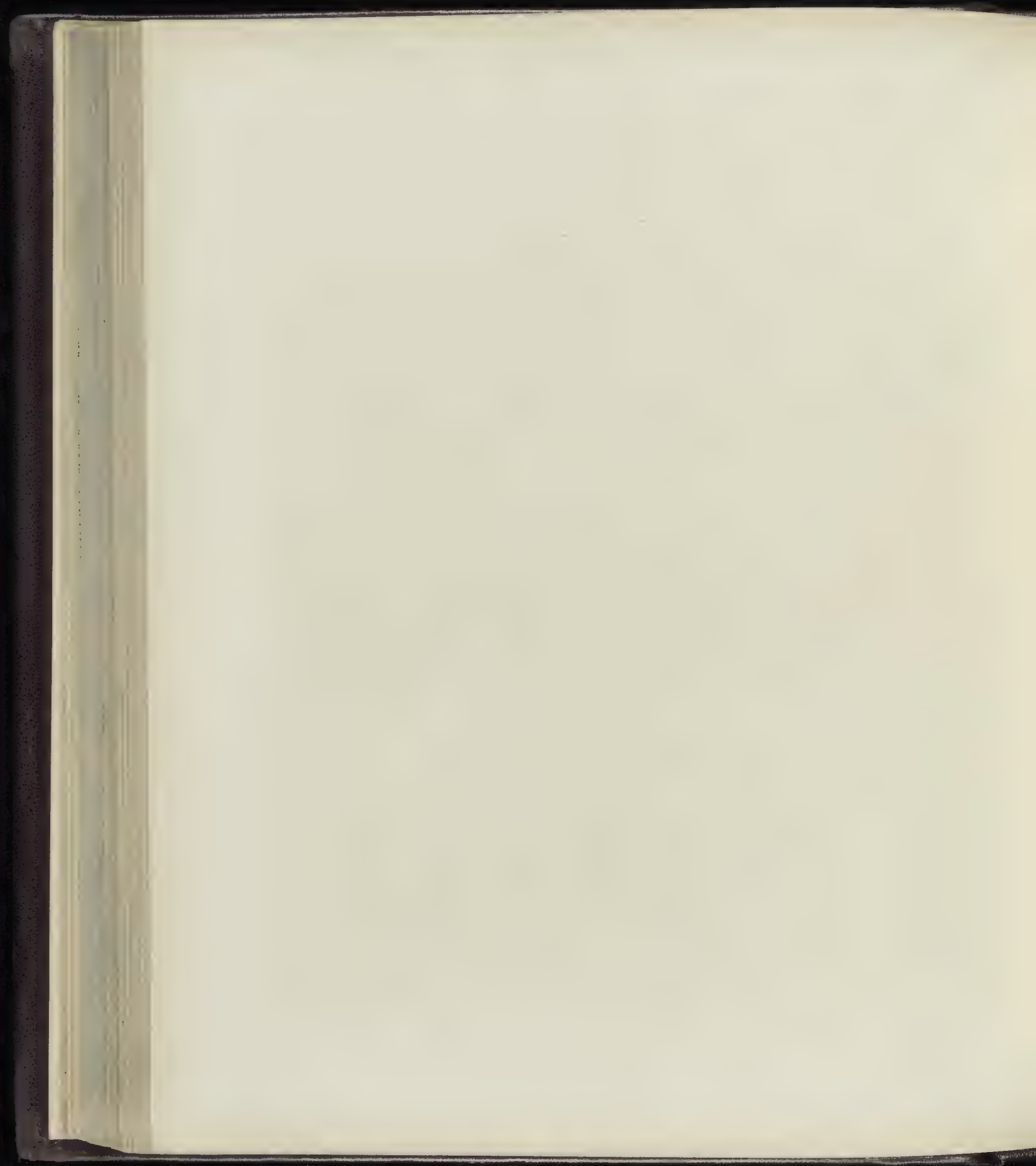
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The scribe Damianus writing the name of the Virgin Mary with gold and silver instead of with common, black ink.

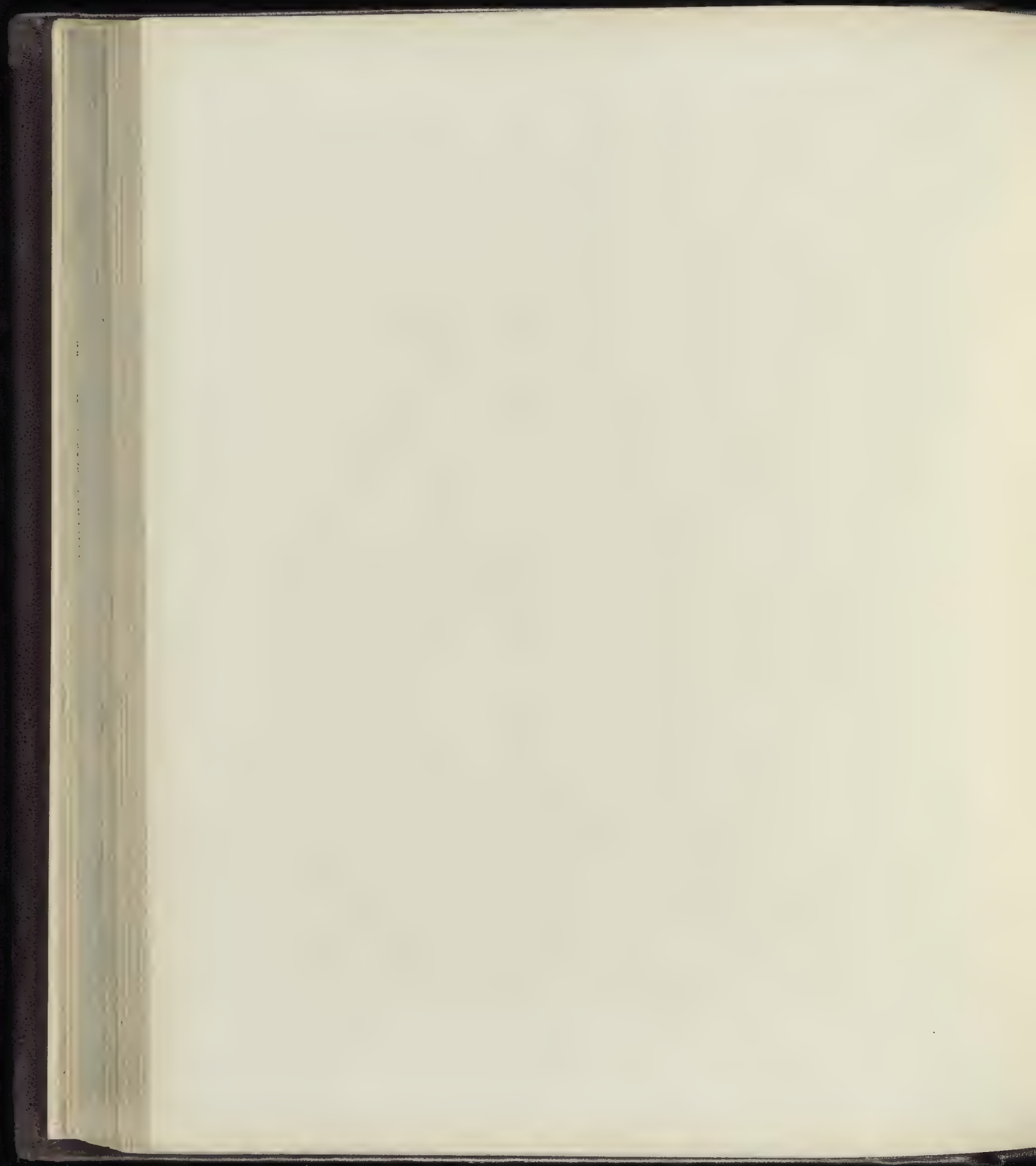
(See page 29).





The Virgin Mary appears to Damianus on his death bed and promises to write his name upon a pillar of gold in the kingdom of heaven.

(See page 29).



wrote it with ink of gold and silver, and with rose-coloured paint, and with divers splendid colours which were like unto them in beauty and value. And when that scribe fell ill, and was nigh unto death, before his soul went forth [from his body] our holy Lady, the Virgin MARY, appeared unto him, and said unto him, "O my faithful servant, art not thou he who "instead of writing my name in common black ink has done so with ink "of gold and silver, and with divers splendid colours which are like unto "them in beauty and value, and has decorated it and made it glorious "with all thy might? Come now [A fol. 10 a. 1; B fol. 15 b. 1] with me that "thou mayest see thy name inscribed with ornamental letters upon a pillar "of gold in the kingdom of heaven; fear thou not to die in this fleeting "world, for behold, I will give thee everlasting life, and the joy which "never cometh to an end". And it came to pass that when she had spoken these words unto him his soul went forth from his body without pain and without suffering; and this miracle became known in all the country. May her prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[A fol. 10 a. 2] For Damianus who served thee on a high [B fol. 10 a. 2] mountain with deep devotion

Thou didst write his name upon a pillar of red gold.

O shining East, O MARY, O thou Morning,

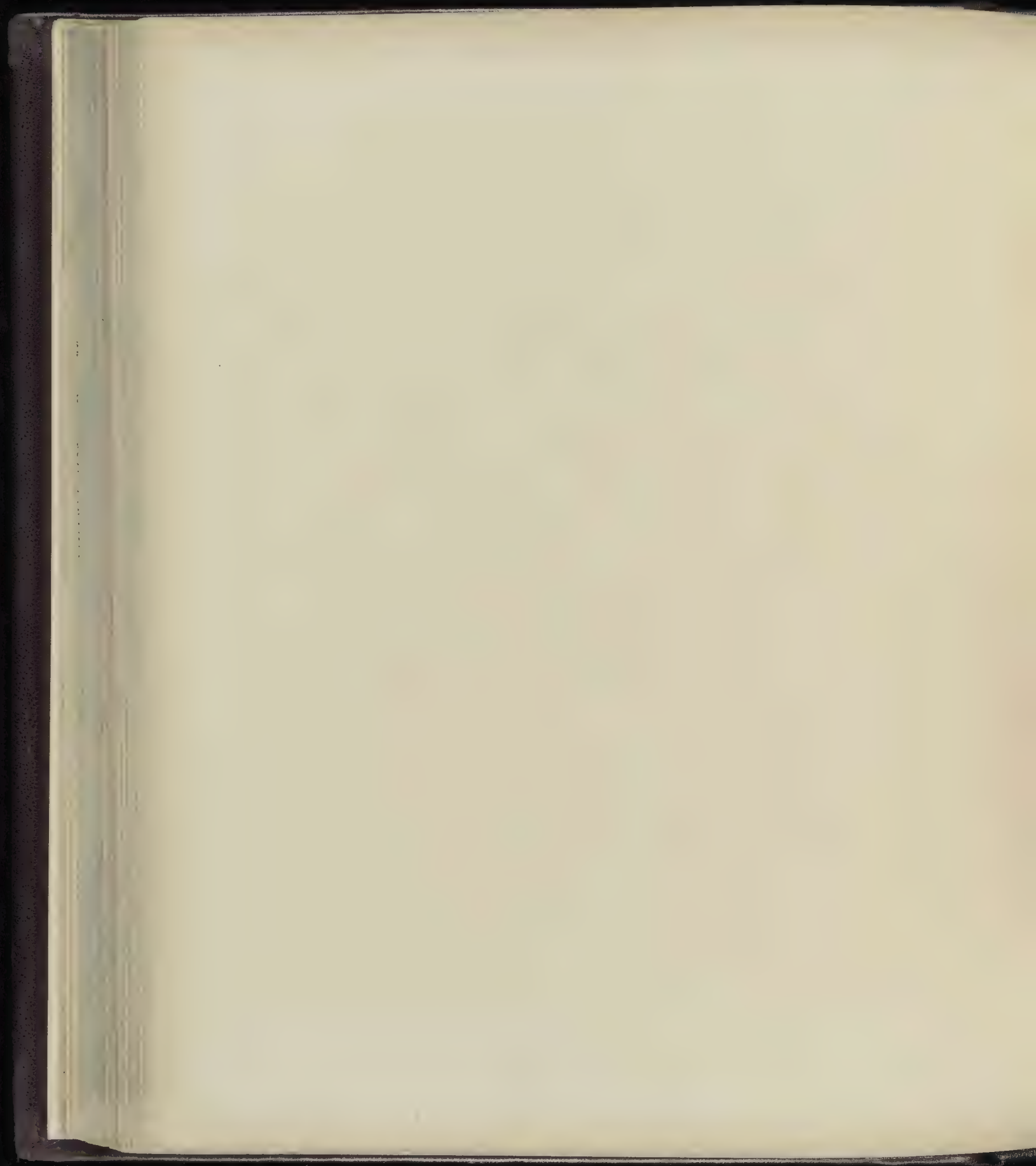
Write thou my name upon thy holy garments

And upon the apparel of thy Son which is sprinkled with blood.

CHAPTER IV.

THE VIRGIN MARY AND BISHOP ABBÂS OF ROME.

[A fol. 11 a. 1; B fol. 16 b. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May her prayer and blessing and the mercy of her beloved Son be with our king David for ever and ever! Amen.



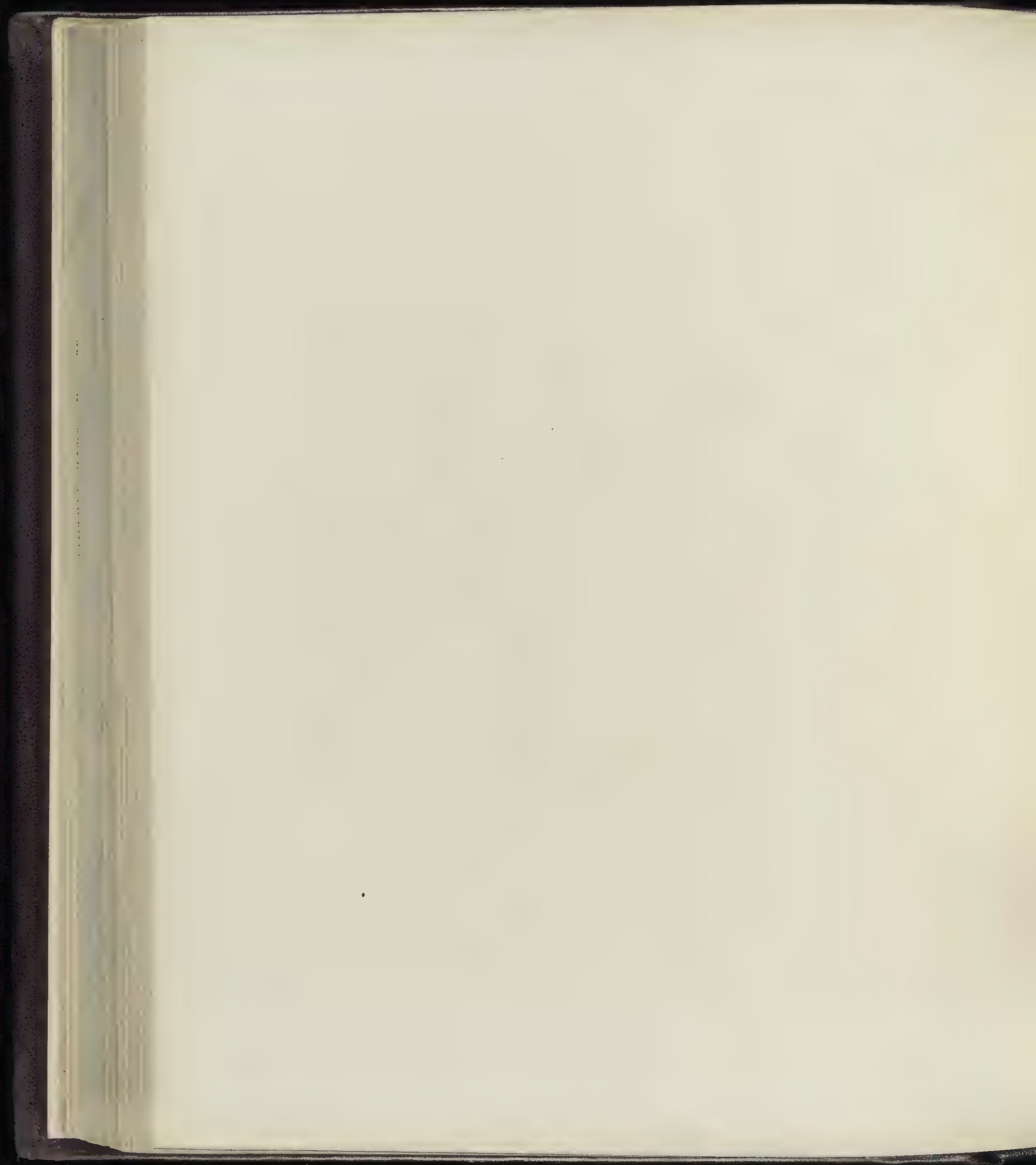
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•••••



- I. The Virgin Mary embracing the hand and arm of Abbās. Bishop of Rome.
- II. Abbās stretching out his hand to be embraced by a woman before administering the Holy Mysteries.
- III. After the offering Abbās retires to the vestry and cuts off his right hand.

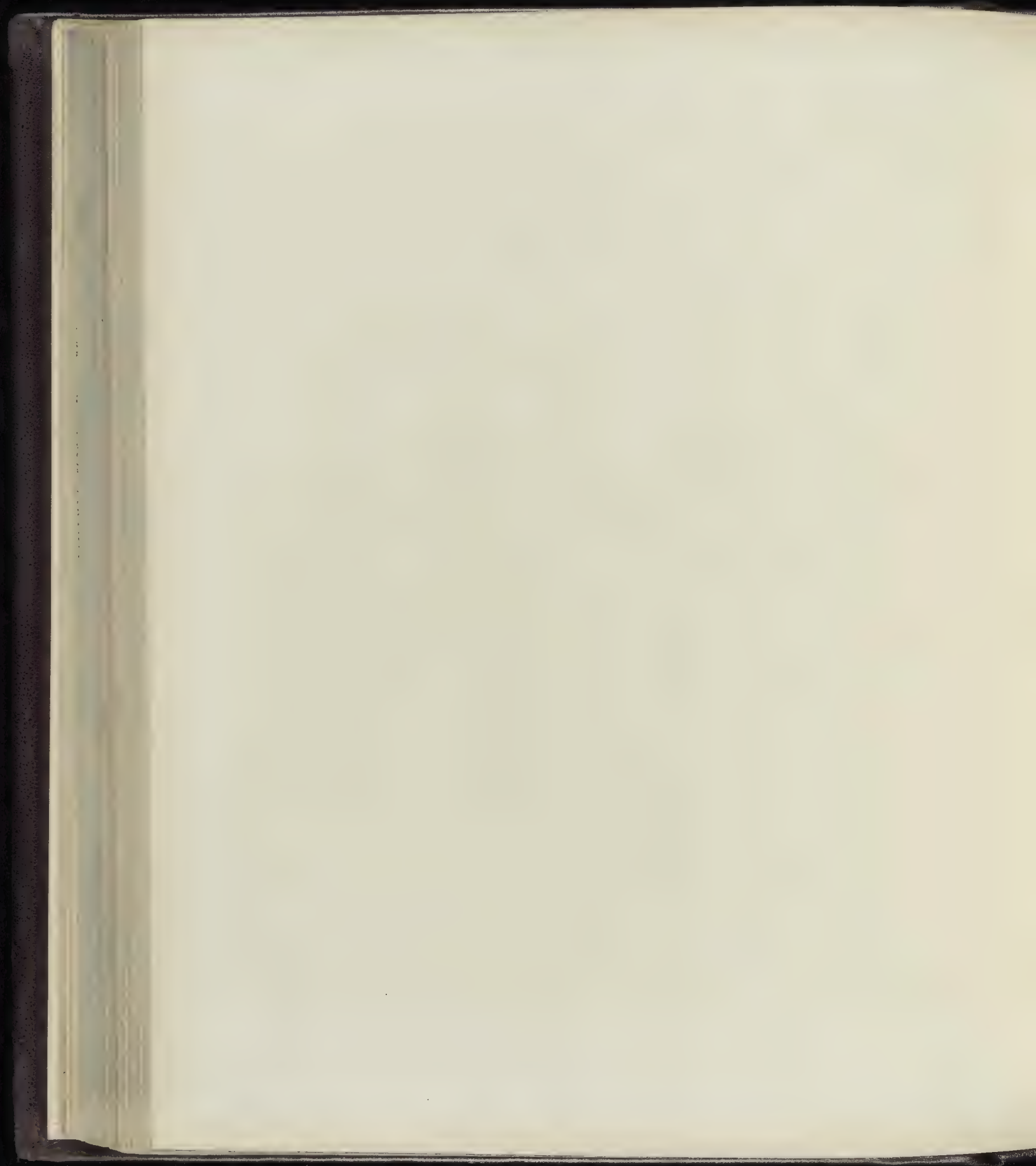
(See page 30).





- I. Abbās falls down before a picture or image of the Virgin Mary, and entreats forgiveness.
II. The Virgin Mary forgives him, and rejoins his hand to his arm, and he is made whole.

(See page 30).



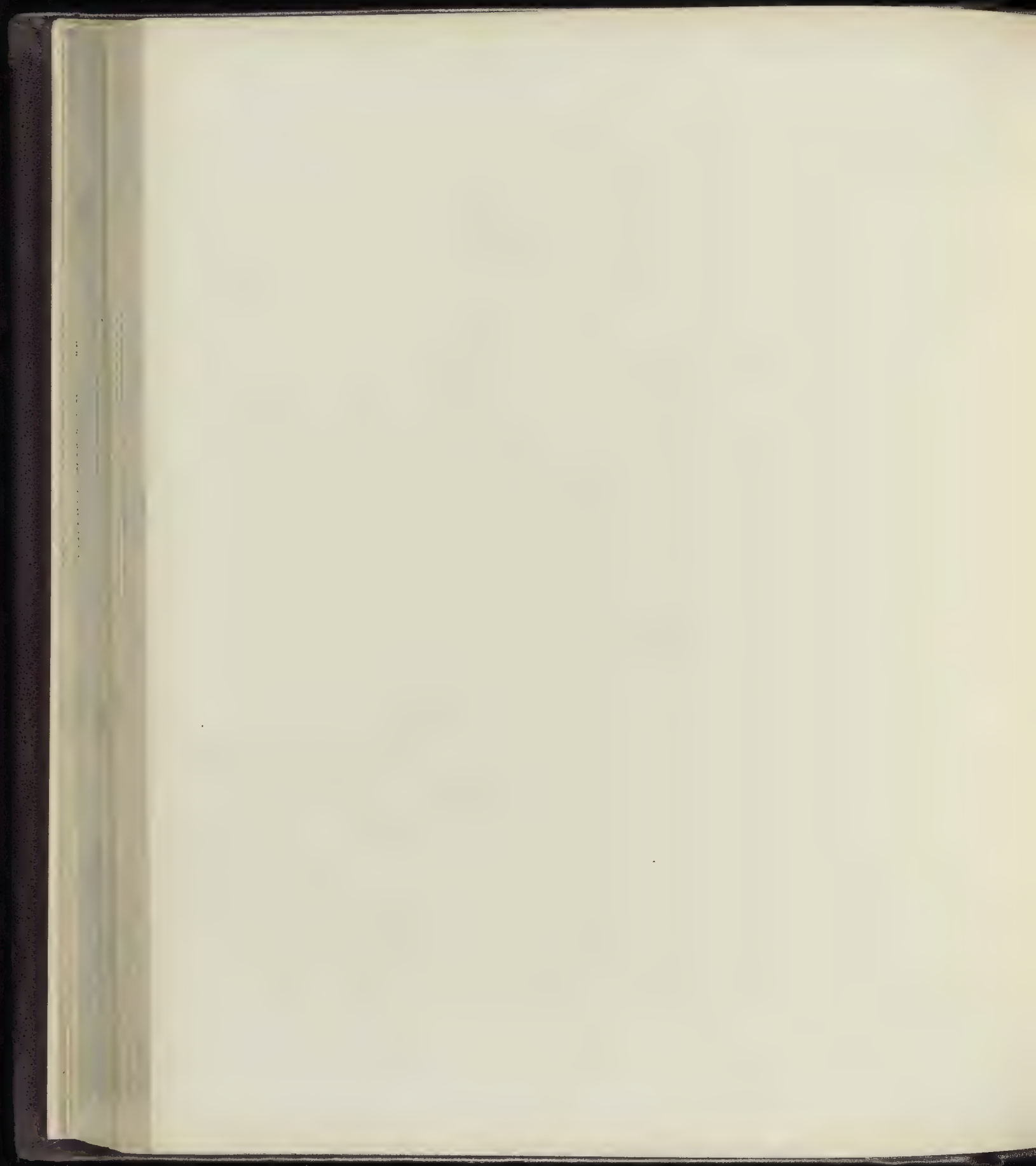
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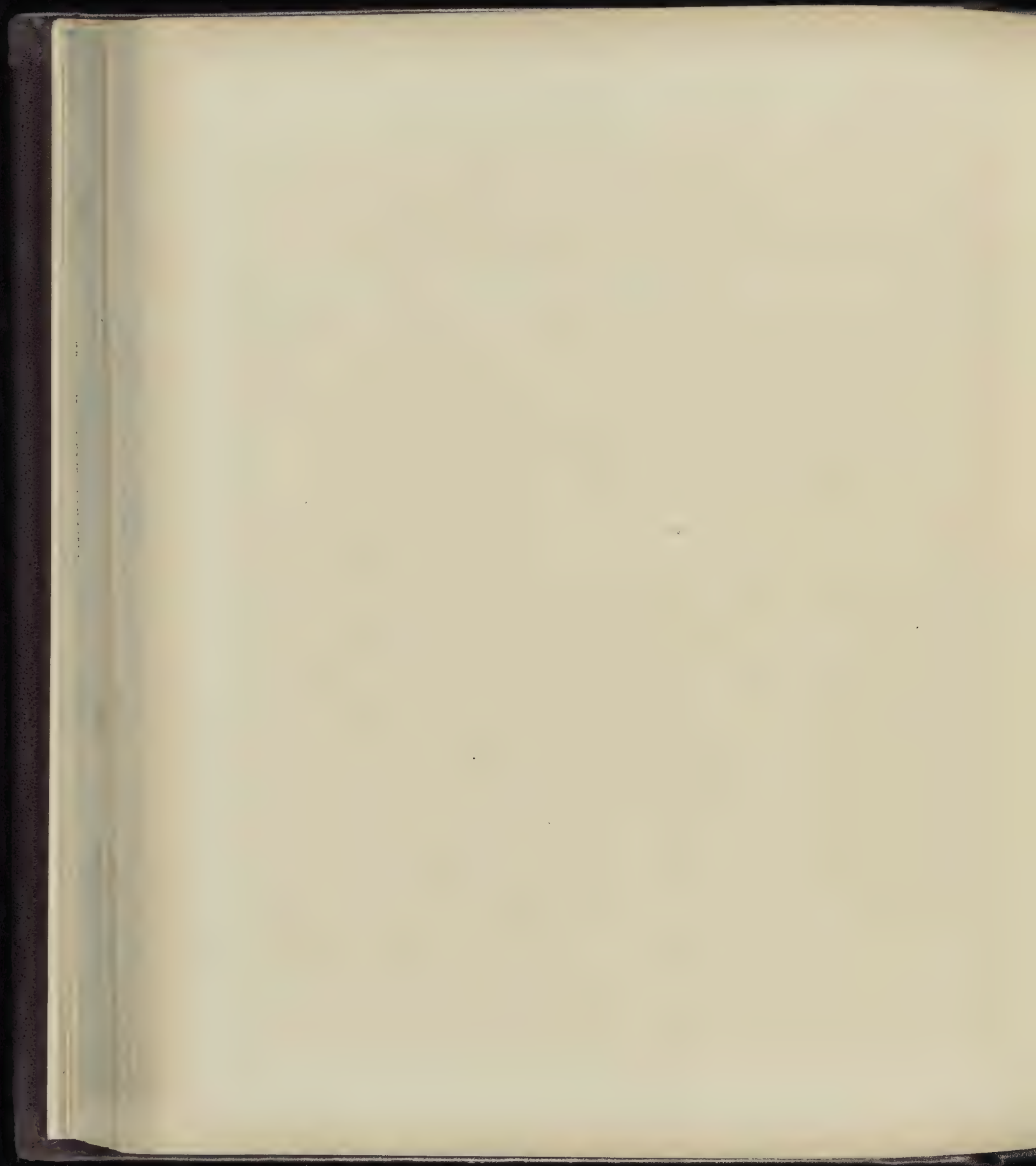


Abbās, Bishop of Rome, in administering the Holy Mysteries to a woman, touches her face.

(See page 30).



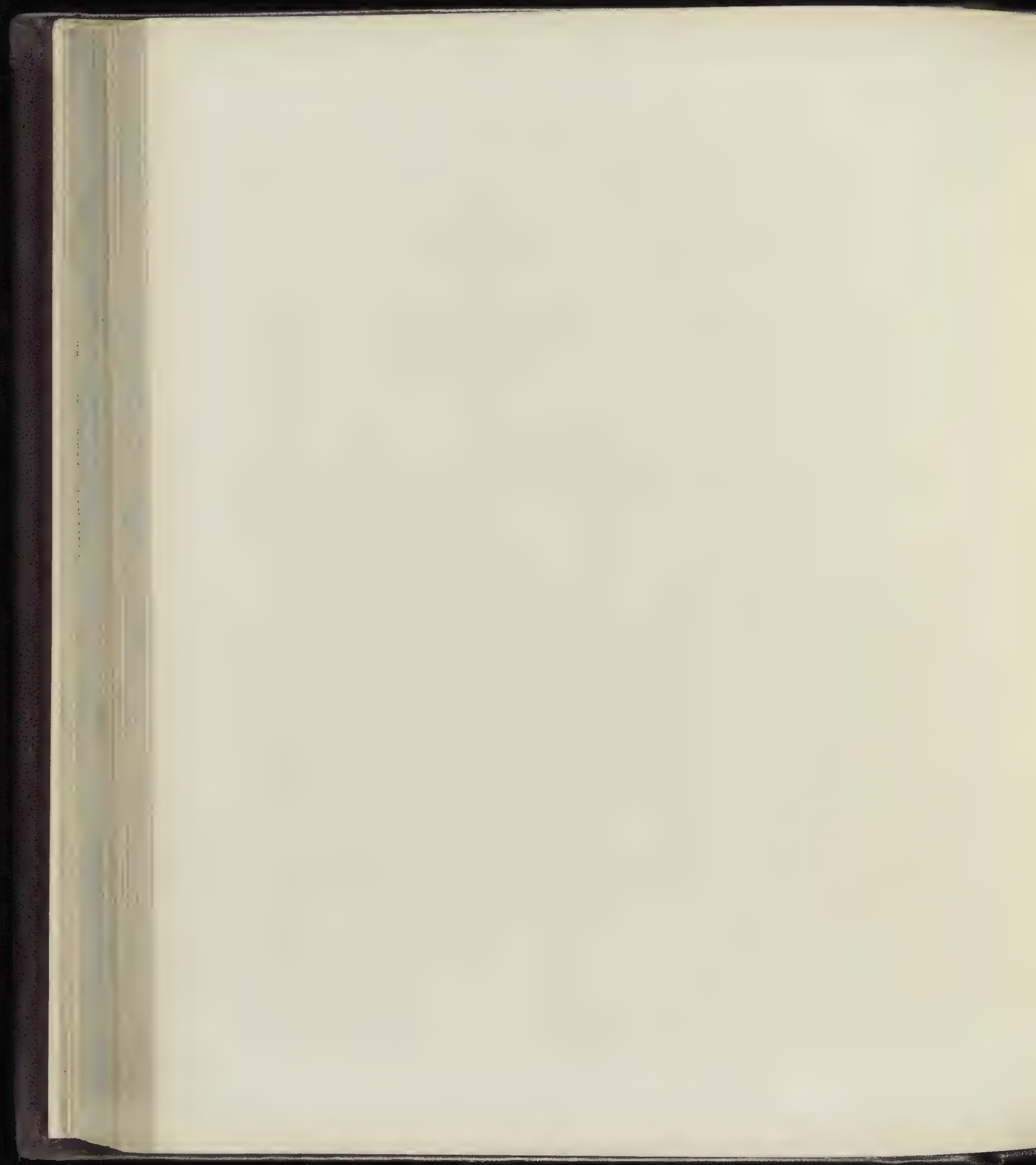
Now there was a certain bishop of Rome who was called Abbâs; and he was a good and holy man, and he feared God Almighty and kept himself from unchastity and from meditation upon evil. And it came to pass that one day during the festival when he was saying the prayer of consecration so that he might administer the Holy Mysteries to the people—now the people, both men and women, were in the habit at the time when they were about to receive the Holy [A fol. 11*a*. 2] Mysteries, before they prostrated themselves, of embracing the hands and the feet of the priest who was going to minister unto them—he smelt [B fol. 16*b*. 2] the smell of a certain woman as she was embracing his hands, and the unclean desire of the flesh entered into his heart, and he burned with the flame of lust. And after he had ended the Offering, he departed and went quickly into the house of the treasures belonging to the church, and he took a knife and cut off his hand, and he began to weep. And it came to pass that when he tarried the people in the sanctuary were very sad, and the priests and deacons went to him, and said unto him, “O master and governor of the people, we have [A fol. 11*b*. 1] waited long [for thee], and we are greatly grieved at thy tarrying”; and when they spake these words to him he wept the more, and then he rose up and went with them. And he came before the picture of our holy Lady the Virgin MARY, [B fol. 17*a*. 1] and fell down on his face before it, and he worshipped her and made supplication unto her and entreated her to have mercy upon him, and to help him, and to pardon him his sin. Then straightway our holy Lady the Virgin MARY appeared unto him, and she took his hand in her holy hands, and re-joined [it] to the place from which it had been cut off, and it became whole even as it was aforetime, and no mark [A fol. 11*b*. 2] whatever of the cut could be found; then she disappeared from him. And when the priests and deacons saw this they marvelled and were silent, and they related this miracle to the people; and they ascribed praise unto the glorious and Most High God, and gave





I. Abbâs, Bishop of Rome, cutting off his hand over a bowl which he has set to catch the blood.
II. The Virgin Mary forgives him, and rejoins his hand to his arm in the sight of all the congregation.

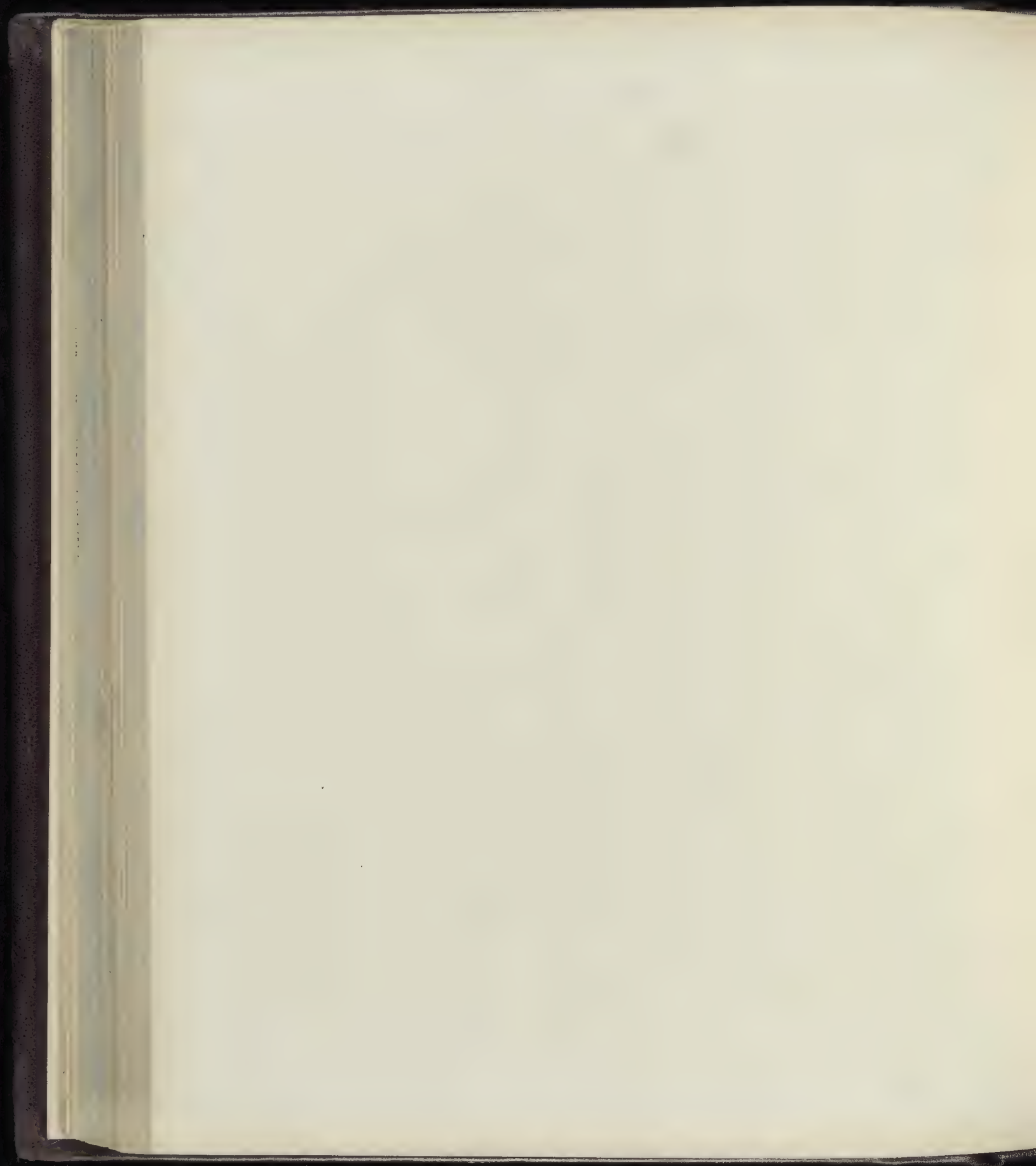
(See page 31).





The Virgin Mary appearing to the monk Isaac who prayed each night in her church that he might see the Mother of God, and prostrated himself three hundred times before her image.

(See page 31).



thanks to our holy Lady, the two-fold Virgin MARY, who is able to perform all things and who worketh miracles and doeth wonderful deeds. May her prayer and blessing, and the mercy of her beloved Son be [B fol. 17*a*. 2] with our king David for ever and for ever! Amen.

Now Abbâs, a priest of Rome,
 Having taken a knife which caused pain, cut off his hand.
 As thou, O MARY, the [A fol. 12*a*. 1] sister of Salome, didst heal
 him aforetime,
 Even so heal thou the wound of my soul, and grant me rest
 Whensoever I invoke thy name which giveth protection.

CHAPTER V.

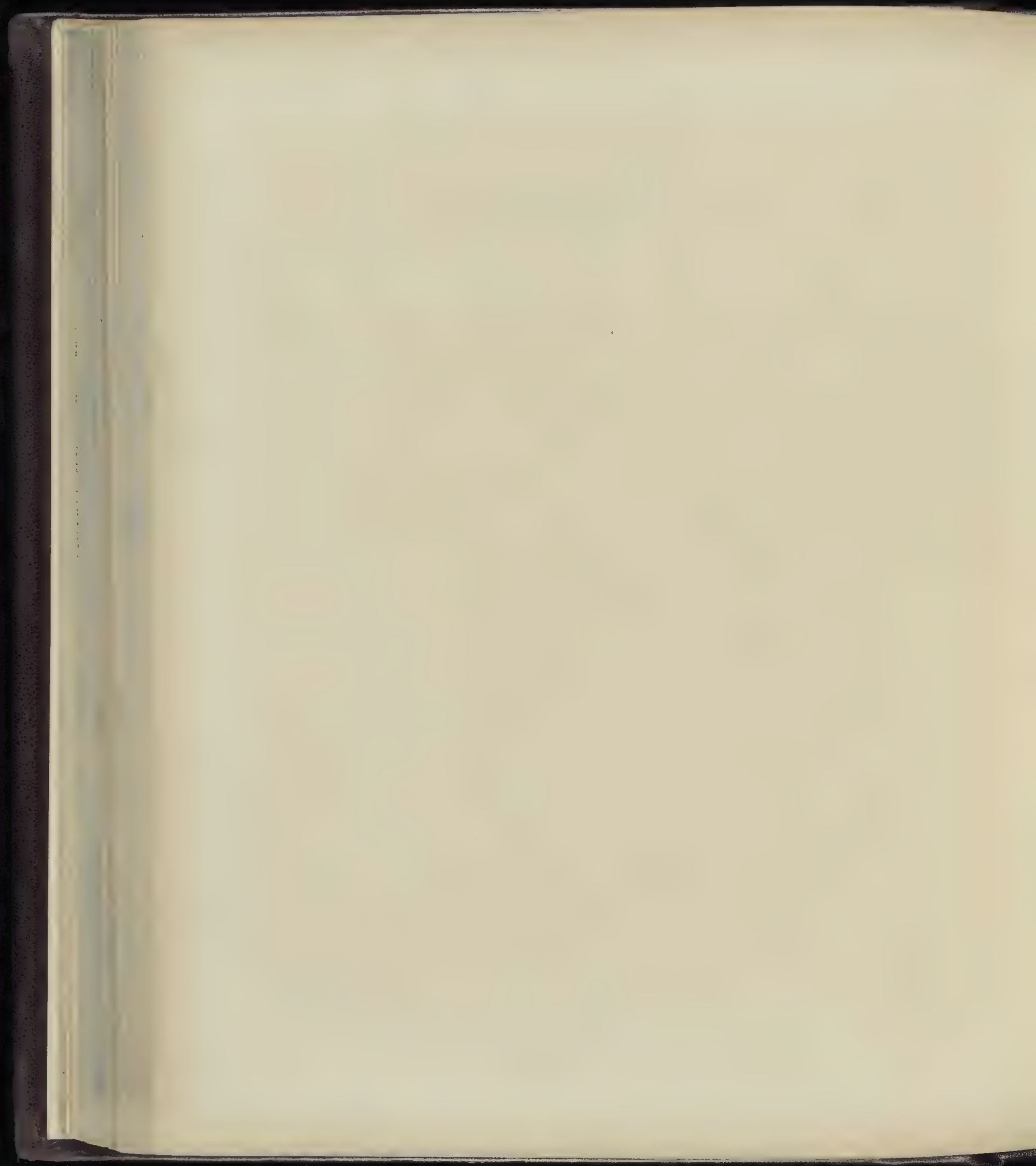
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CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

[A fol. 13*a*. 1; B fol. 18*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing be with our king David for ever and ever! Amen.

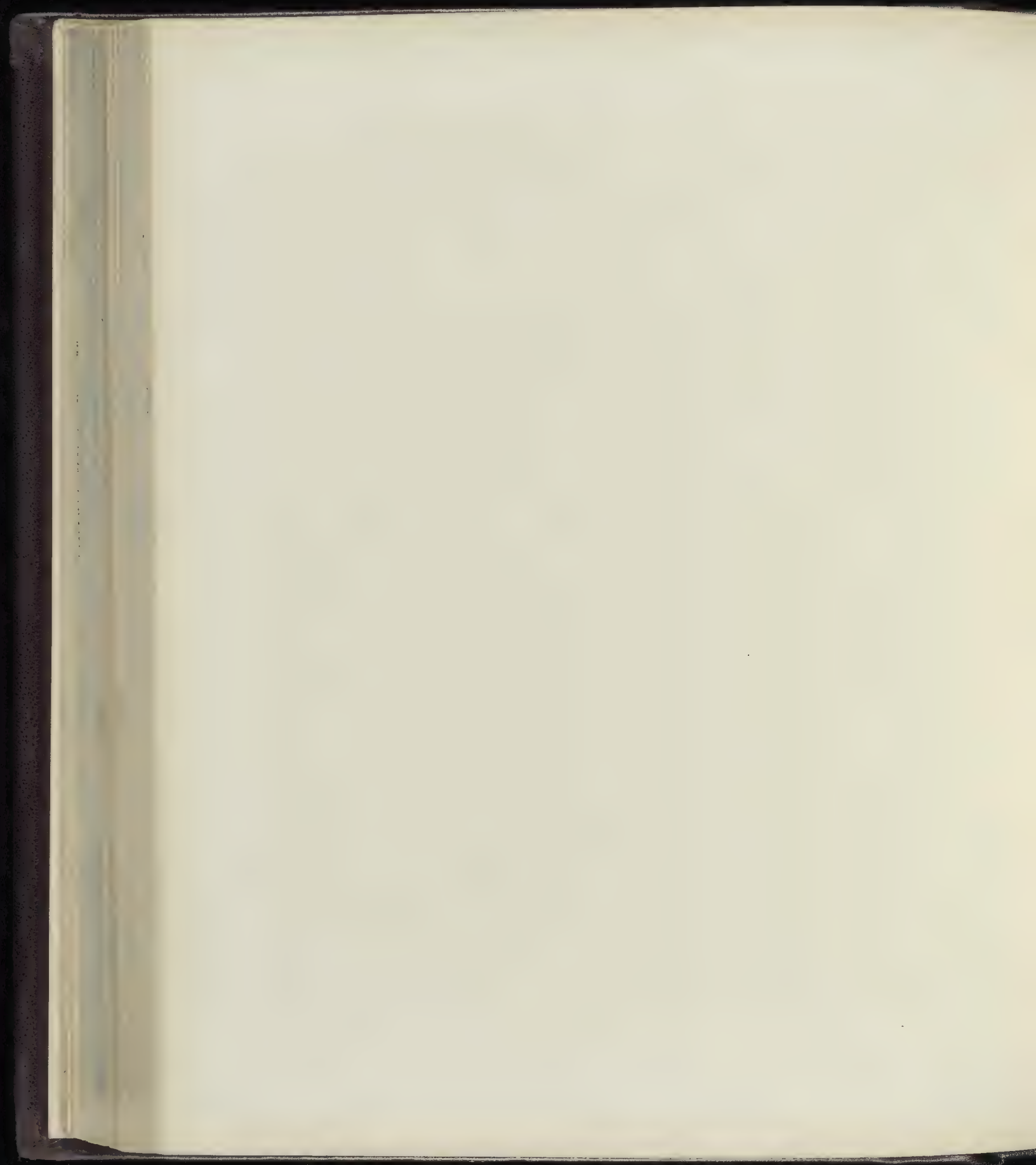
Now there was in this holy monastery, which was famous in the days of the Abbûna Abbâ Gabriel, Archbishop of Alexandria, a certain holy monk who had lived here from his youth, and his name was Isaac; and he loved our Lady with all his might. And he prepared for himself certain work to do without any man knowing thereof, and he was the guardian of the church, and the key [thereof] was in his hand. And after the prayer which was said before [A fol. 13*a*. 2] sleep was ended,





Isaac, a monk, having prayed to Christ that he might see His mother, the Virgin Mary appears to him from her shrine. At the sight of her Isaac falls prostrate as one dead, but the Virgin raises him up, and speaks words of comfort to him.

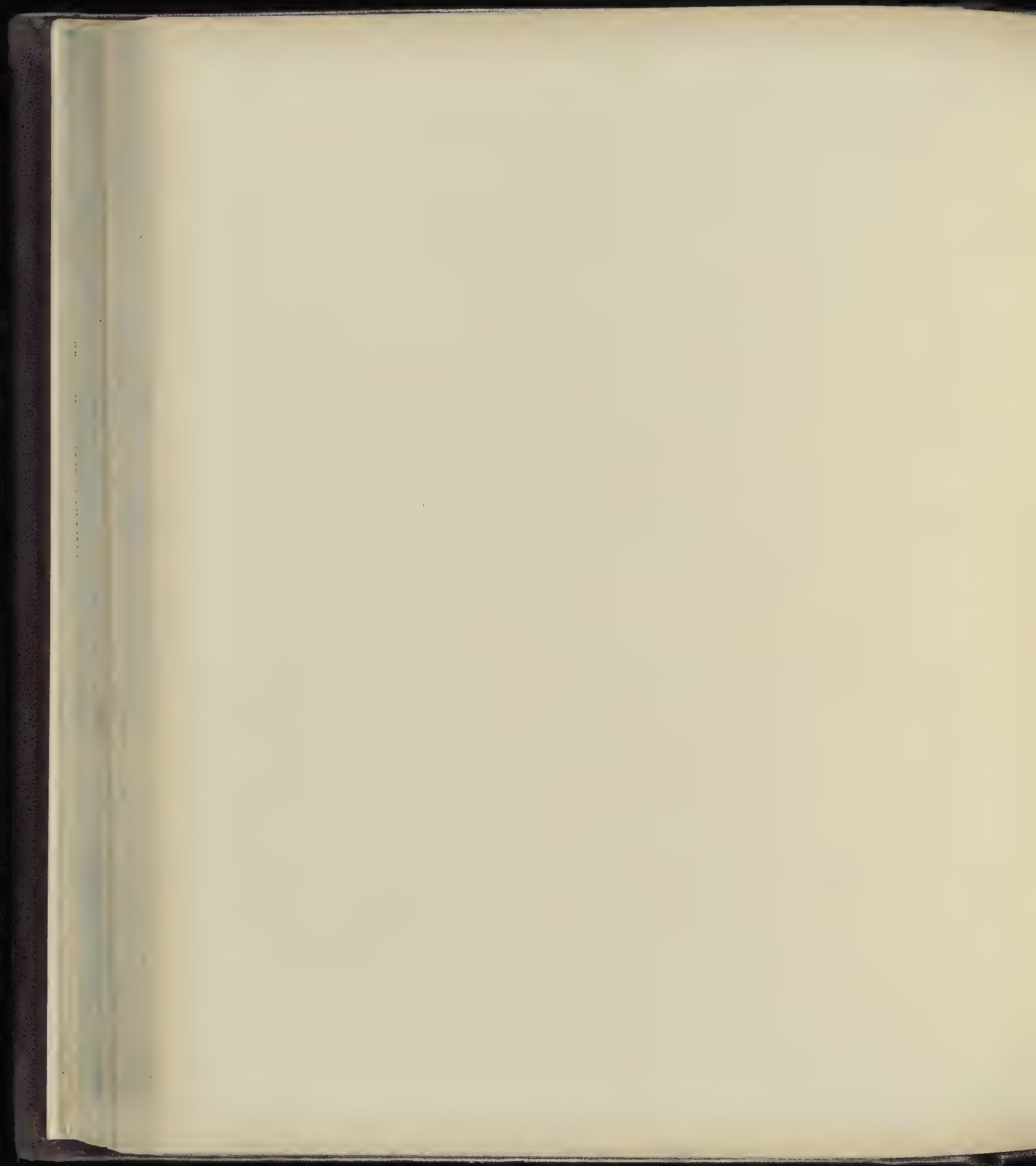
(See page 32).



and when the monks had gone into their cells to sleep, Isaac used to go to the church, and having opened the door [B fol. 18*a*. 2] he would go inside it, and stand up before the image of our Lady, the holy Virgin MARY, which was in the western wall, the whole night long. And he would begin to say the prayer of the Gospel, and he would prostrate himself before her three hundred times¹; and say at each prostration, "O my Lord Jesus Christ, make me to see Thy Mother"; and he continued to do this for seven years and no man whatever knew thereof. And it came to pass, at the end of the seven years, on a certain night of the festival of our Lady the Virgin which falleth on the twenty-first day of the month Tâkhshâsh², when Isaac [A fol. 13*b*. 1] was bowing down before the image of our holy Lady, the Virgin MARY, that she came forth from her image and she shone with an exceedingly great splendour which was seven times brighter than lightning. [B fol. 18*b*. 1] And she said unto him, "Why hast thou wearied thyself [in entreating] my beloved Son to shew thee her who gave Him birth? Behold, I am the Mother of Life, and the woman who gave birth to Jesus Christ; command me and I will come to thee, and whatsoever thou desirest that will I do for thee". And he said unto her, "O my Lady, I beseech thee to make supplication on my behalf to thy beloved Son". And she said unto him, "Behold, God Almighty hath received thy petition, and He hath commanded me to come to thee and to fulfil thy desire; and three days [A fol. 13*b*. 2] hence thou shalt be with me where I am". And it came to pass that when he heard her words and saw her beauty and that she was crowned with light, he fell down upon the ground and became like a dead man. Then did she take hold of him with her hand and lift him [B fol. 18*b*. 2] up, and she disappeared from him into the image which was before him.

¹ Literally "he made three hundred prostrations of adoration".

² December 17.



Then straightway Isaac went into [his] cell, and the sickness of fever fell upon him, and in the morning he called for the bishop of the city, whose name was Abraham, and who chanced to be dwelling in the monastery that day, and when he came to him he made known to him all that he had seen. And Isaac said unto him, "O my father, "release me from all the bonds of [my] sin, for I dared to beseech "God to shew me her who [A fol. 14*a*. 1] gave Him birth, a thing for "which I was unfit"; and he released him, and said unto him, "O my son, "if thou goest to God make thou mention of me, so that I may find mercy "[with Him] on the day of the great judgment". And at the end of the third day Isaac died, and he inherited life everlasting, even as our holy Lady, the Virgin MARY, had promised him. May her blessing and prayer be with our king David for ever and ever! Amen.

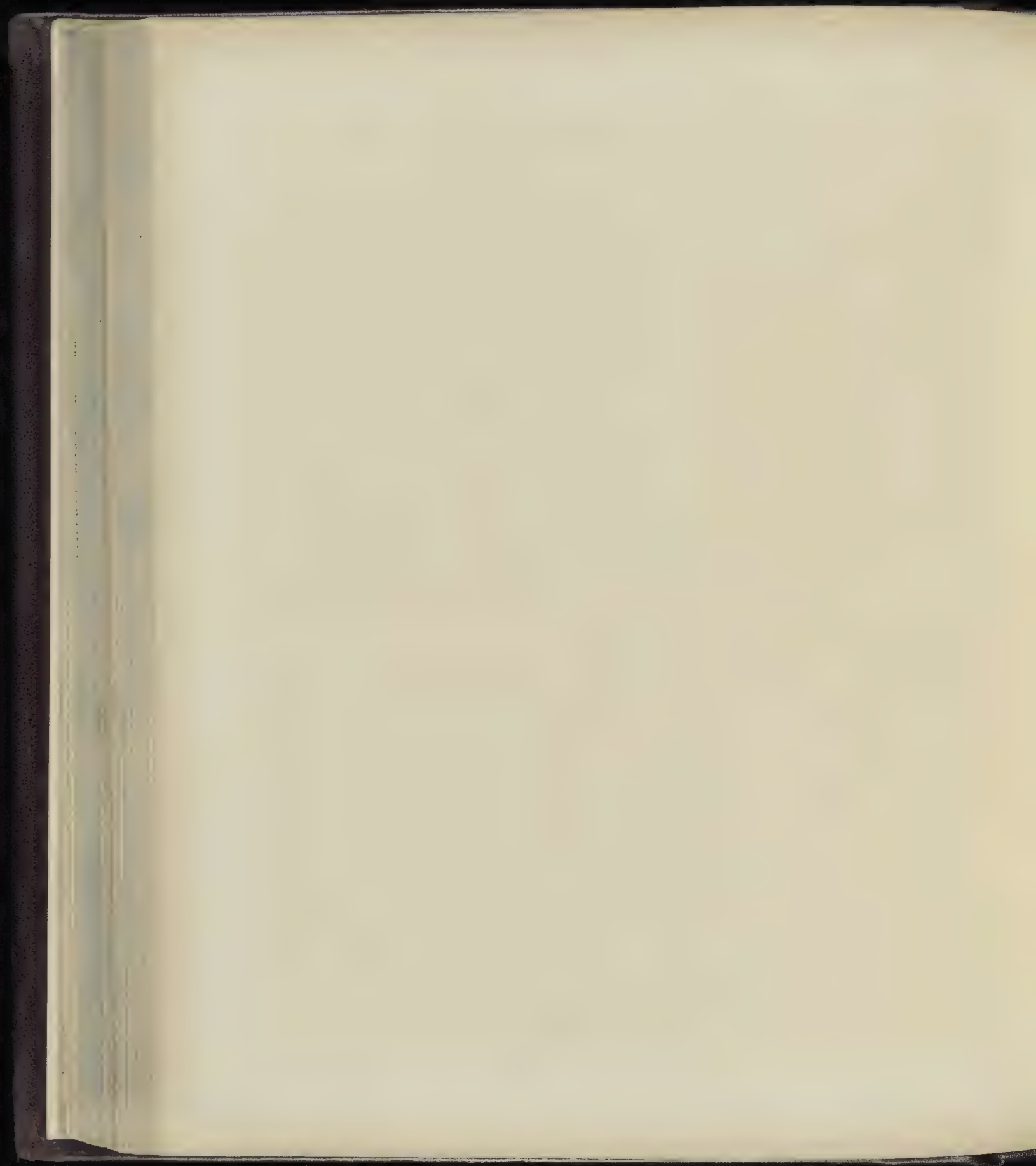
Isaac the monk, having wished and desired greatly,
Saw thy beautiful face [O MARY] on a certain day.
As thou didst speak unto him until he rejoiced exceedingly,
So, O my Lady, say thou unto me, "Rejoice, O my servant,
"After three [A fol. 14*a*. 2] days thou shalt be with me."

CHAPTER VII.

THE VIRGIN MARY AND THE CHILD MARY.

[A fol. 15*a*. 1; B fol. 19*b*. 1] A MIRACLE OF OUR LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our King David for ever and ever! Amen.

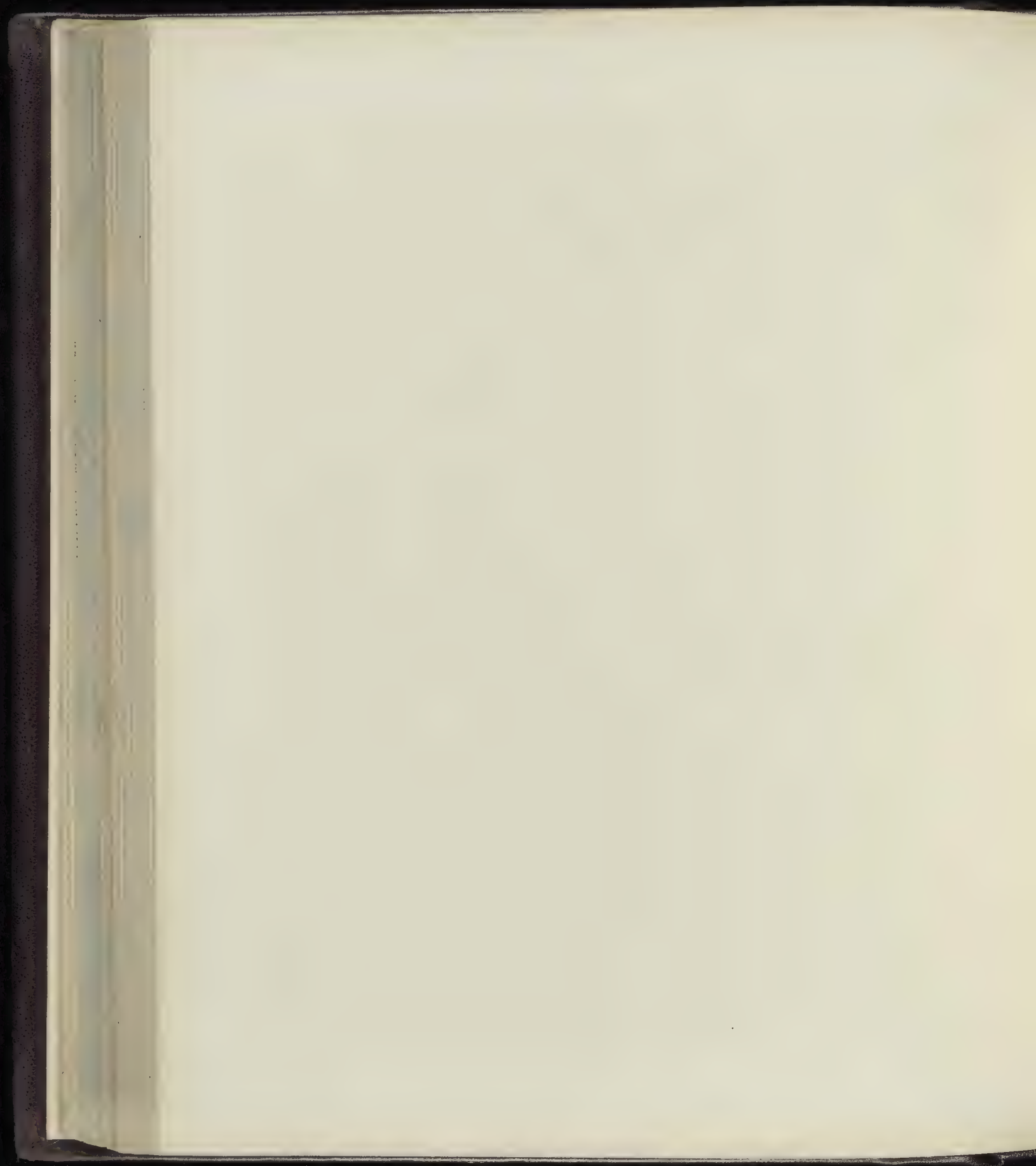
There was a certain God-fearing man who loved our holy Lady, the two-fold Virgin MARY, and his country was Dafrâ; and he was married
1





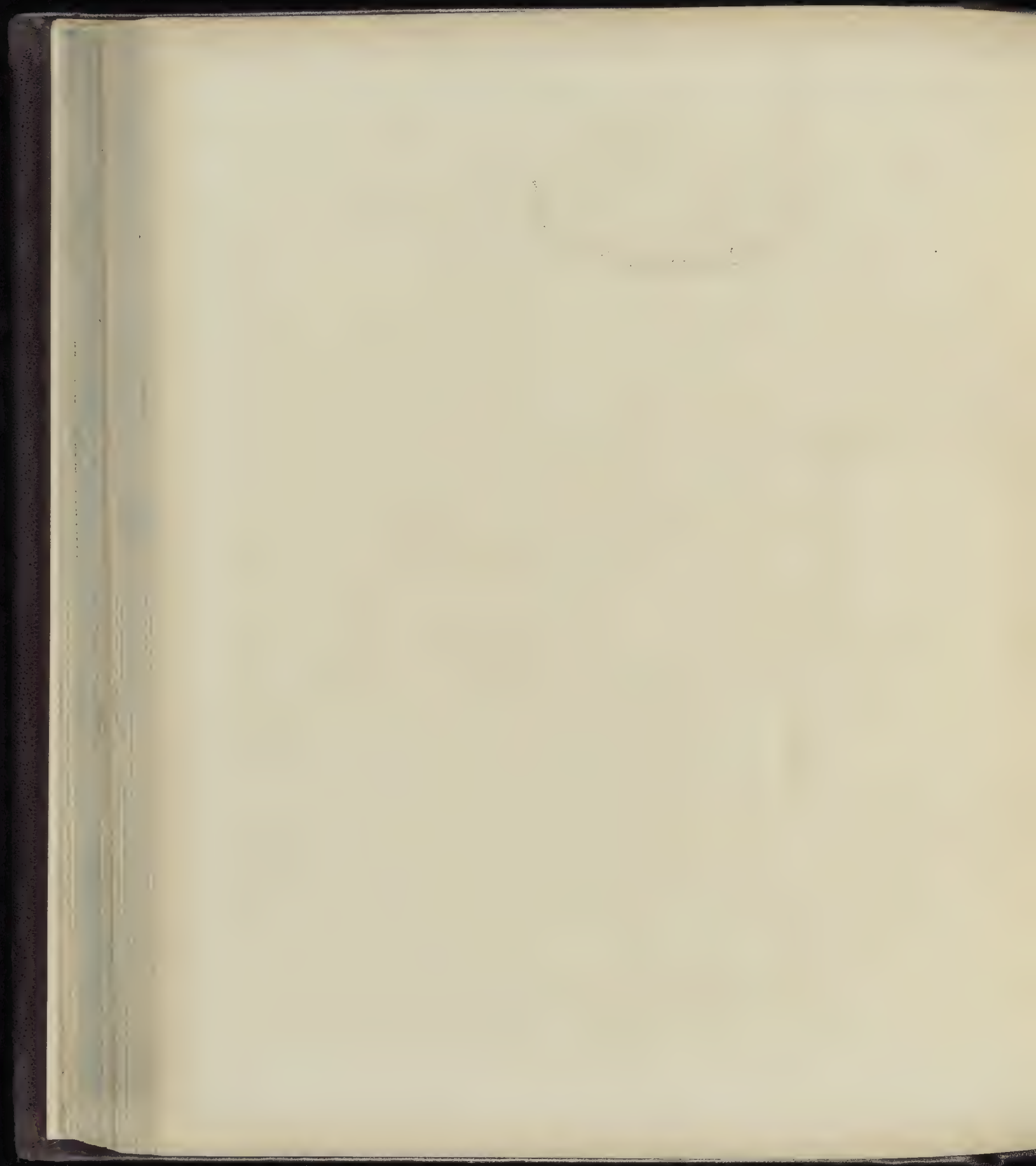
- I. The men of a certain house go to church on the day of the Nativity, and leave behind them a child called Mary, who is very wishful to go with them and to partake of the Offering.
- II. The child Mary prays to the Virgin, who appears and takes her to the church, and when three days later the child dies she receives her soul in heaven.

(See page 34).



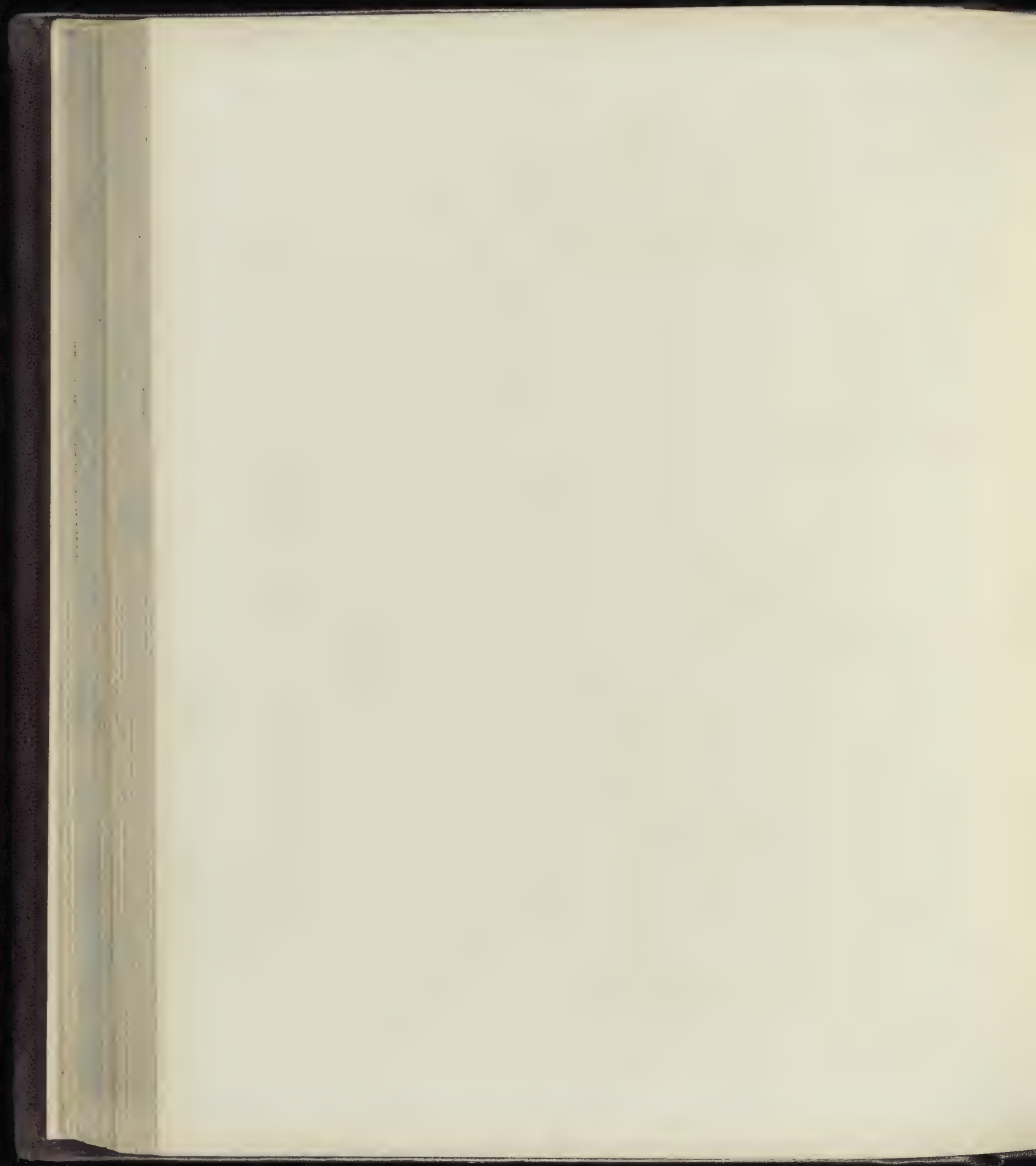
to a woman by whom he had had three children, two boys and one girl. Now the girl was young, and she was called Mary. And the mother of the children died, and they mourned for her. And it came to pass on a day, which was the festival of the glorious [A fol. 15*a*. 2] Nativity*, that they wished to go to the church, and they left the little girl [in the house] and fastened the door upon her [B fol. 19*b*. 2], so that she might not go out, for it was night. But she wept and cried out, saying, "Take me with you, and let me participate in the offering up of the Offering"; but they refused [to take] her, and they went on their way. Then she went to the image of our holy Lady, the two-fold Virgin MARY, and she cried out with tears, saying, "O my Lady, have compassion upon me, and give me consolation". And straightway our holy Lady, the Virgin MARY, who maketh to rejoice and giveth consolation to those who make supplication unto her, appeared unto the girl, and said unto her, "What aileth thee, O my daughter?" And our holy [A fol. 15*b*. 1] Lady MARY [B fol. 20*a*. 1] embraced the child, who said unto her, "They would not let me go to church to partake of the Offering on the holy festival [of the day] on which our Redeemer was born". And our holy Lady, the two-fold Virgin MARY, said unto her, "Be not grieved, and come [with me]"; and she carried the child to the church, and she partook of the Offering with the folk who were enlightened. Then our Lady MARY said unto her, "Three days hence I will take thee, and thou shalt be with me"; and three days later the child departed this life, and the Virgin MARY made her like unto herself. And a certain good, and righteous, and [A fol. 15*b*. 2] God-fearing man saw the child arrayed in purple and following our holy Lady, the two-fold Virgin MARY, the Mother of life, who redeemeth us, and he marvelled greatly, and he told the people [concerning her]. And those who heard this praised the glorious and Most High

* Either the 10th day of Maskarram (September 7), or the 1st day of Genbôt (May 1).





- I. The skilful painter seated at his work on a high scaffolding in a church.
 II. His picture of the blessed in Paradise. III. His picture of the devils in Hell.
 IV. The devils overthrow the painter's scaffolding, hoping to cause him to be dashed to pieces on the ground.
 V. The Virgin Mary stretches out her hand from her picture, and grasps the painter as he is falling, and holds him in the air. (See page 35).



God, and gave thanks unto our holy Lady the Virgin MARY. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 20*a*. 2.]

O MARY, thou who didst make to follow thee and didst take away
in secret

A certain maiden and didst array her in purple;

Thy sandals are bound on, and the staff with thee is life,

[A fol. 16*a*. 1] Wheresoever thou goest, O my Lady, make thou
me, even me, to follow.

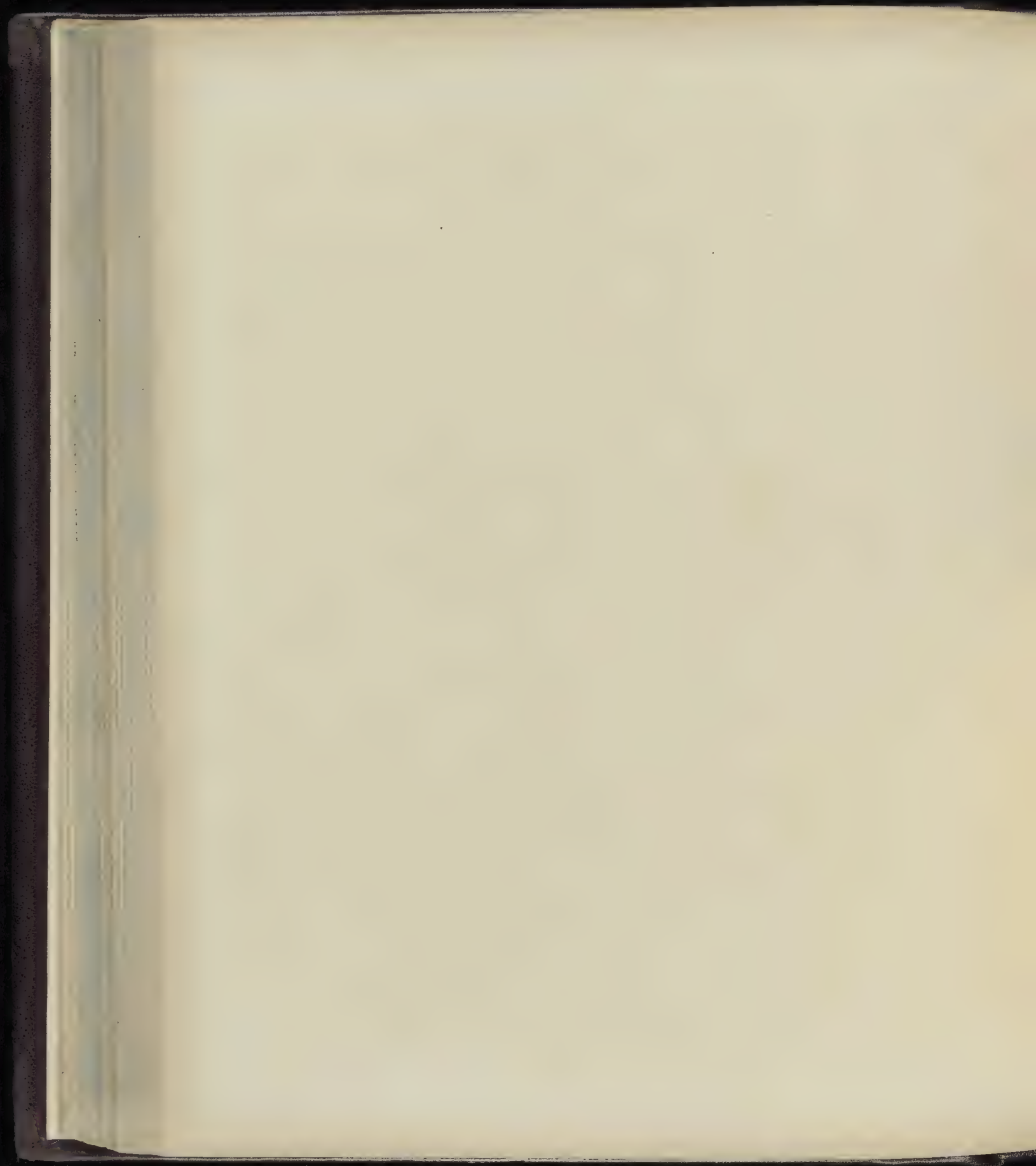
Blessed is the man who followeth the Lady [MARY]!

CHAPTER VIII.

THE VIRGIN MARY AND THE PAINTER.

[A fol. 17*a*. 1; B fol. 21*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

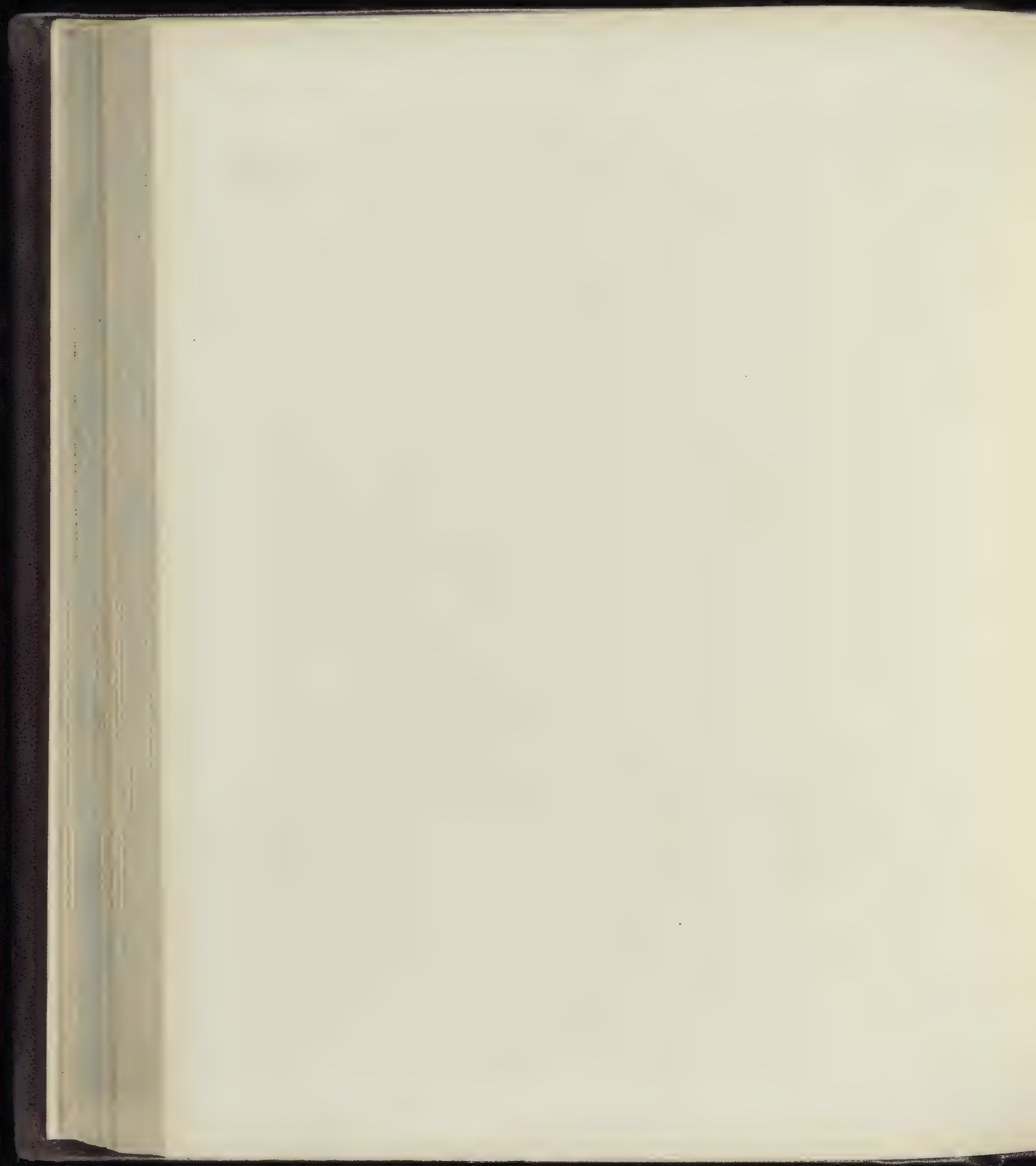
Now there was in days of old a certain man who was a painter, and there was no one who could be compared with him in the work of painting; and he loved our holy Lady the Virgin MARY with his whole heart. And whensoever he painted a portrait of her he did so with the most extreme care, and he employed his greatest skill in the performance of the work. And it came to pass that he painted a likeness of our holy Lady, the two-fold Virgin MARY, who gave birth to God, in a certain church in the country of France on [A fol. 17*a*. 2] a stone wall; and the picture was a most wonderful and marvellous piece of work, and every one who saw it was [B fol. 21*a*. 2] astonished at the beauty of her form,



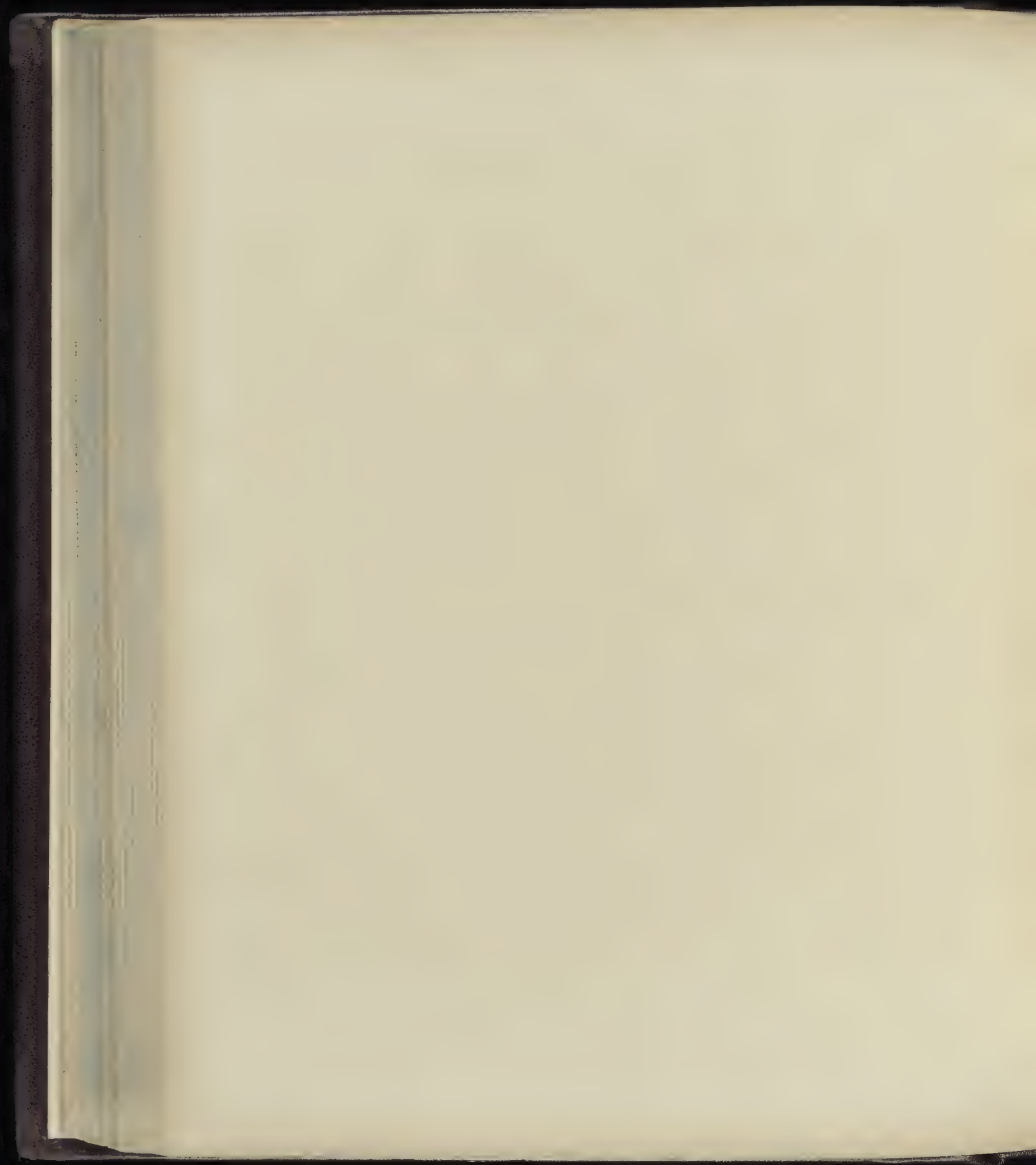


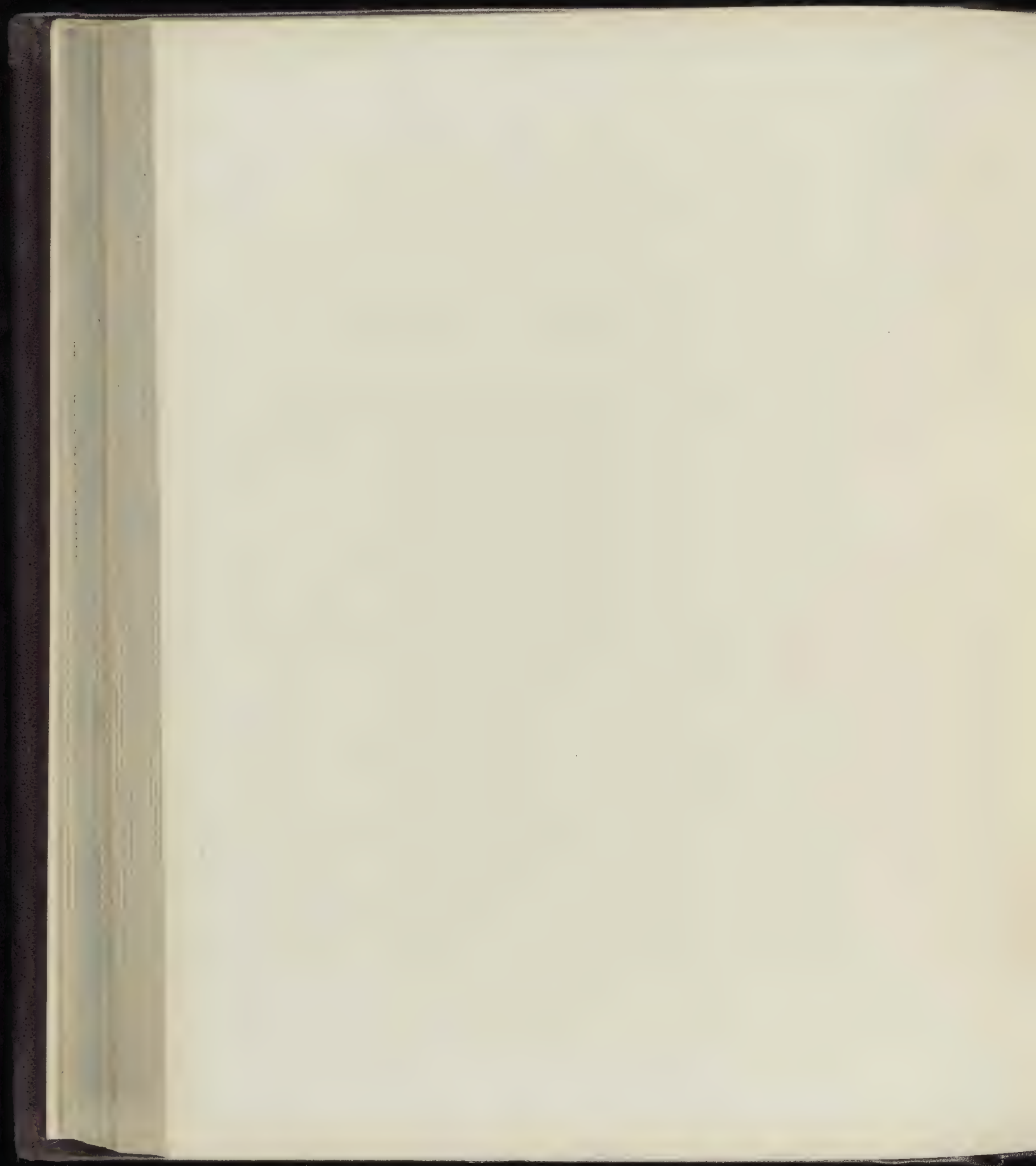
- I. The skilful painter painting the blessed in Paradise and the Devil in Hell.
- II. The Devil upsetting the painter's scaffolding.
- III. The painter falling headlong to the ground.
- IV. The Virgin Mary grasps the painter as he falls by the hand and holds him in the air.

(See page 36).



and was led to believe that she was speaking unto him. And he painted another picture of Paradise [shewing] how [the blessed] dwelt therein; and this picture was [painted] by the side of the likeness of our holy Lady, the two-fold Virgin MARY. And he painted yet another picture of hell and of the Devil who had been cast therein, and of his wicked fiends. And Satan saw him and was filled with rage against him, and he threw down the scaffolding on which he was painting, and both the painter and his scaffolding were falling [B fol. 21^b. 1] to the ground—now the French church was a very lofty one. And the painter cried out, “O my Lady MARY, [A fol. 17^b. 1] help me and deliver me from destruction”. And straightway a hand of light came forth from the likeness of the Virgin, and she stretched forth her arm and laid hold of the man who was suspended in mid-air with her hand from out of the picture, and he remained suspended at a height of ten cubits from the ground; and the painter remained suspended from the hand out of the picture and uttering cries for the space of one hour. And when the people heard his outcry they came to him and saw what a wonderful thing had been wrought by our holy Lady, the two-fold Virgin MARY; then, little by little, she let the painter come down, and she handed him over to the men that they might [A fol. 17^b. 2] deliver him one to the other. And the people who saw this wonderful thing gave glory unto God Almighty [B fol. 21^b. 2], and praised our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they said, “Blessed art thou among women, and blessed is the fruit of thy “womb”; and they celebrated a great festival for seven days. And they called that picture, “The picture which delivered him and raised him up “out of the dust”; and the hand hath remained stretched out from the picture, just as it was when it laid hold on the painter, even unto this day, so that it may be a memorial of the event unto him that shall come after. May her prayer and blessing, and the mercy of her beloved Son be with [A fol. 18^a. 1] our king David for ever and ever! Amen.

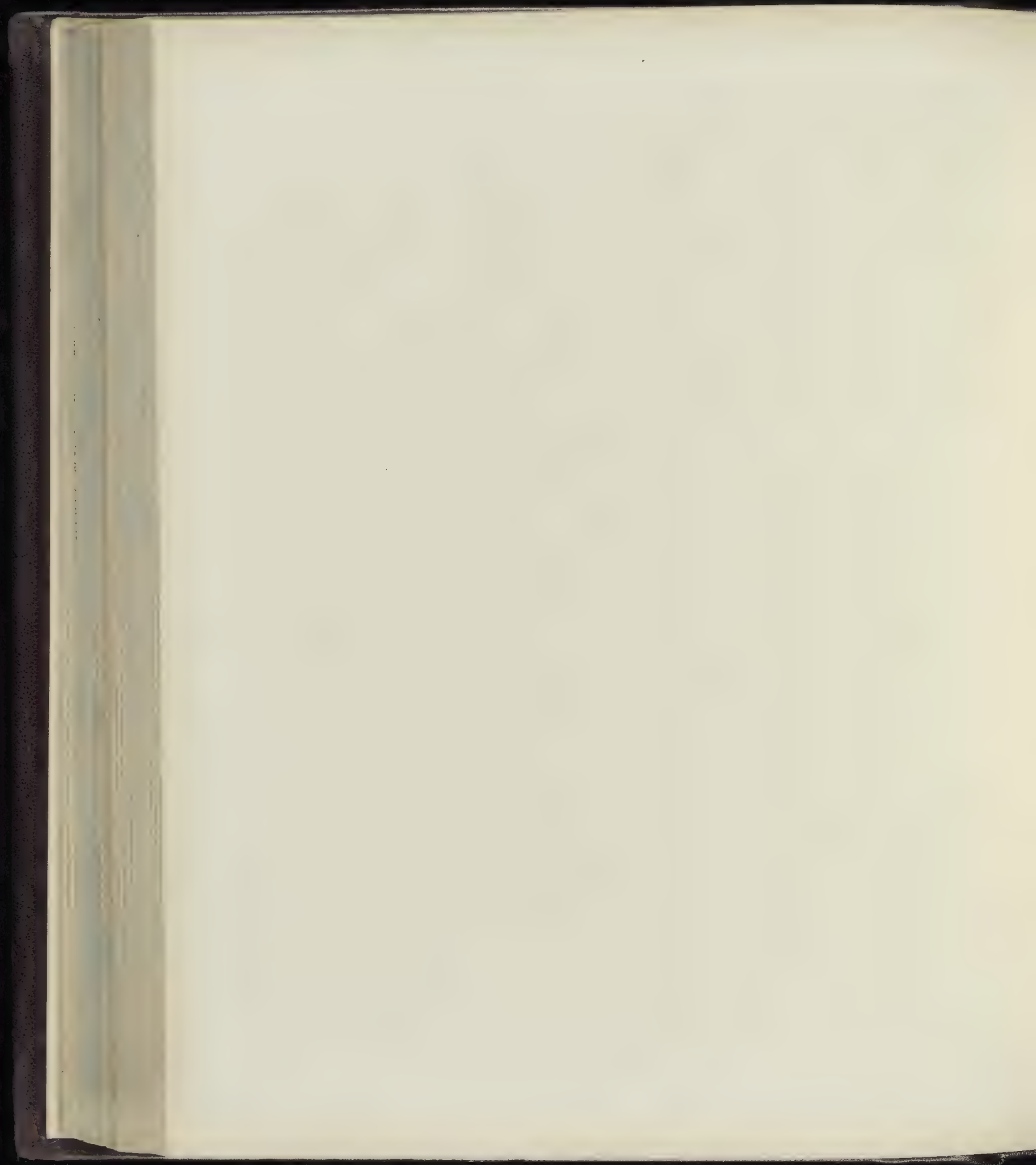






- I. The Virgin Mary appears to the sick man by night, and transports him to the river Jordan.
II. The sick man being baptized in the Jordan.
III. The Virgin Mary conversing with the sick man after his baptism.

(See page 37).



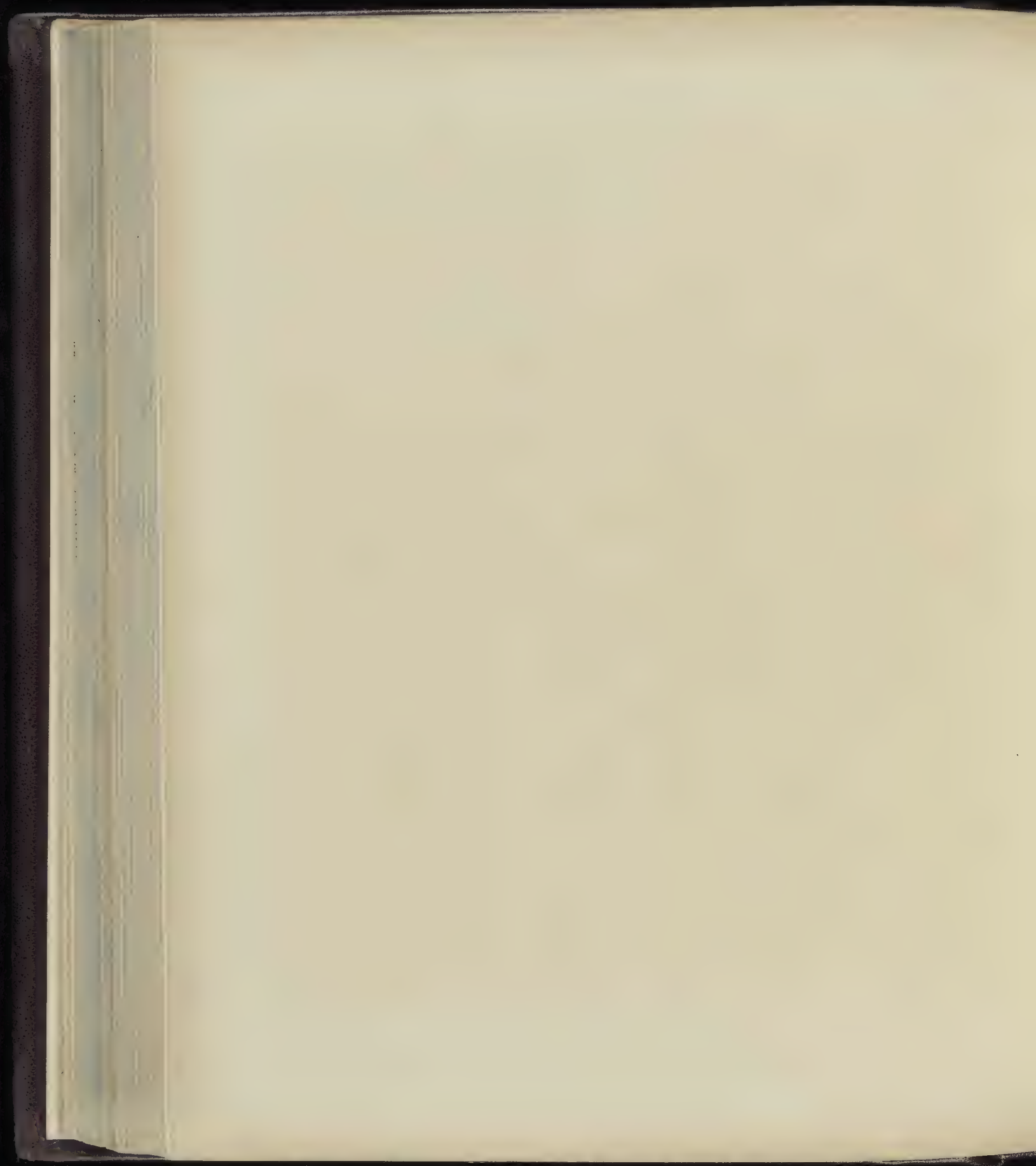
The painter was dashed to the ground along with his wooden scaffold:
 As thou didst help him of old, and didst straightway deliver him
 When he made entreaty, and [didst give him] gladness in the place
 of weeping,
 Deliver thou me, O my Lady, O thou who art ornamented with
 splendour,
 And let the proud one yearn for my destruction in vain.

CHAPTER IX.

THE VIRGIN MARY AND THE SICK MAN.

[A fol. 19*a*. 1; B fol. 22*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a picture of our holy Lady, the two-fold Virgin MARY, in the Monastery of Nagâdyân; and it was in the room where the sick lay and it faced the East, and every morning those who were sick therein committed themselves to its protection and care. And it came to pass that there was in that room a certain man who had lain there sick for many days, and each day he used to speak unto our holy Lady, the two-fold Virgin MARY, saying, "O my [A fol. 19*a*. 2] Lady, thou wilt "never raise me up [from my bed of sickness] unless I come to the city "of Jerusalem and worship at the place whereon the foot of our Lord "stood." And as he was making entreaty in this wise our holy Lady, the two-fold Virgin Mary, appeared unto him [B fol. 22*b*. 2] by night, and said unto him, "Be not sad, but come [with me], so that I may trans-
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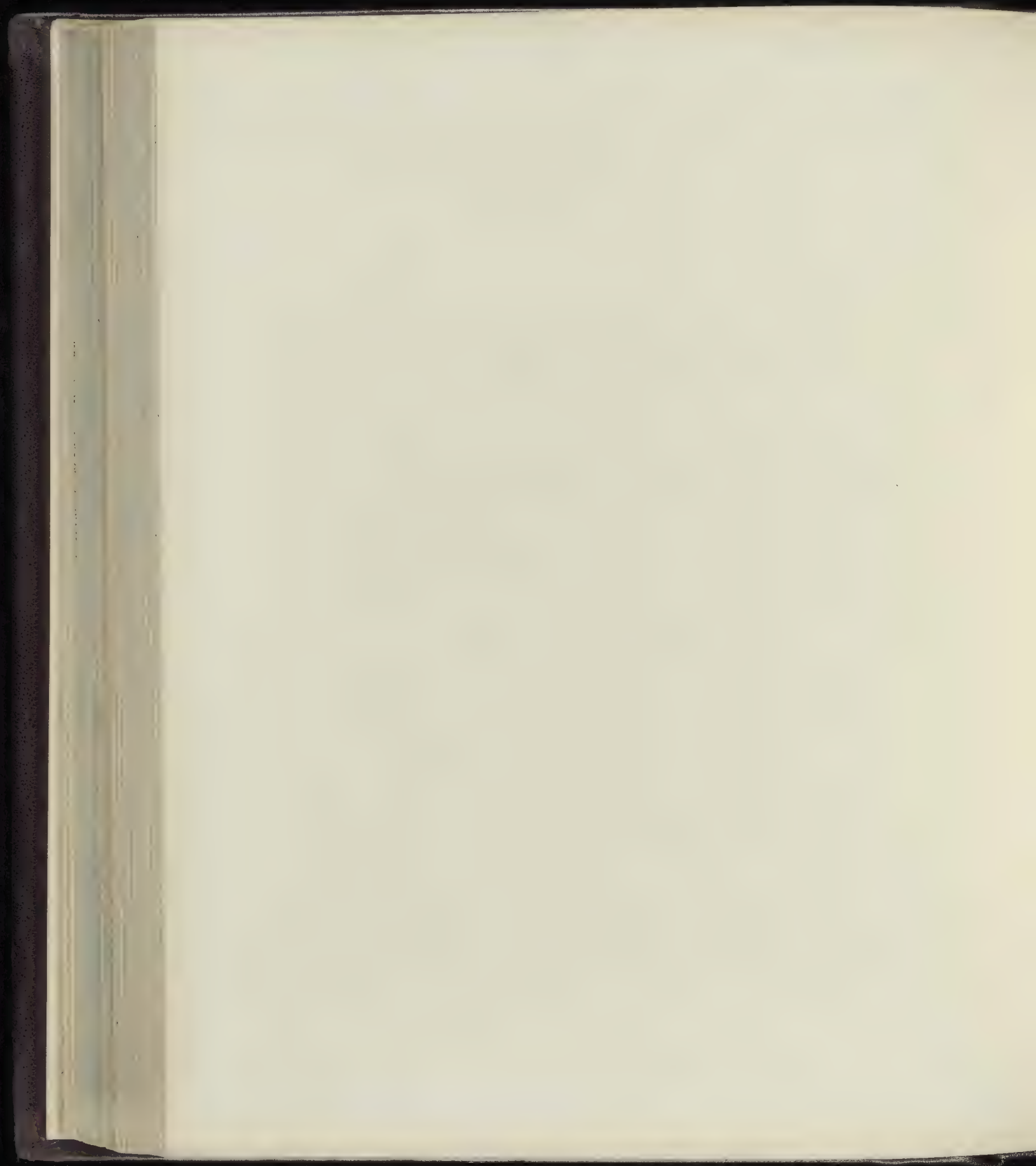
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The sick man whom the Virgin Mary had transported to the river Jordan being baptized in its waters.

(See page 38).



"port thee to the place where thou hast longed and desired [to be]". And straightway she transported him to Jerusalem where our Lord was buried, and to Bethlehem where He was born, and to the Jordan where He was baptized; and straightway she dipped the sick man in the water, and she made him to go up to the Mount of Olives and to Mount Zion, where our Lord abode with His disciples. And she said unto him, "Rejoice, and be glad, for I have fulfilled for thee every thing which thou hast asked of me; and after [A fol. 19*b*. 1] the Feast of the Nativity I will take thee unto myself." And at that moment the sick man rejoiced greatly, and he died in peace [B fol. 23*a*. 1], even as our holy Lady the Virgin MARY promised him. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

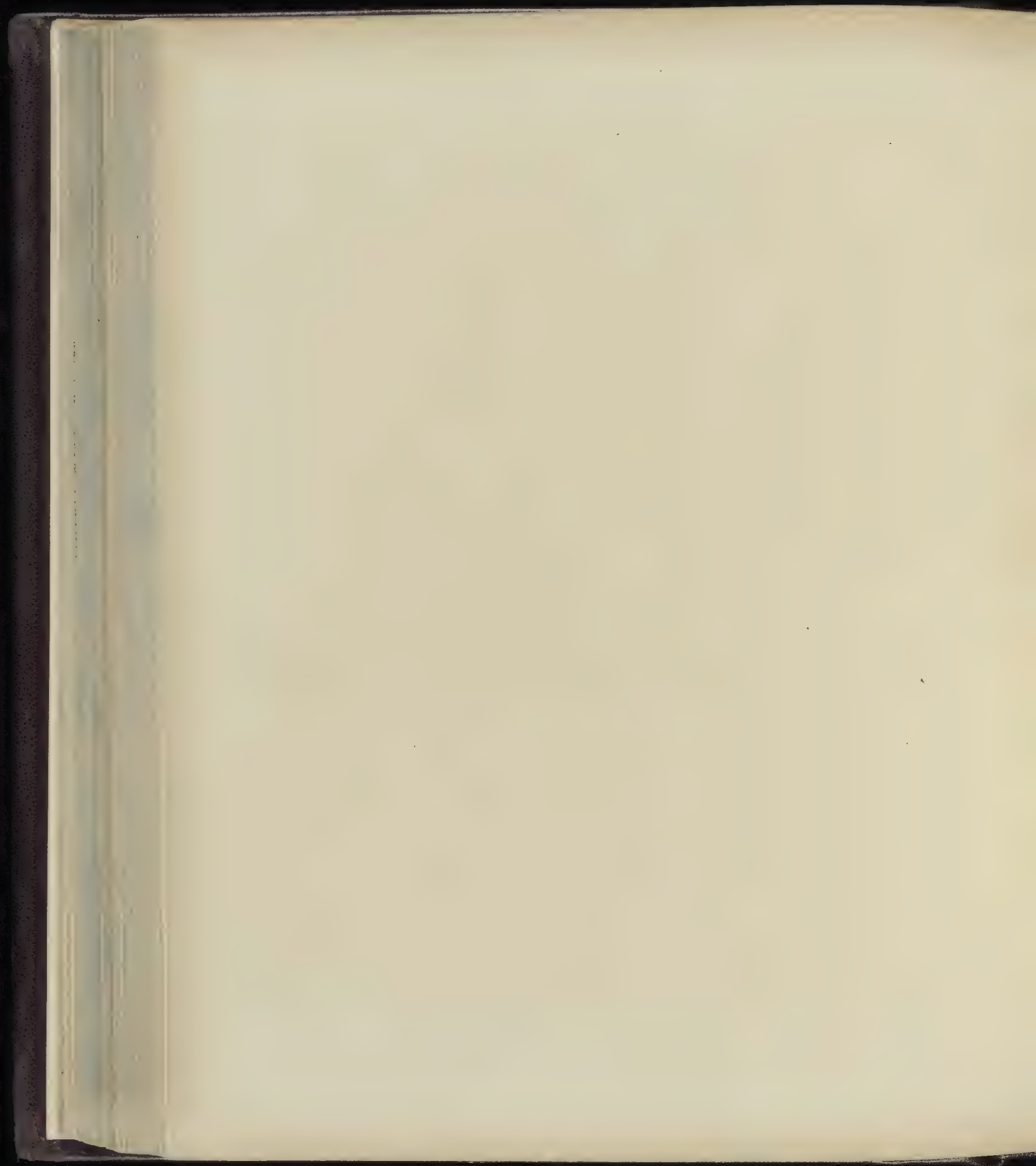
A vine-cluster is MARY, the taste of the fruit of which is sweet,
And the beauty of her flower is tender.
To the place where thy Son was [B fol. 23*a*. 2] buried in Jerusalem,
As thou didst transport the sick pilgrim who made entreaty
Unto thee in firm faith to kiss him [there], even so bring me thither
this day.

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

[A fol. 20*b*. 1; B fol. 24*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain youth in the city of Rome who was of



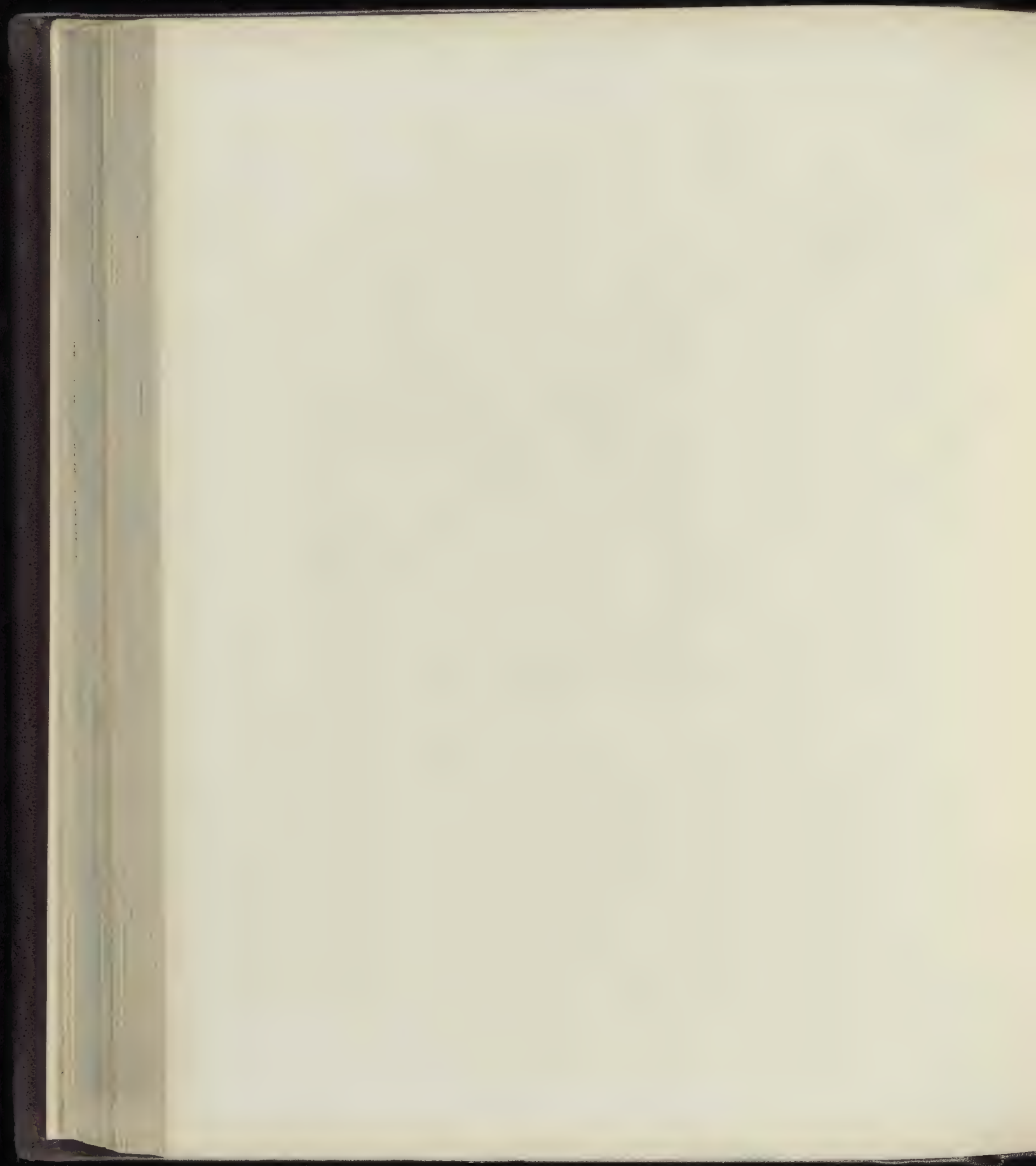
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 ወራየኪ፡ጋዳቅኦ፡አድኃንኪ
 ዮ፡ቅድመ፡እምቀትለ፡ፈያት፡
 ማእከለ፡በዳቅኦ፡አድኃንኪ፡እግ
 ዝኦትዮ፡ወገልህኒ፡እምዕዳዮ
 አመ፡ኢያሠልጥ፡ወርቅ፡ወገሕ
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I. The young Roman noble called Zacharias placing a crown containing fifty roses upon the head of an image of the Virgin Mary.

II. When the season of roses is over Zacharias prostrates himself before the image of the Virgin, and recites fifty salutations before her each day.

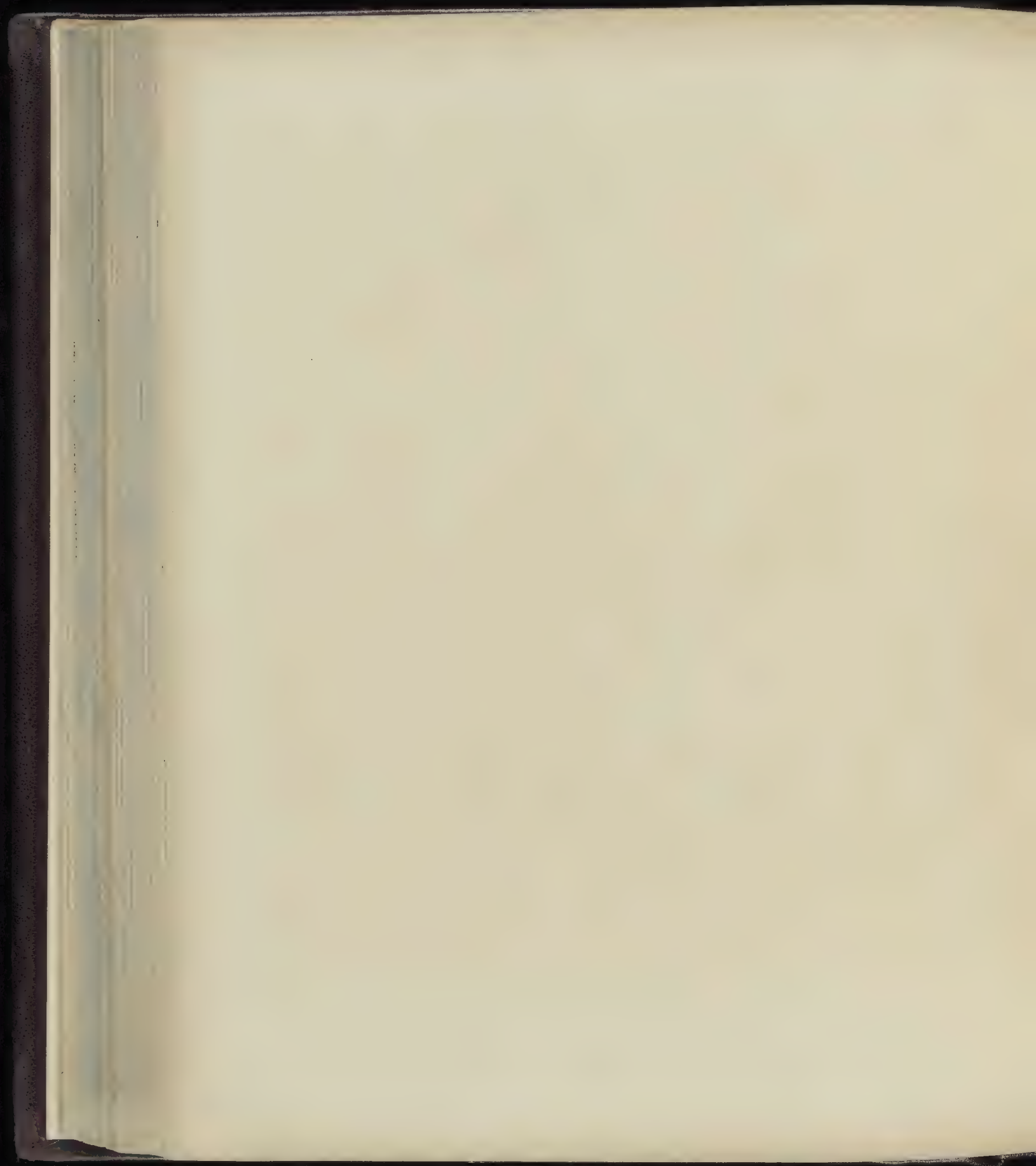
(See page 39).



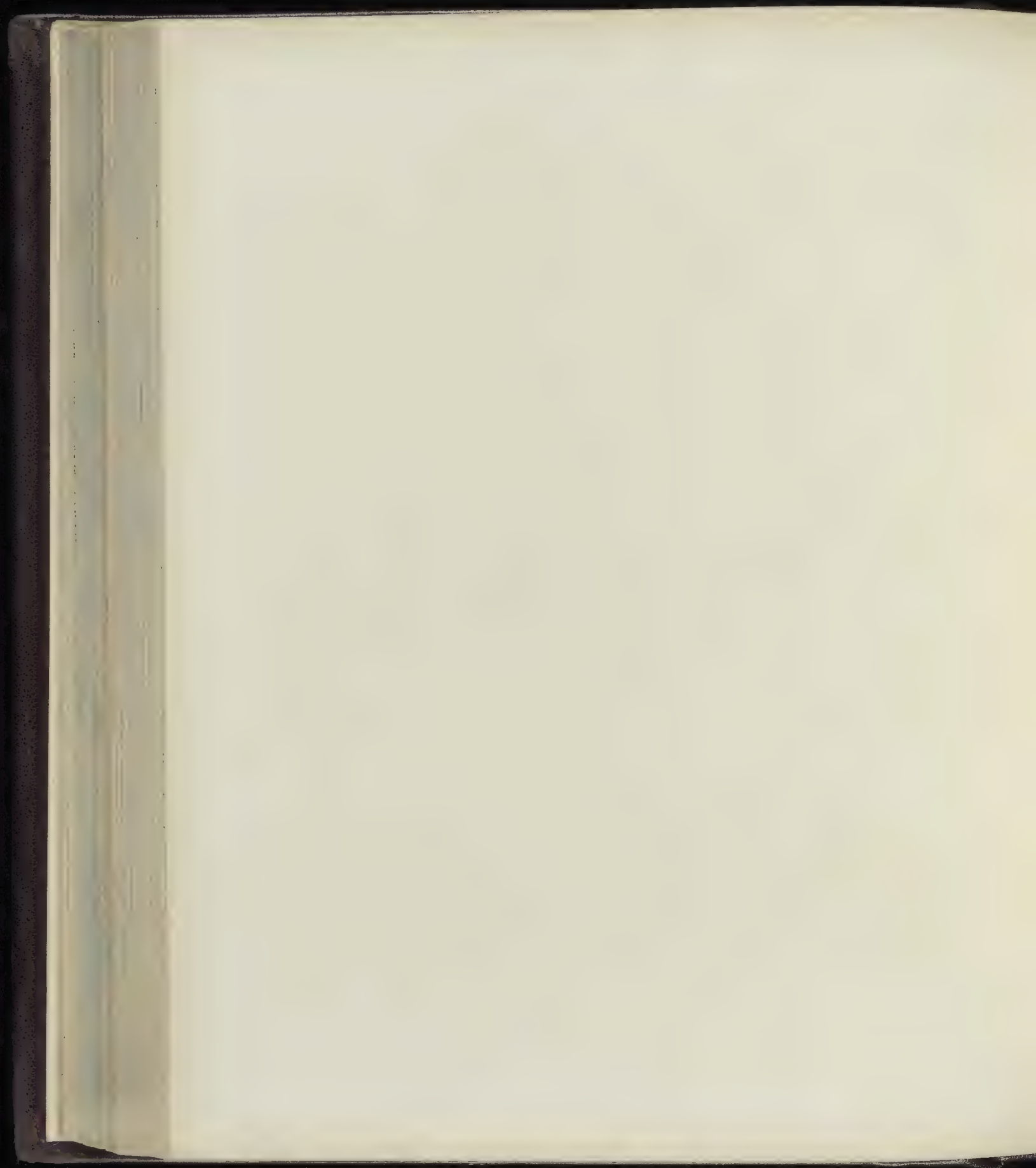


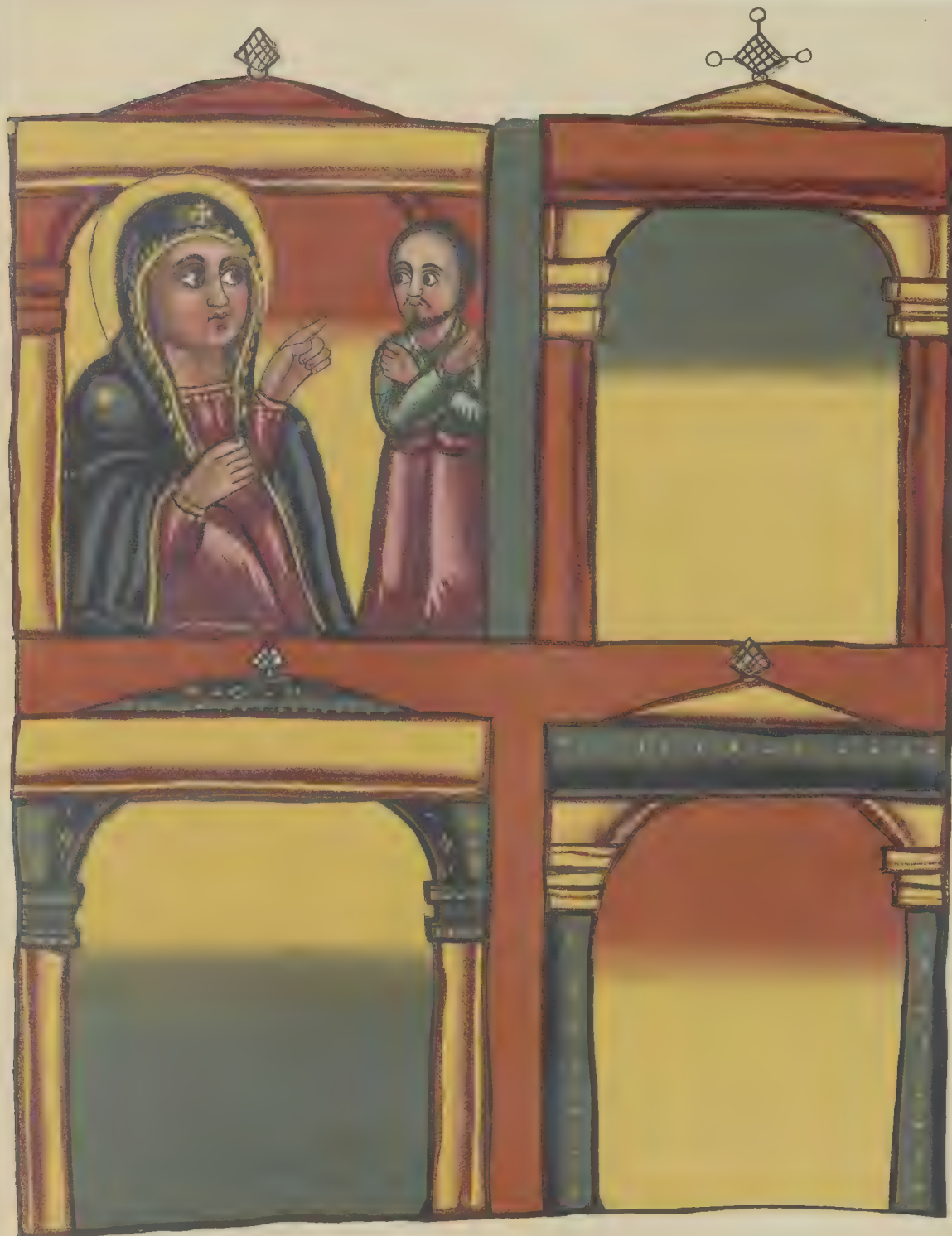
- I. Zacharias standing before the blessed Virgin Mary, who comes down to him in the wilderness from heaven.
- II. The thieves see Zacharias conversing with her, and roses coming forth from him when he speaks; these the Virgin receives from him.
- III. The gang of thieves repent and become monks.

(See page 40).



and knelt down upon his knees on the ground [A fol. 21*a*. 2]. Now when he knelt down, the captain of the thieves saw a lady come down from heaven with great glory, and there were beautiful virgins with her; and they set a seat for her, and she sat [B fol. 24*b*. 2] down in front of Zacharias, from whose mouth, every time he spake, there came forth a rose. And our holy Lady the Virgin MARY rose up and took him to her bosom until she had received fifty roses from him; now the captain of the thieves counted them and he saw them with his own eyes. And it came to pass that when Zacharias had finished his prayer, our holy Lady, the [A fol. 21*b*. 1] two-fold Virgin MARY, laid her hand upon his head, and having blessed him she went up into heaven with the virgins; and the captain of the thieves marvelled at what he had seen, and he turned away into the wilderness. Then Zacharias returned to set out again on his [B fol. 49*a*. 1] journey, and immediately the thieves rose up against him and seized him. And the captain of the thieves said unto him, "Tell me how thou couldst send away [those] beautiful women and "what thou hast done with them." And Zacharias said unto him, "I am "a sinful man, and I know nothing whatever of beautiful women. But I "used to offer as a gift each day to our holy Lady, the Virgin MARY, "who gave birth to God, [A fol. 21*b*. 2] fifty salutations, saying, Rejoice, "O thou who art full of grace, [for] God is with thee." Then the captain of the thieves made known unto Zacharias everything [which he had seen], and he said, "From this day I will turn to repentance, and I will "serve the Lady of us all, the holy woman, the two-fold Virgin MARY, "all [B fol. 49*a*. 2] the days of my life"; and thus also spake all the thieves. And they sent Zacharias away on his journey and he departed in peace; and afterwards the thieves repented and became monks, and they served our holy Lady, the two-fold Virgin MARY, all the days of their life. May her prayer, and her blessing, and the mercy of her beloved [A fol. 22*a*. 1] Son be with our king David for ever and ever! Amen.

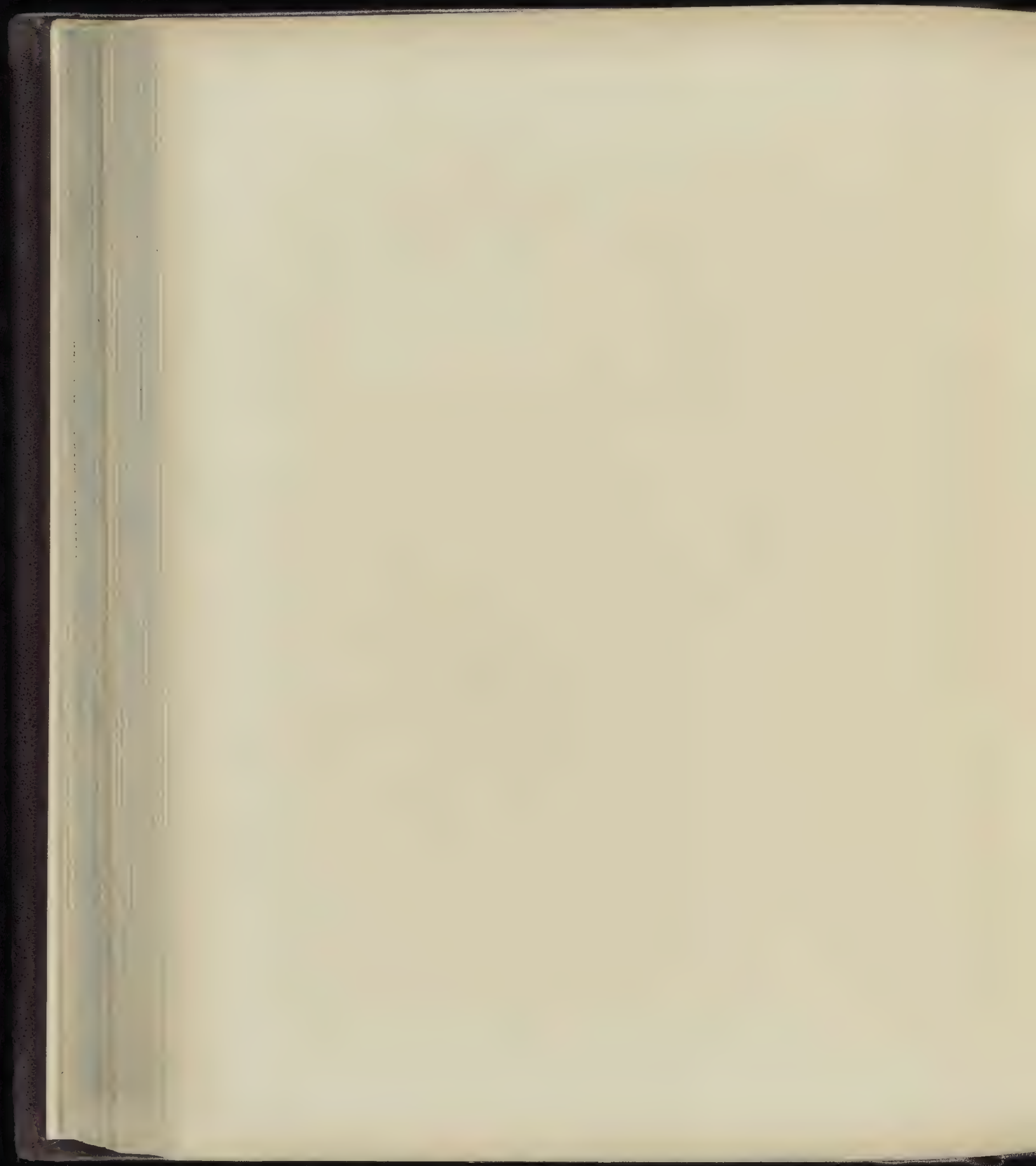




Zacharias, the Roman nobleman, praying to the Virgin Mary.

(See page 41).

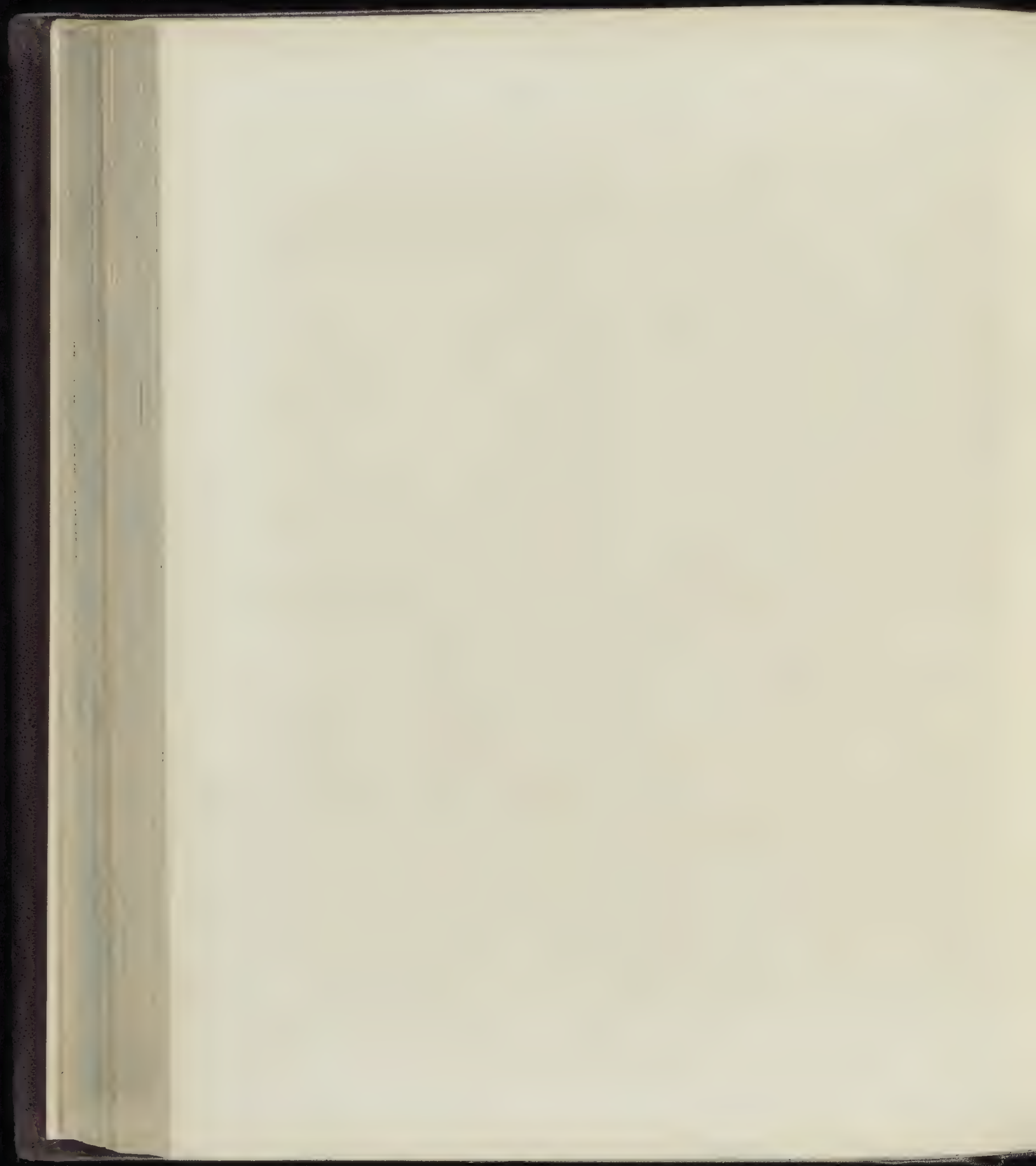
(N.B.—The Ethiopian artist omitted to finish this plate).





- I. Zacharias placing a wreath of roses on the head of the Virgin Mary.
 II. The thieves see him conversing with the Virgin Mary, and roses falling from his mouth as he speaks.
 III. The gang of thieves repent and become monks.

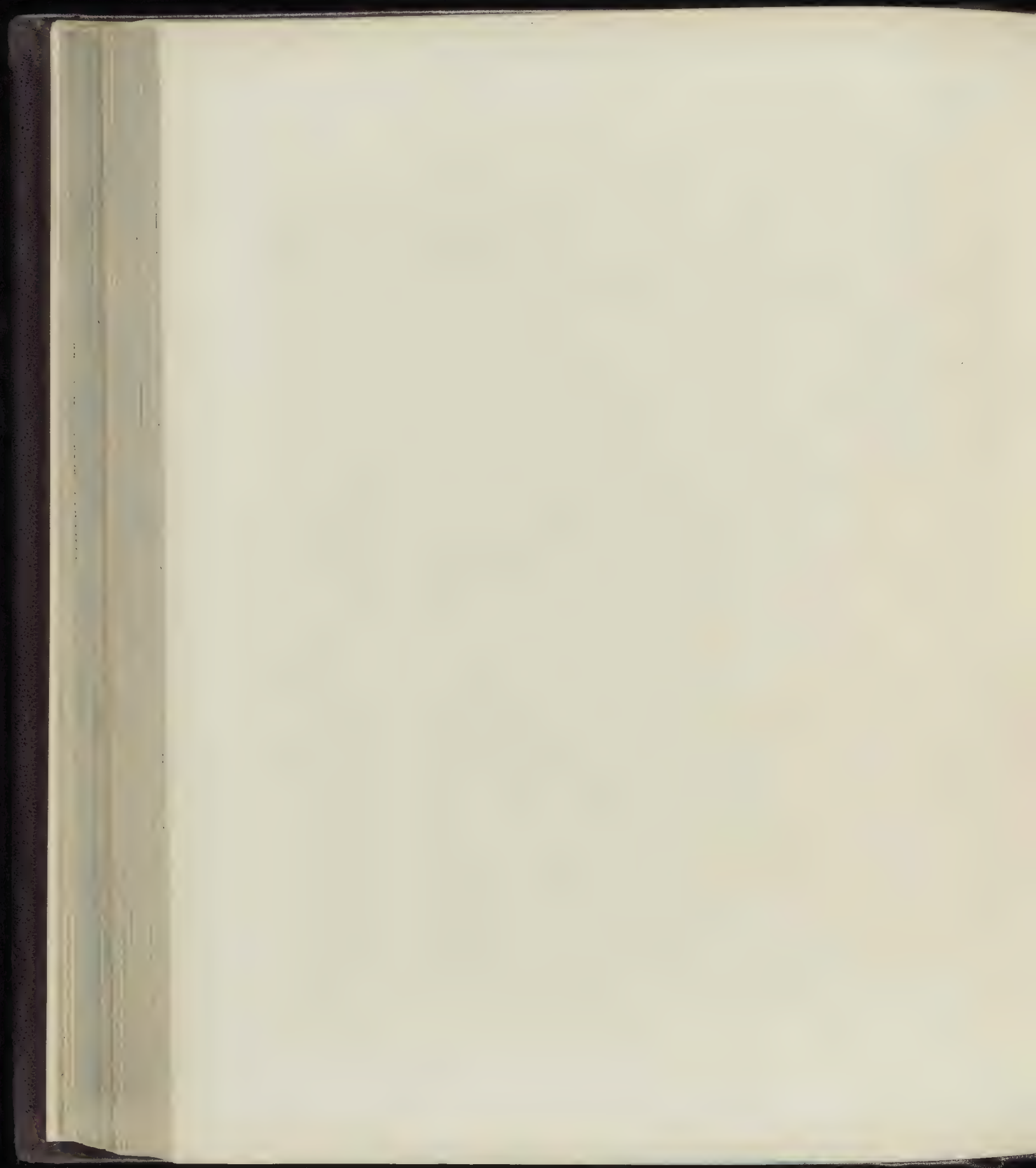
(See page 41).





- I. Two thieves, armed with spears and bucklers, steal the food of Barbara and Juliana as they are journeying to Jerusalem; but when they attempt to eat thereof it turns into stones, and the men's teeth are broken thereby.
- II. The Virgin appears and the thieves repent, and (III) become monks.

(See page 41).



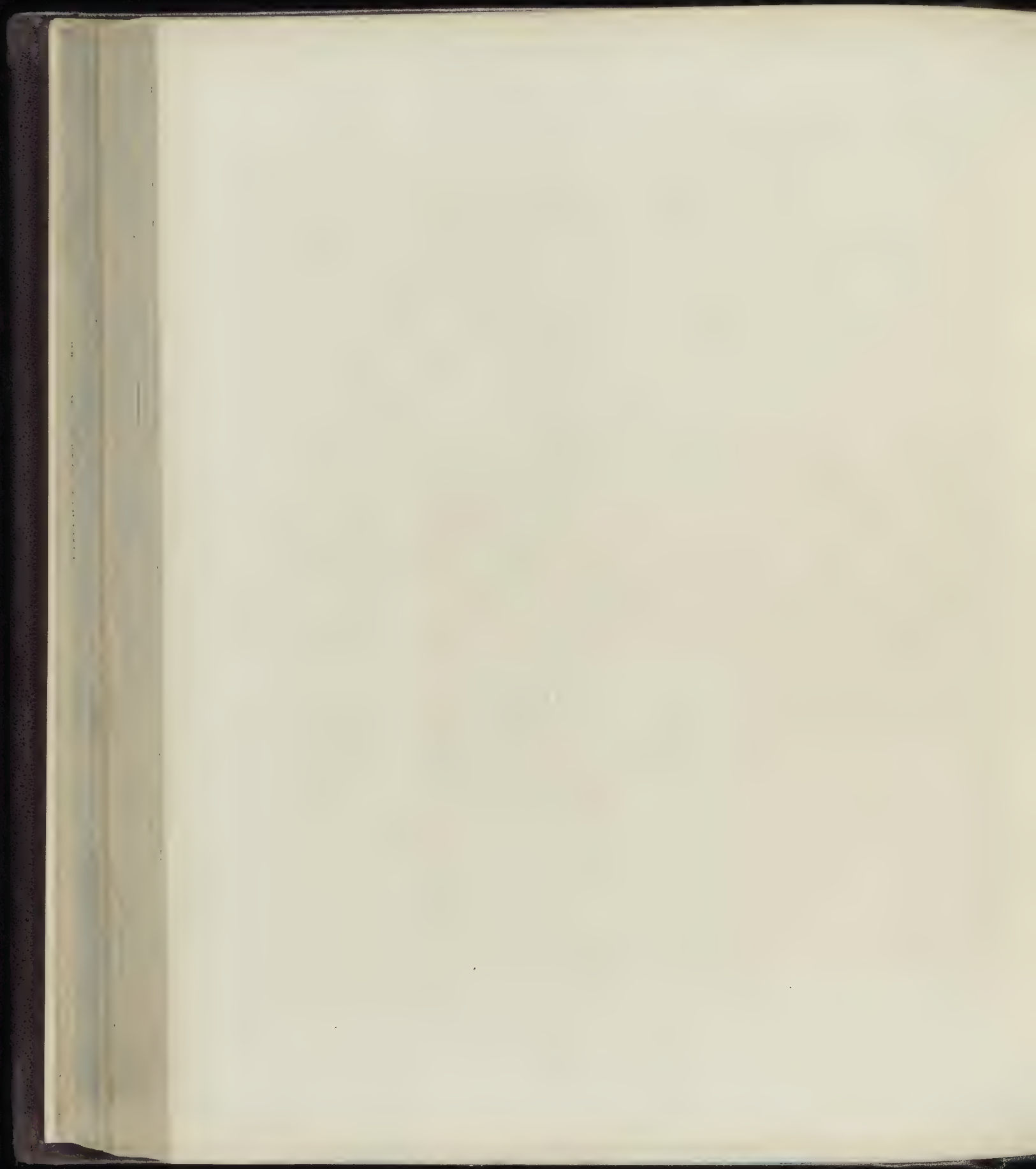
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 ታ፡የሀሉ፡ምስለ፡ገብራ፡
 ኃይሉ፡ማርያም፡፡ ለዓለሙ፡ዓለ
 ም፡አሚን✠

ኃይልኪ፡ማርያም፡ስነ፡፤ ኃ
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Two thieves having robbed Barbara and Juliana of their food begin to eat it, but it turns to stone and their teeth break and fall out.

(See page 41).



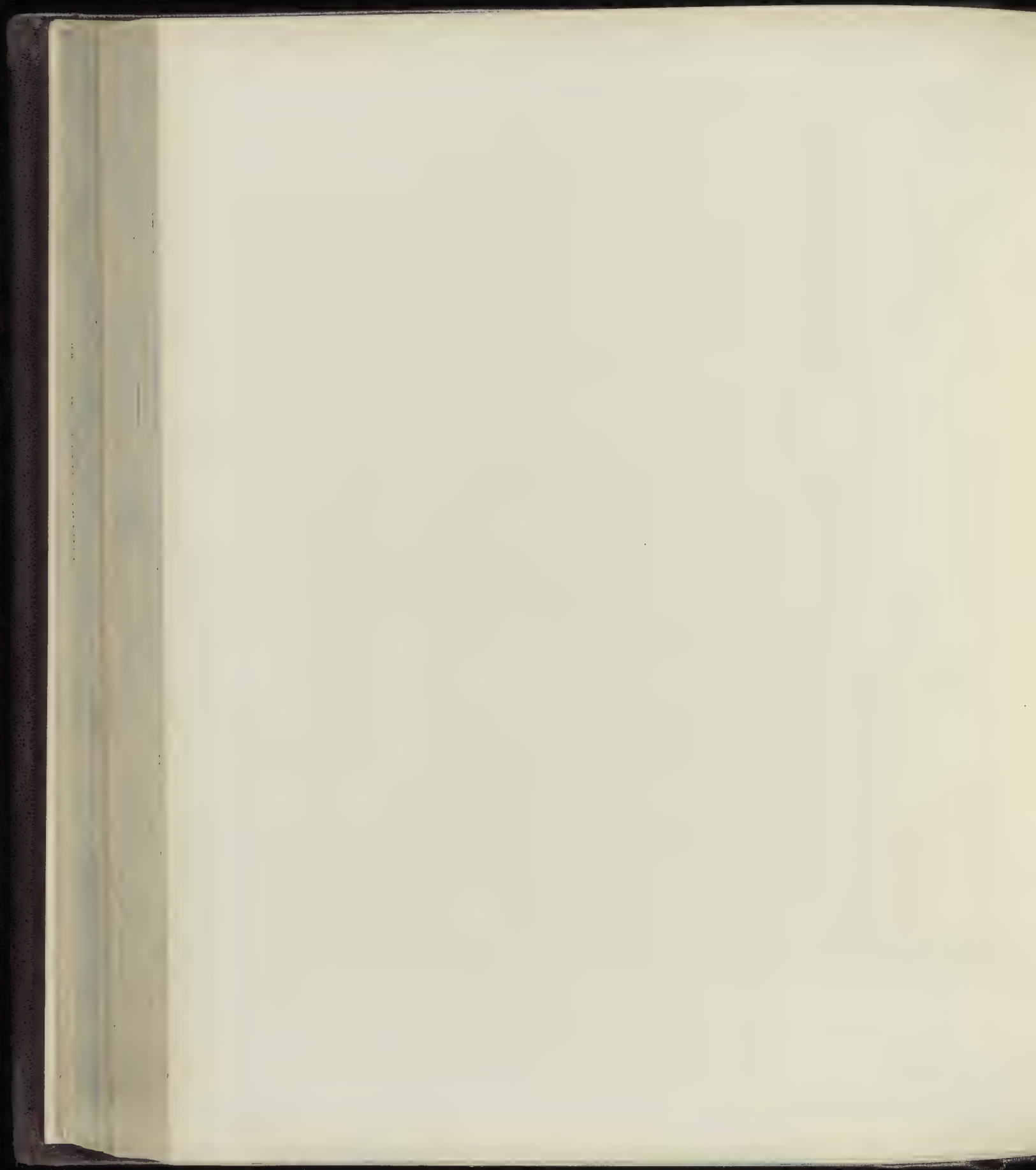
The young man Zacharias instead of fifty roses
 Presented words of praise when he made an offering unto thee.
 As thou didst deliver him in olden time from slaughter by thieves
 in the wilderness,
 Even so deliver thou me, O my Lady, and save me from condem-
 nation,
 When neither gold nor white pearls [can do so].

CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

[A fol. 23*a*. 1; B fol. 50*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-
 FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and blessing,
 and the mercy of her beloved Son be with our king David for ever and
 ever! Amen.

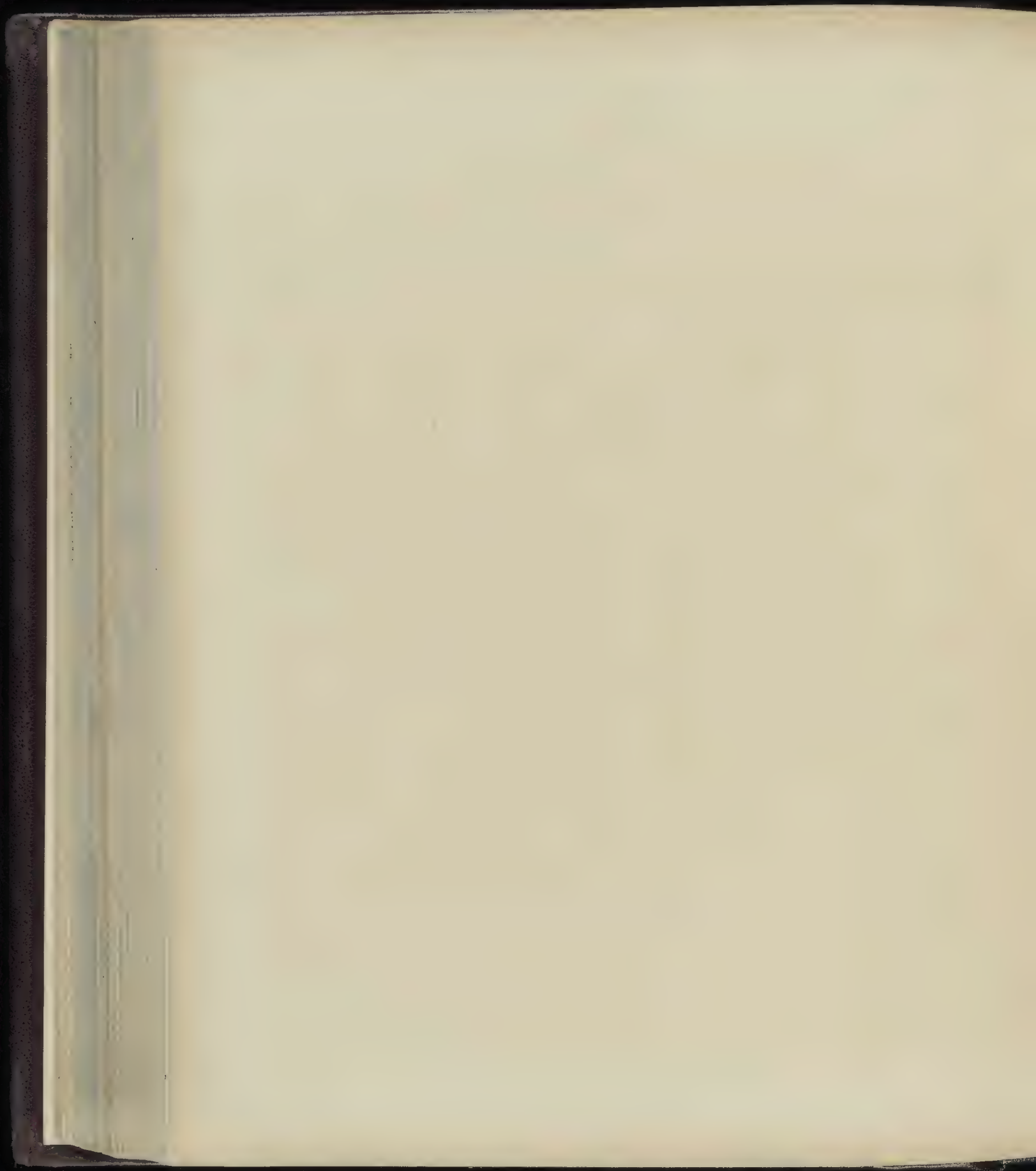
Now there were two handmaidens of our holy Lady the Virgin
 MARY, who gave birth to God in Bethlehem of the children of Judah;
 the name of one was Juliana, and the name of the other was Barbara.
 And one day, as they were going to Jerusalem to worship at the Feast
 of the Departure of our holy Lady the Virgin MARY in the city of
 Rôsmâdûk, they were surrounded by thieves who took away their food
 from them. And it came to pass that when the thieves had divided
 [A fol. 23*a*. 2] the bread which they had taken from them, they began to
 eat it among themselves. And as each one of them put a [B fol. 50*a*. 2]
 morsel of it into his mouth and began to eat, straightway their front teeth
 and their grinders became broken, and their mouths were filled with
 pieces of broken teeth, and the insides of their mouths and throats were
 deeply cut by them; and they could not speak and were nigh unto





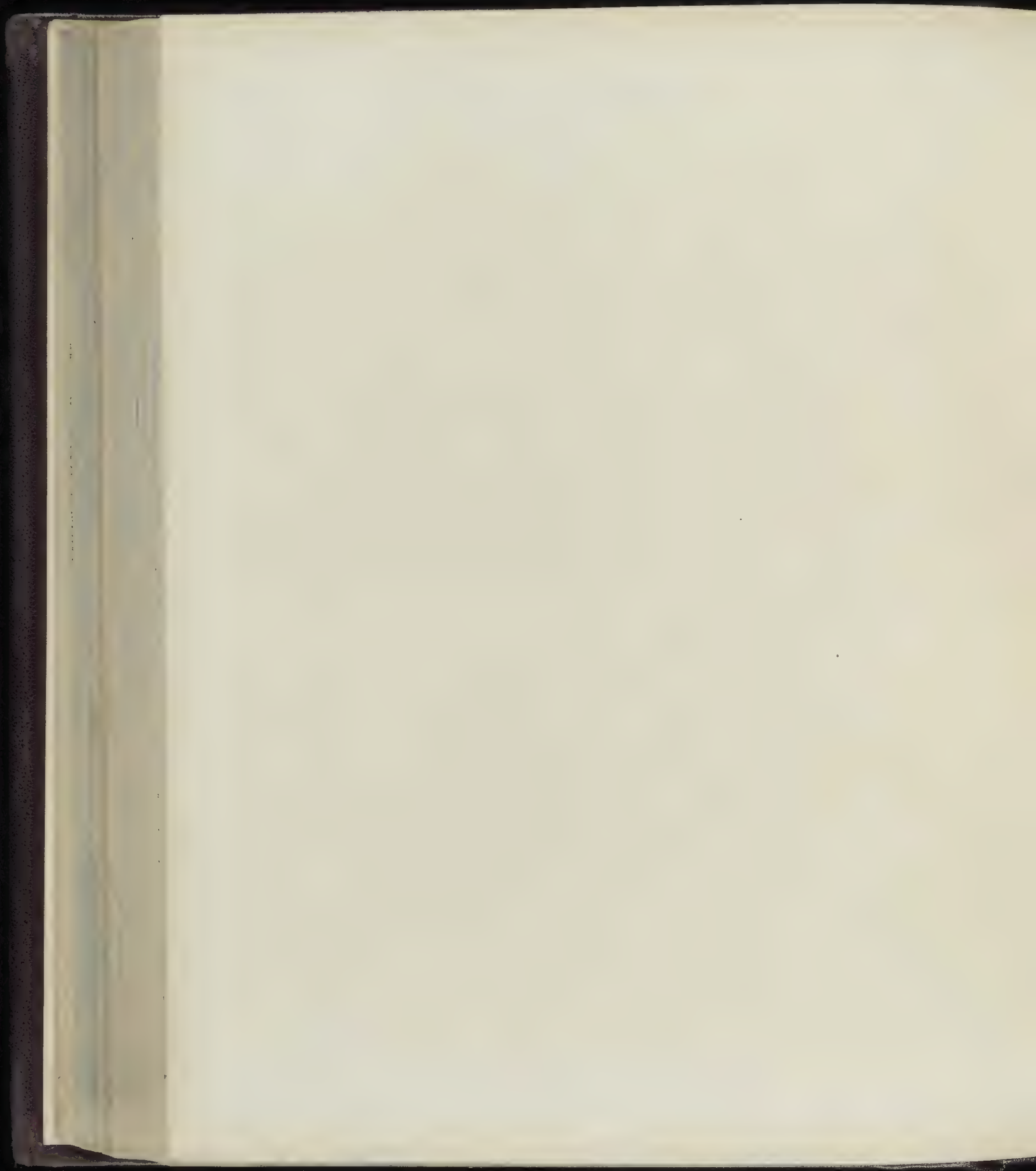
Juliana and Barbara, and the two thieves who stole their food, standing in the presence of the Virgin Mary.

(See page 42).





- I. A boat in which are three men is wrecked, and they are cast into the water.
- II. The two who cried to the Virgin Mary reach a rock, climb on to it, and are saved.
- III. The third man who scoffed at the Virgin is swallowed up alive by a crocodile.
- IV. One of those who were saved vows a camel and a load of dates to the Virgin's shrine.
- V. He takes the camel to the shrine, and so pays his vow. (See page 42).



death. And those who saw and heard this miracle marvelled greatly and were astonished, and by reason of their terror and awe of our holy Lady, the Virgin MARY, fear and trembling entered into their hearts. Then the thieves went and repented, and they forsook their evil deeds, and they entreated forgiveness of their sins from our holy Lady the [A fol. 23*b*. 1] Virgin MARY, and they gave unto Juliana and [B fol. 50*b*. 1] Barbara each a double portion of goods in return for their food which they had carried off. And our Lady, the storehouse of mercy, spared them, and restored their teeth to the condition in which they were aforetime; for she is able to do all things, and there is nothing which she cannot do, and she is a worker of miracles and wonders. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

[B fol. 50*b*. 2] Thy power, O MARY, hath broken the tooth of our sin.

When [the thieves] ate together morsels of the bread of the two daughters

Thy power made manifest a wonderful thing,

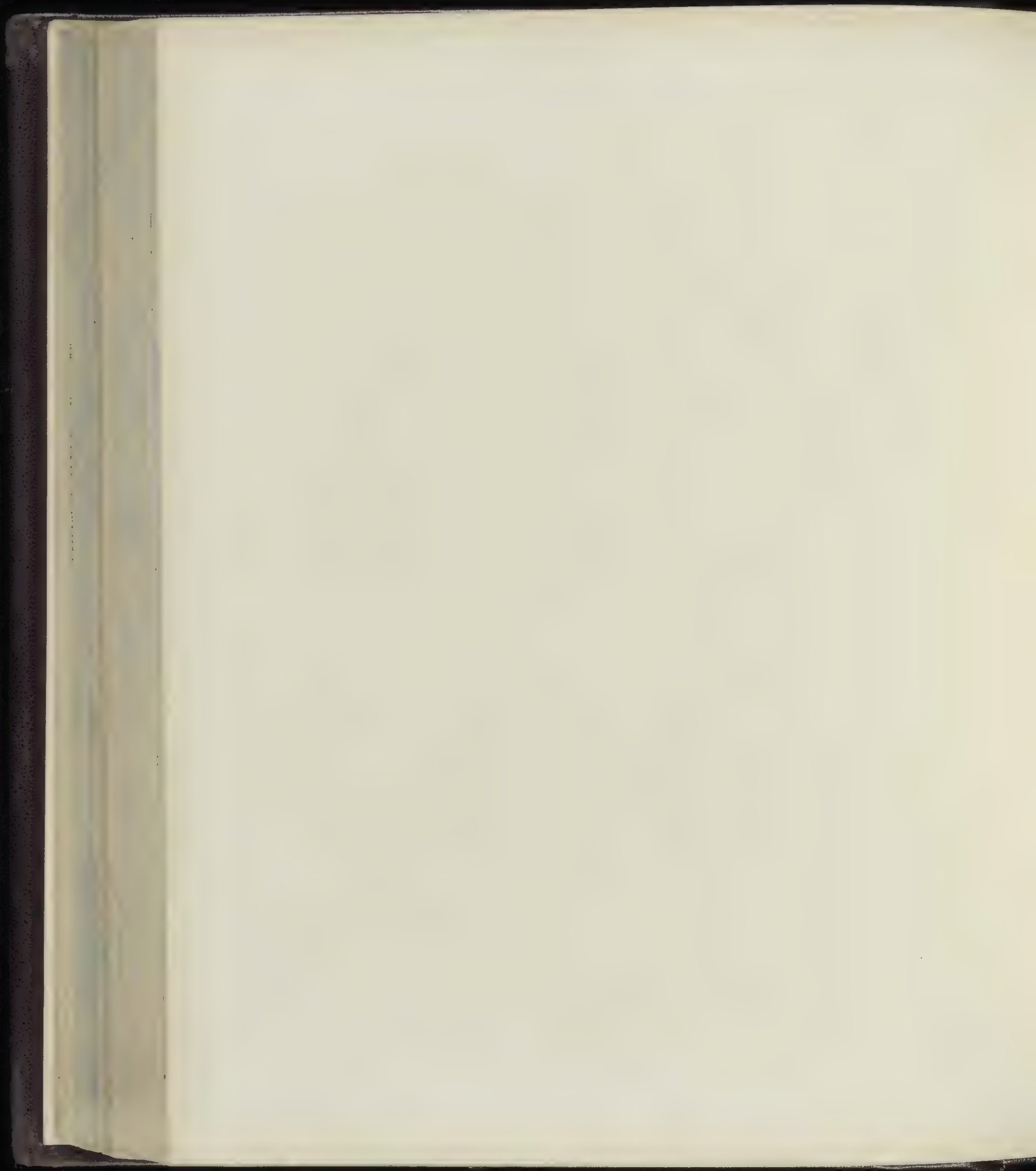
And thou, O my Lady, didst perform a work unknown [before];

[A fol. 23*b*. 2] In thy sanctuary I desire to dwell.

CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

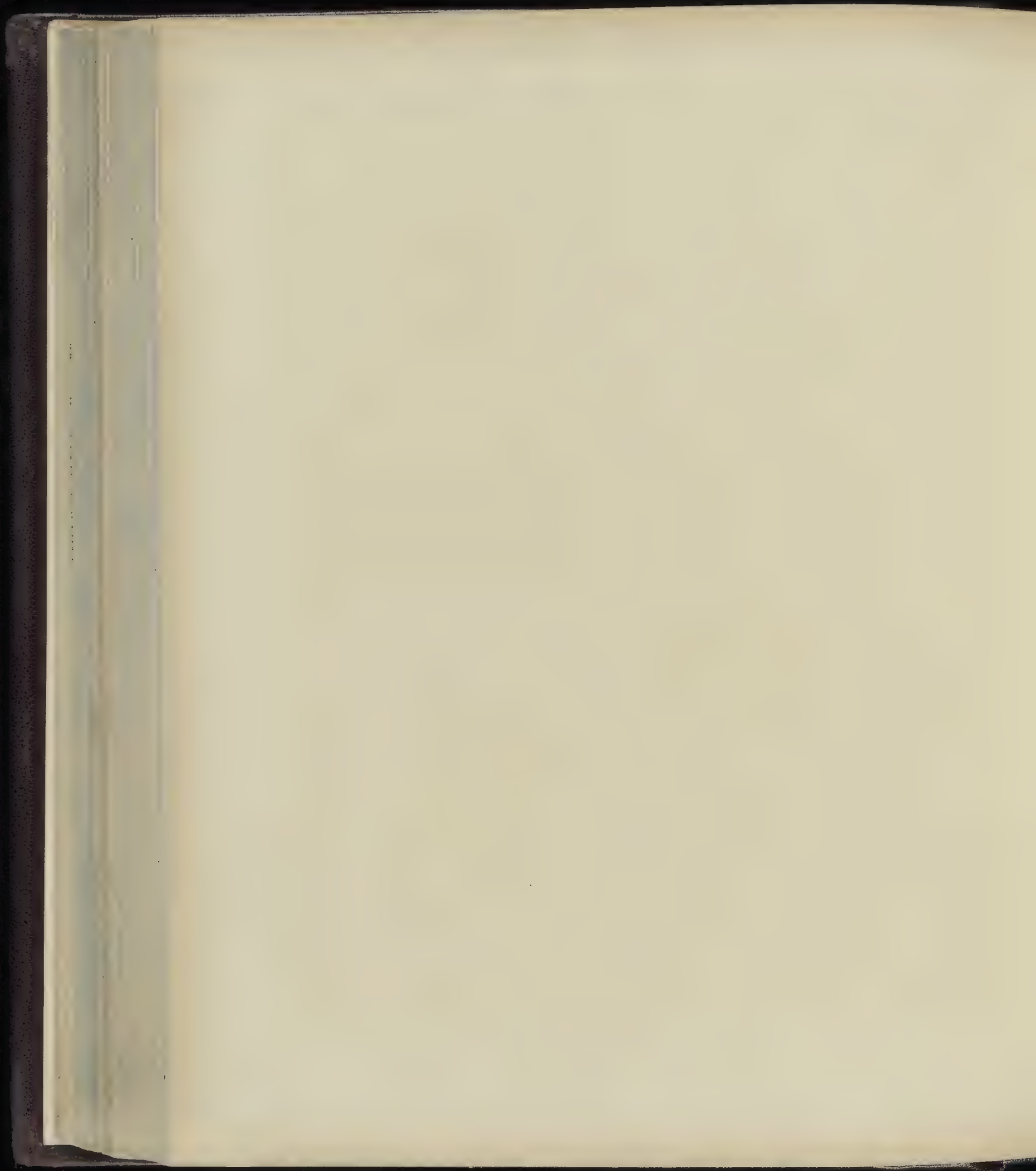
[A fol. 24*b*. 1; B fol. 51*b*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.





Three men are wrecked. Two of them having cried to the Virgin Mary, are cast up on a rock and are saved; the third, who mocked at them, is swallowed up alive by a crocodile.

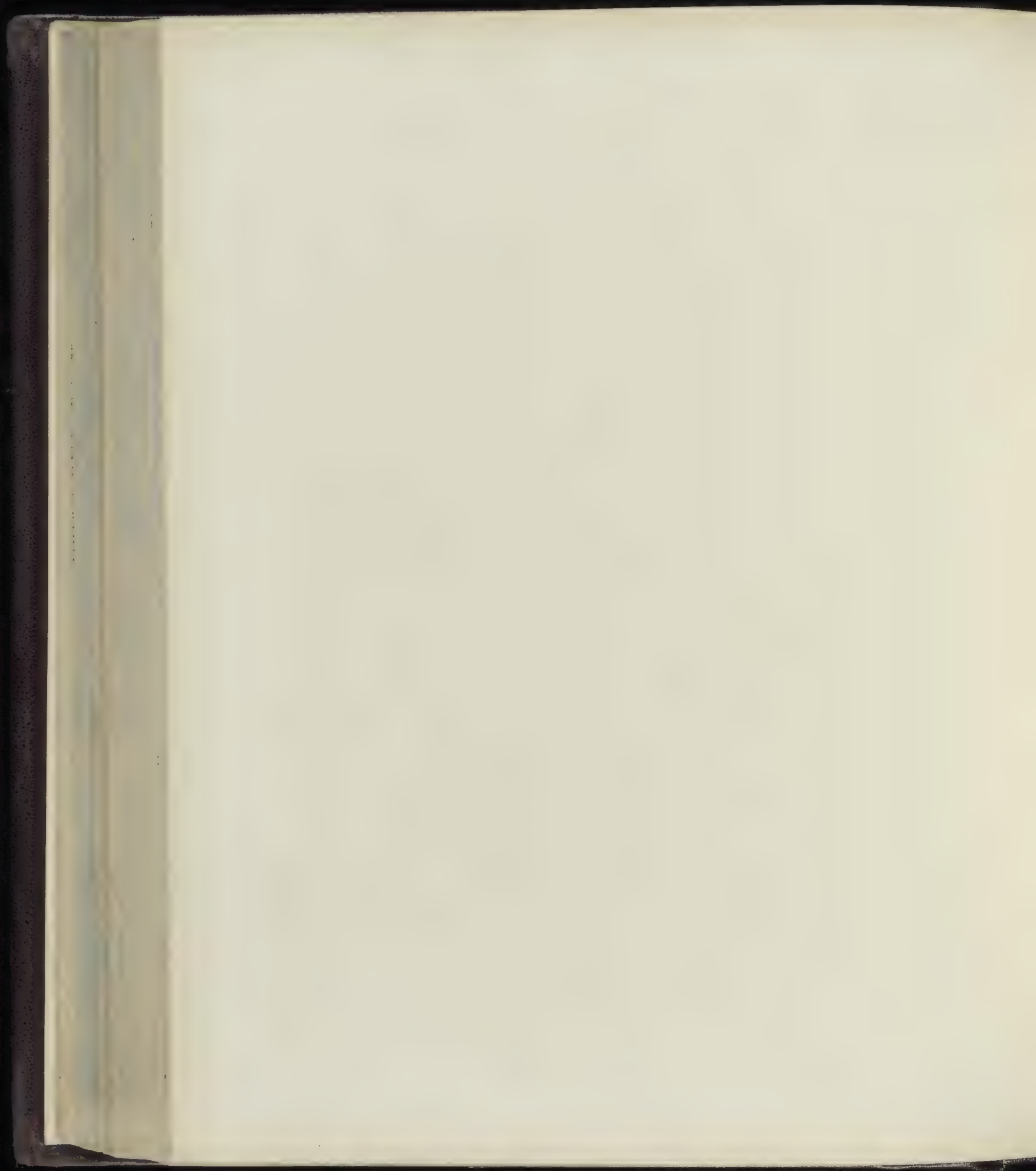
(See page 43).



And it came to pass on a day that three Arabs set out [to sail] to the country of Rif when the sea was very rough¹ and troubled, and the waves thereof ran high, and they came into tribulation; and in order to fulfil their desire they [tried to] sail across it, but the waves were too strong for them and they were unable to sail [against them], and [the sea] wished to drown them. And the men, according to the custom of their fathers, prayed to their false Prophet, but they did not [A fol. 24 b. 2] find deliverance. And it came to pass, when they were in despair of their lives, that one of them who had gone to the Monastery of Kalmôn and had seen the miracles [B fol. 51 b. 2] [which were wrought there] cried out, "O MARY of the Monastery of Kalmôn, who didst at one time make intercession for me, deliver me. And if thou dost deliver me from drowning in this sea I will give to thy church a camel load of dates for the food of the monks, and the camel also shall belong to the Monastery, so that it shall carry whatsoever the monks desire." And his companion said, "Yea verily, thou hast done well to mention this great name". But when their companion heard this speech he laughed at them, and said, "O dogs, why do ye forsake your faith and make entreaty [A fol. 25 a. 1] for mercy to Mary?" And at that very moment he was overwhelmed in the sea, and a crocodile swallowed him, but so that the man's companions might see him and the miracle might be made manifest unto them the beast brought him up [again], and held him in his mouth. Then the two men made supplication unto our [B fol. 52 a. 1] holy Lady, the Virgin MARY, and they found a mighty rock, and they climbed up upon it and stood in the midst of the raging water. And a ship which was passing that way came, and they embarked therein, and they arrived in the port thereof.

Then straightway the Arab took a camel, which was the finest of

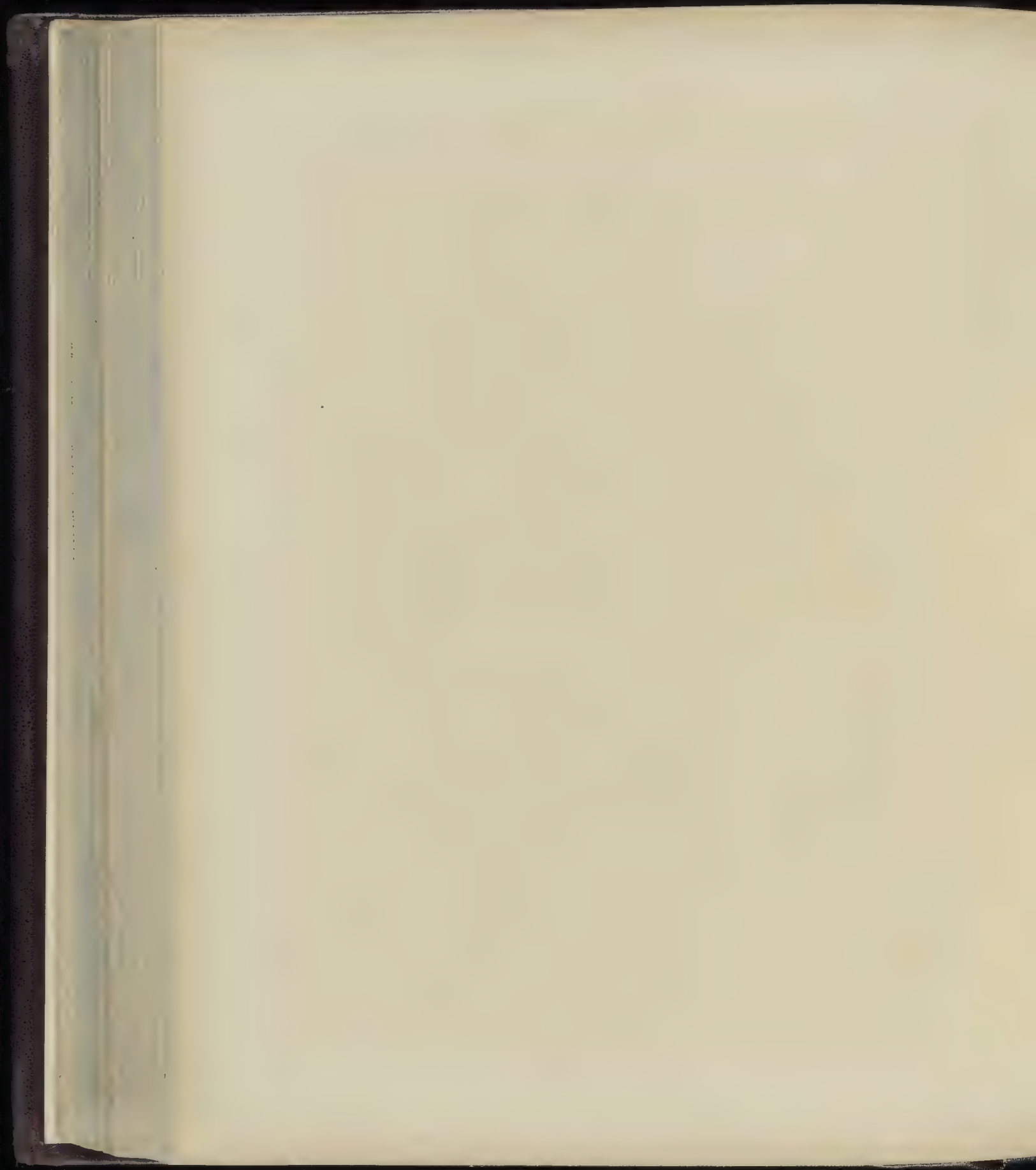
¹ Literally, "the sea was very full of troubled water".





One of the Arabs who were saved offers a bale of wool to the monks of the Monastery dedicated to the Virgin Mary, and the other a camel and a load of dates.

(See page 44).



all his camels, and having laden it with dates he brought it to Solomon the Abbot of the [A fol. 25*a*. 2] Monastery of Ẹalmôn, and to all the monks, and he related unto them everything which had taken place. Now this Arab's companion possessed many sheep, and he sheared their wool and brought it to the monks, and said, "Take this wool and make of it "clothing for yourselves, for the sake of our Lady MARY who delivered "me from drowning." And when the monks [B fol. 52*a*. 2] heard his speech they gave praise unto the glorious and Most High God, and they praised our holy Lady, the Virgin MARY, who is gracious and full of mercy. May her prayer and blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

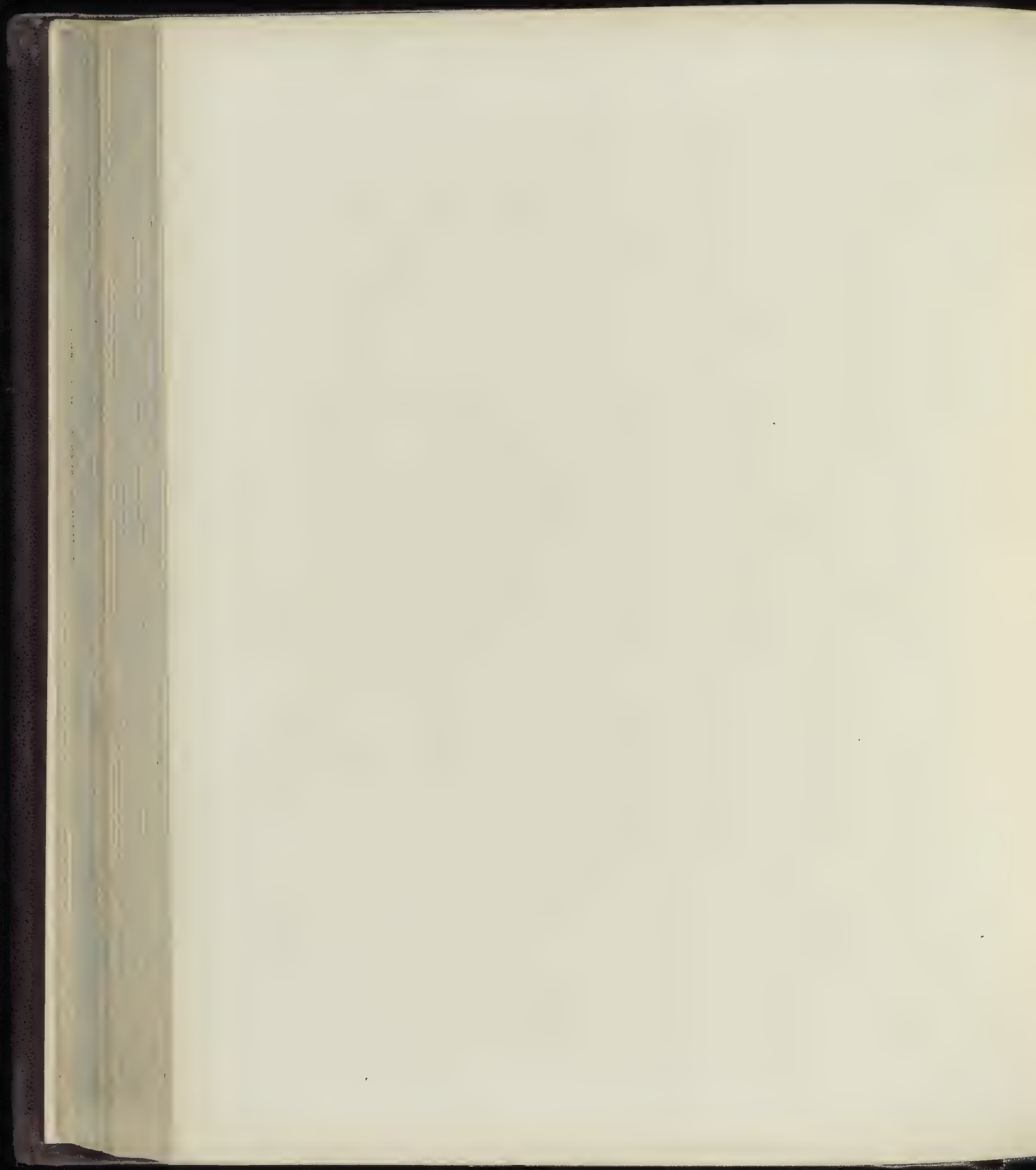
[A fol. 25*b*. 1] Of the Arab men in the raging water their strength
Was thy name, O MARY, when they remembered [it] aforetime.
Like the man who made a mock of them
Thine enemy, O my Lady, at every time and season,
Shall become the food of the crocodile, and of the crusher of their
bones.


CHAPTER XIII.

THE VIRGIN MARY AND THE MONASTERY OF AẸÔNÂ.

[A fol. 26*b*. 1; B fol. 54*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the country of the Greeks a certain Monastery which was situated at a distance of about half a stade from Jericho, and here there was a church which had been built in the name of our holy



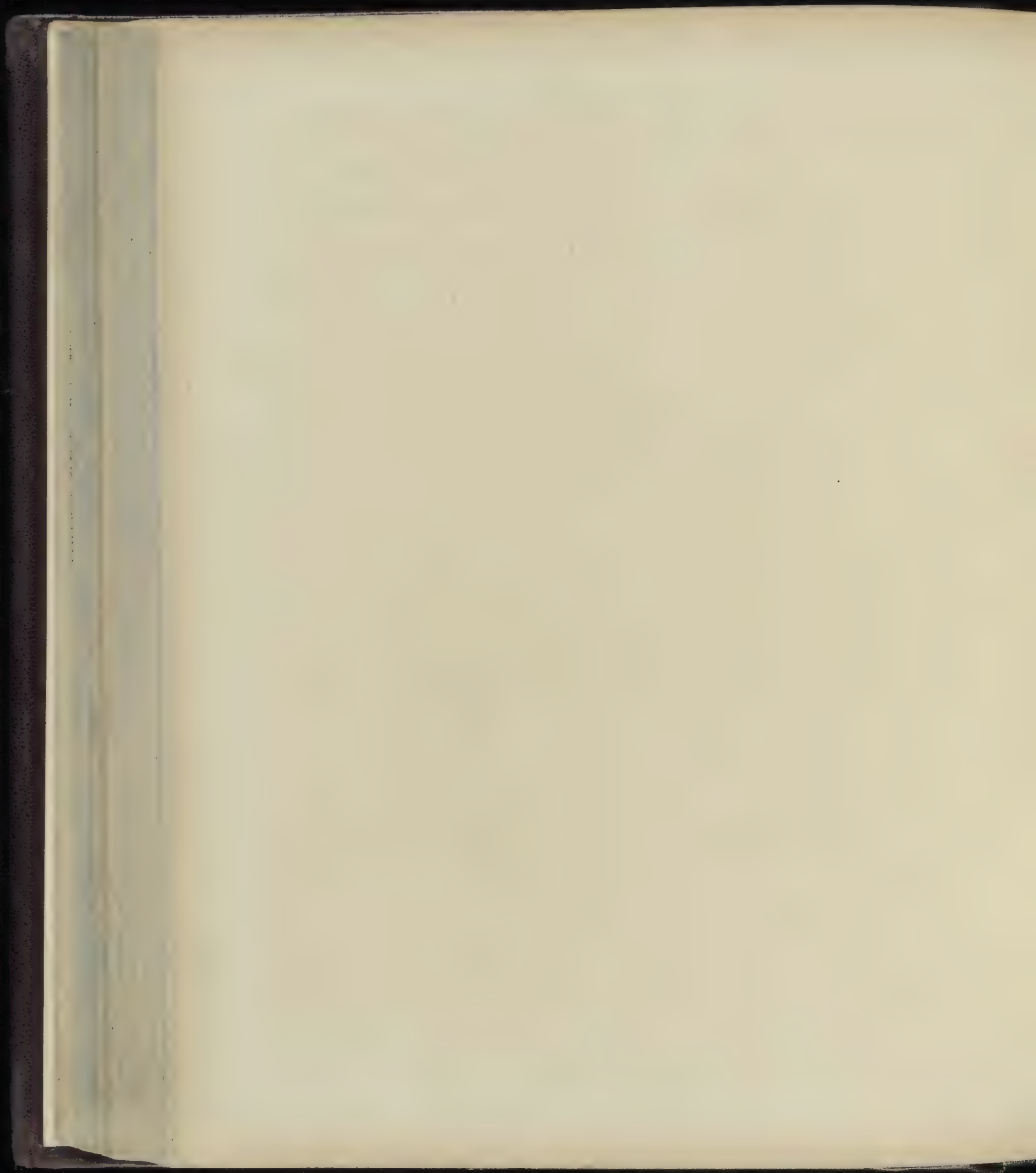
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The Virgin appears from out of her picture and converses with a priest in his dream, and orders him to build a monastery in her name by the side of a pool, or stream of water.

(See page 45).



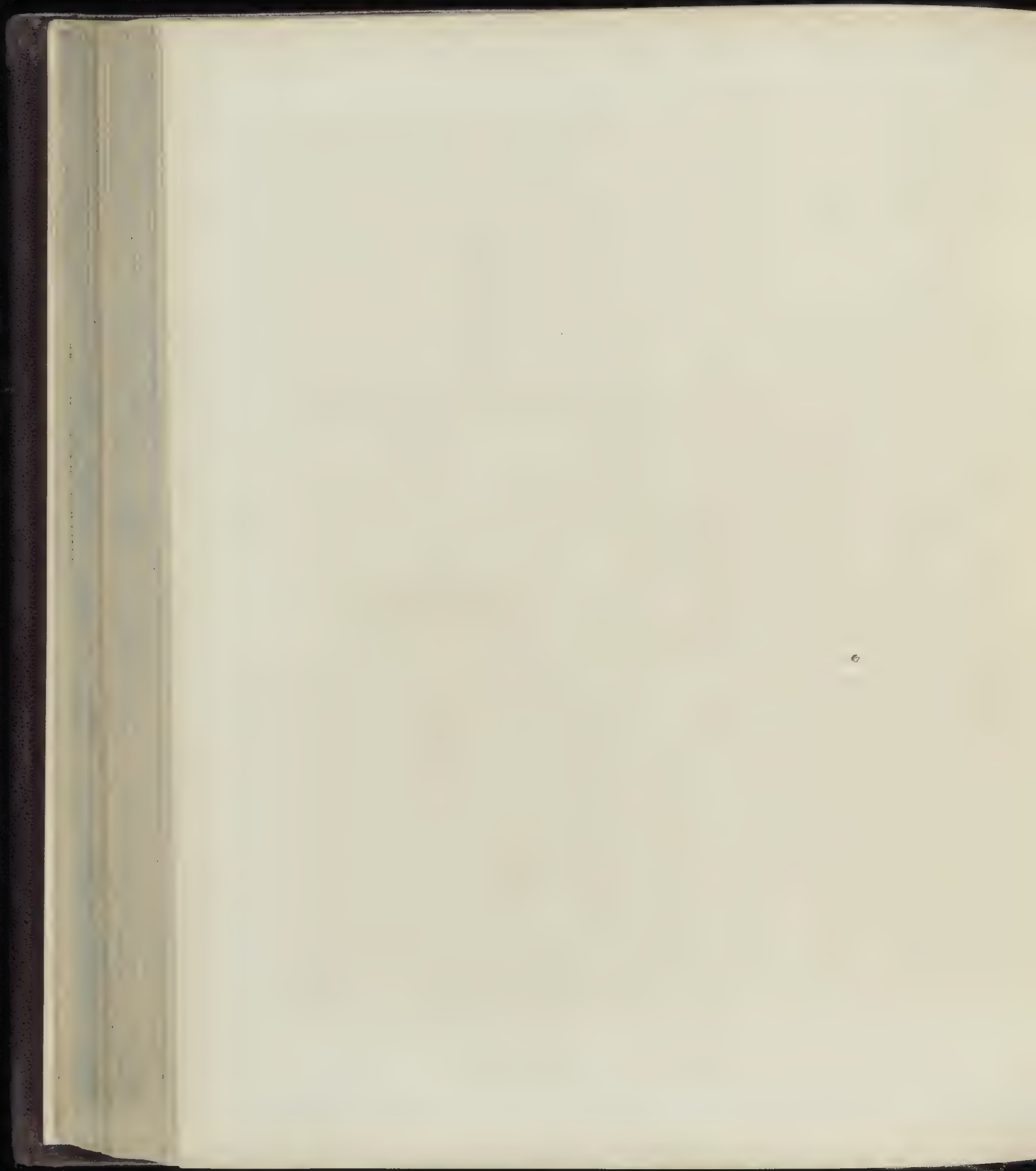
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The Virgin appears from out of her picture and converses with a priest in his dream, and orders him to build a monastery in her name by the side of a pool, or stream of water.

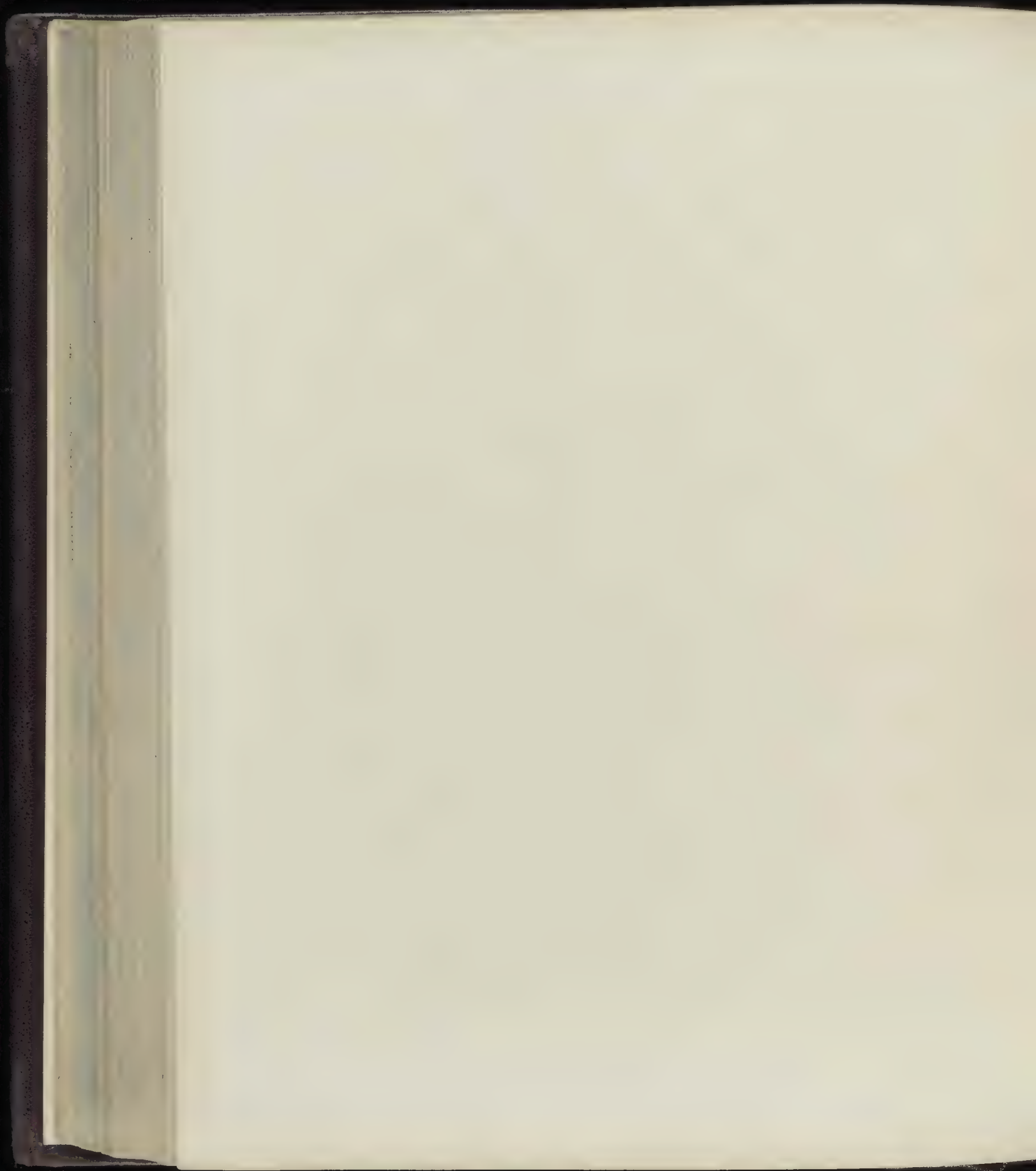
(See page 45).





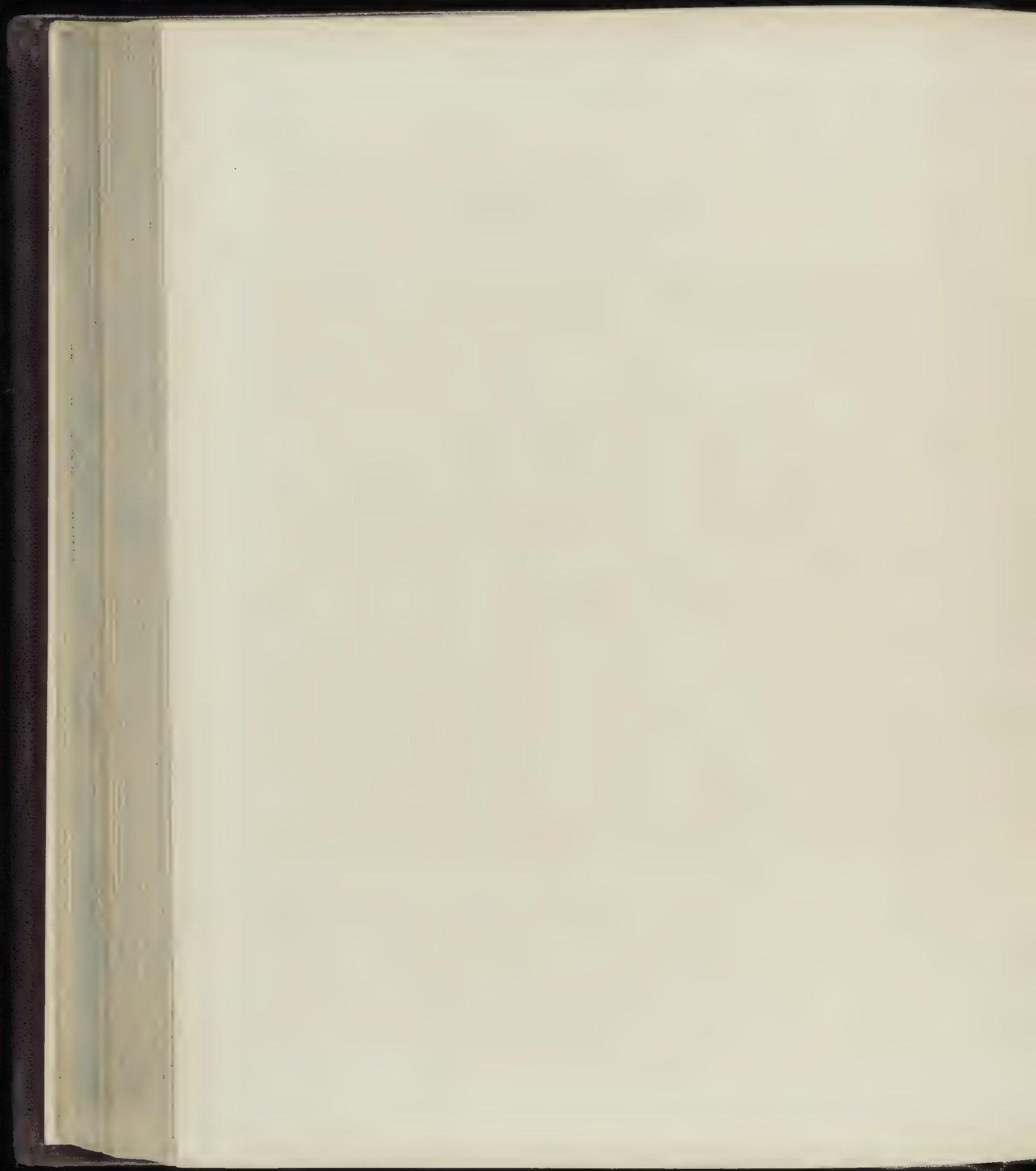
The Church and Monastery which the Blessed Virgin Mary transferred bodily to the side of a pool or stream from a place half a league away.

(See page 45).





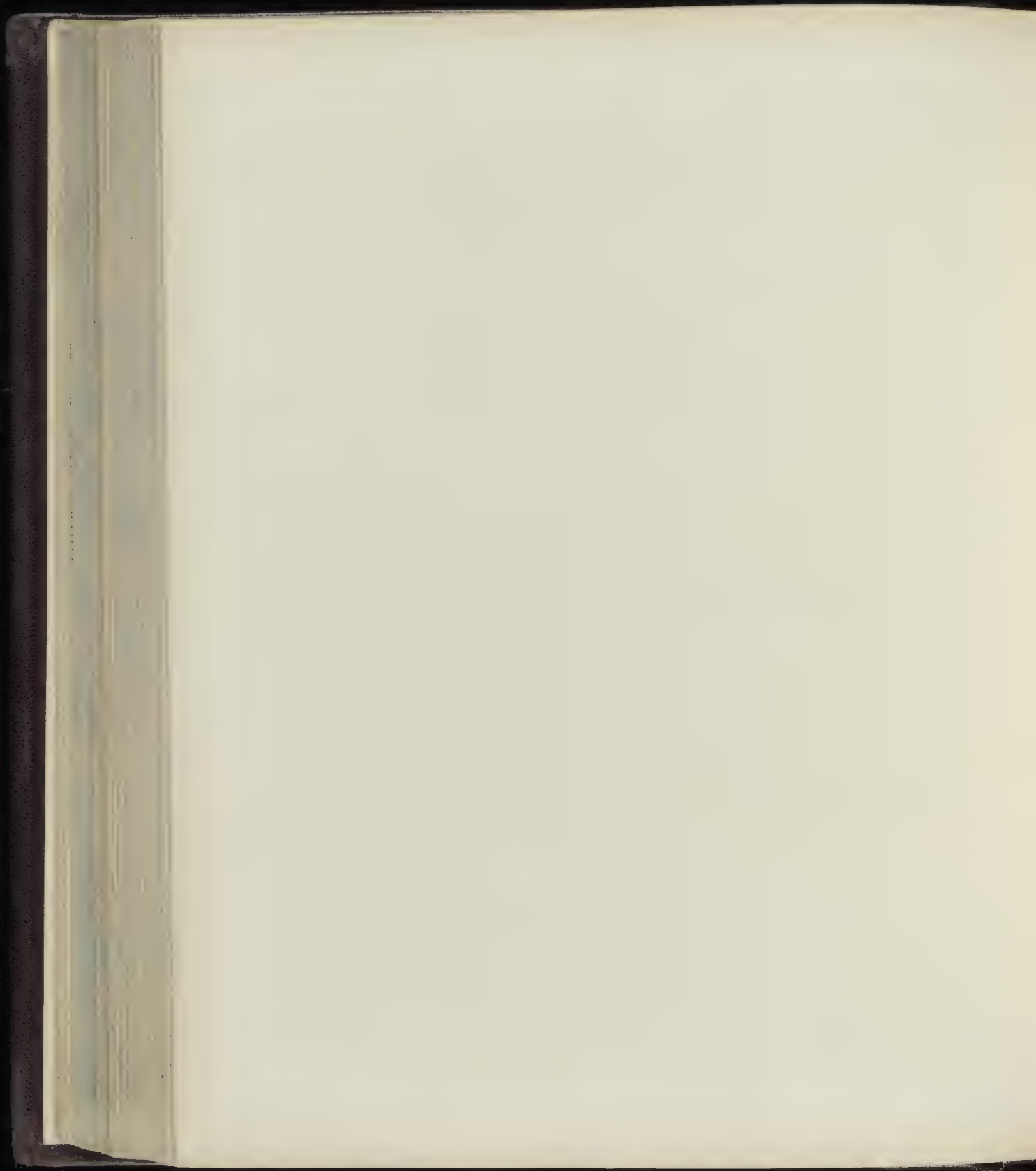
The Monastery of 'Akônâ is transferred bodily to the side of a lake or stream
by the might of the Virgin Mary. (See page 45).



Lady, the Virgin MARY. And our holy Lady MARY was wont to converse with a certain priest in [his] dreams, and she said unto him, "Build me a church on the border of Jericho"; and she continued to speak [A fol. 26*b*. 2] to him in this wise for many years, and he spake to the monks and to all the people, but they would not do as he wished. And it came to pass that when they had refused to build a church to the Virgin in the place where she wished, the [old] church, and the wall thereof, and the cells of the monks, split asunder. Then the [whole] building went down to the border of Jericho [B fol. 54*a*. 2]. And by the might of our holy Lady the Virgin MARY the inner part thereof was made strong, and the church and the walls, and the cells of the monks became firm and stable even as they were aforetime, and the fair appearance of the church, and of its wall, and of the cells of the monks was unchanged. Now the monks who dwelt in that monastery were exceedingly numerous, and they were asleep on the night in which the church moved out of its place, and they knew nothing whatever about it [A fol. 27*a*. 1] until the following morning, when they went out from their cells and saw Jericho in their courtyard; and all the monks uttered loud outcries and were astonished with a mighty astonishment. And they sent to the great folk of the city, and they all came, both male and female, and they marvelled when they saw this miracle, the like of which hath never been done neither before nor since. And they made a great feast, and they offered up [B fol. 54*b*. 1] offerings and gave alms and oblations each year on the thirteenth day of the month Nahassê. Now the name of the monastery was 'Aḵônâ. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 27*a*. 2] Amen.

Thy power was mighty and thou didst make manifest thy wonderful act.

As thou didst aforetime [B fol. 5*b*. 1] remove that Monastery of 'Aḵônâ_M



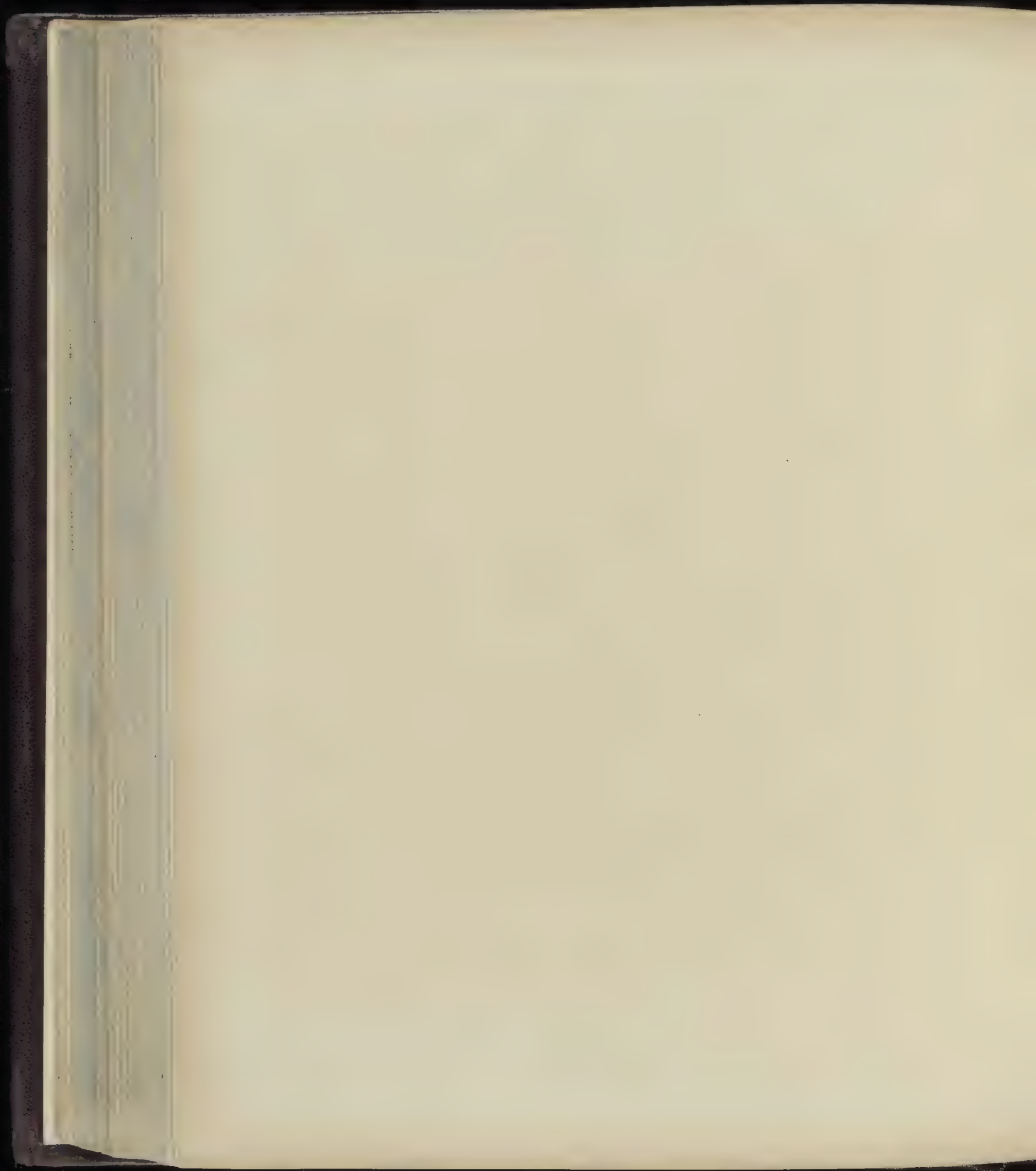
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 ዊ፡



The blind priest John Bakansī praying before the picture of the Blessed Virgin Mary in the church of Mercurius the Martyr at Cairo after midnight.

(See page 46).



From its wretched estate and calamity, O MARY, the daughter of
 Mâtî,
 Even so remove the glory of mine adversary by the might of thy
 hand,
 For art not thou my boast, and the object of my commemoration?

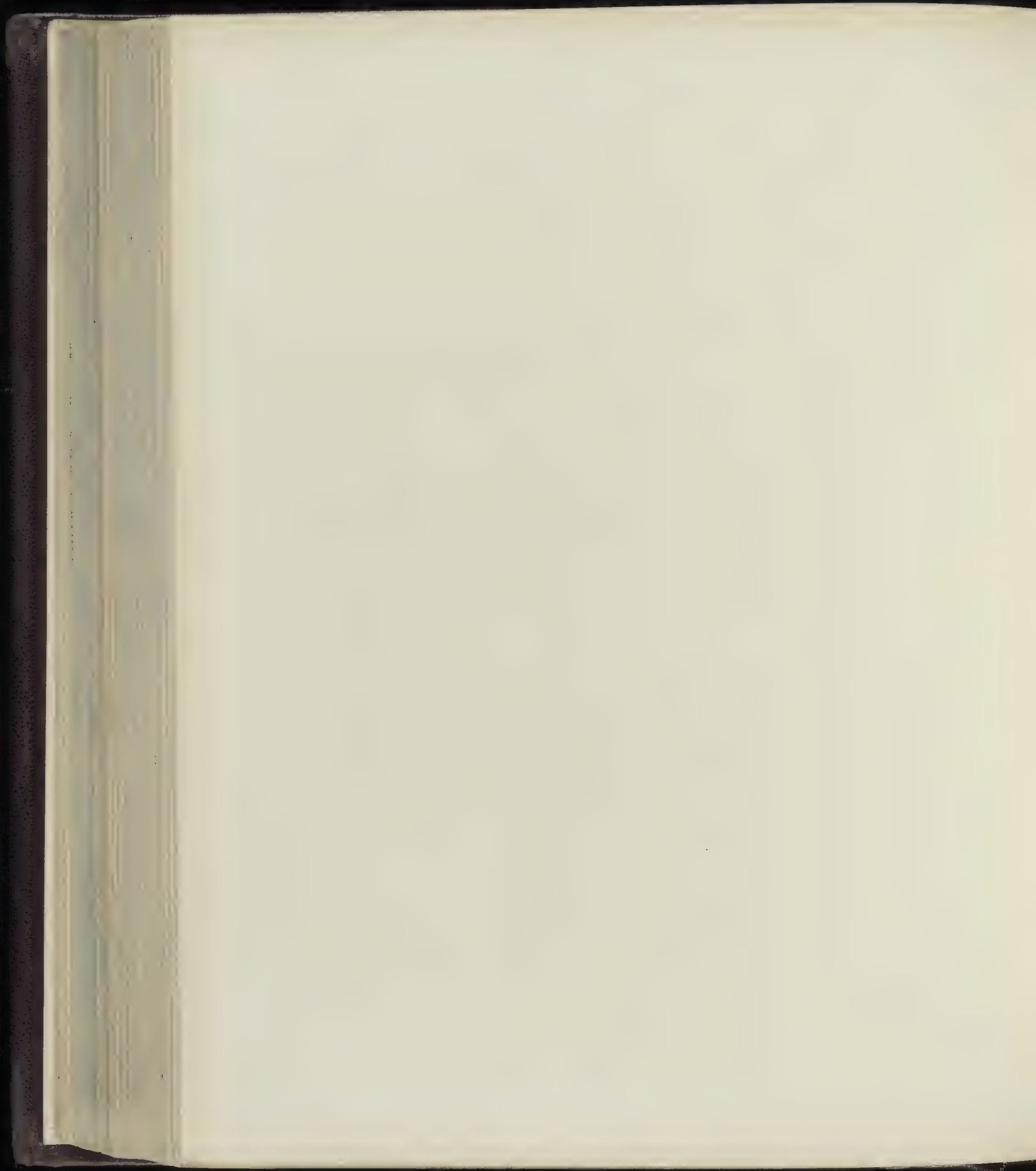
CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

[A fol. 28*a*. 1; B fol. 55*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-
 FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her
 blessing, and the mercy of her beloved Son be with our king David for
 ever and ever! Amen.

Now there was a certain priest in the city of Cairo called John
 Bakansî, and he dwelt in a church which had been built in the name of
 the martyr Marḳôryôs (Mercurius)*; and the days of this man were a

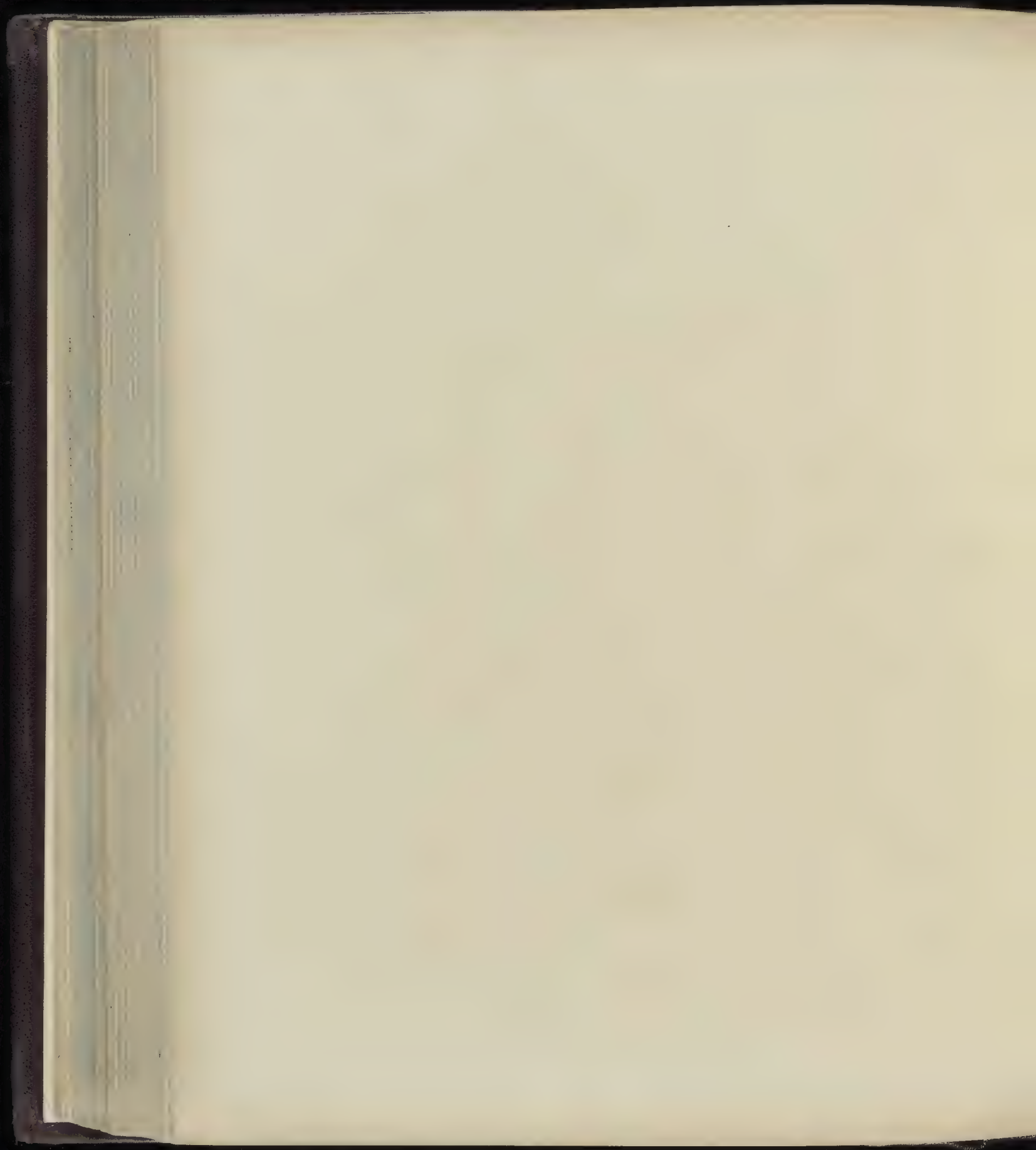
* I. e., the Dêr of Abû's Sefên, in which are situated the churches of the Virgin, Shenûtî, and Abû's Sefên. The last named church was built, or rebuilt, in the tenth century, and is dedicated to Saint Mercurius, who is called "Abû's Sefên", or "Father of the two swords", because in Coptic pictures he is represented brandishing a sword in each hand over his fallen foe, the heathen king Julianus. The church measures 90 feet \times 50 feet, and is built chiefly of brick; there are no pillars in it. It contains a fine ebony partition dating from A. D. 927, some pictures, an altar casket dating from A. D. 1280, and a marble pulpit. In the church are chapels dedicated to Saints Gabriel, John the Baptist, James, Mâr Buḳṭôr, Antony, Abbâ Nûb, Michael and George. There is a legend connected with the church of Mercurius. The great Mu'izz asked the patriarch Ephraim if it was true that it was written in the Christian Scriptures that a man could by faith remove a mountain, and when he answered in the affirmative, Sulṭân Mu'izz told him that unless he proved these words to him he would wipe out the very name of Christian. In great grief the patriarch and all his notables fasted and prayed for three days, when the Virgin appeared to him and told him to go into the street and look for a one-eyed man. The patriarch did so and found the man who, on hearing what the Sulṭân had threatened to do, told Ephraim to have no fear, but to go before him and prove the words of Scripture boldly. At a given time Ephraim appeared before Mu'izz with a large company of ecclesiastics and people, and when they all cried out with loud voices "Kyrie Eleëson" the mountain near moved itself away out of its place. See BUTLER, *Coptic Churches*, Oxford, 1884, vol. I. p. 76, &c.





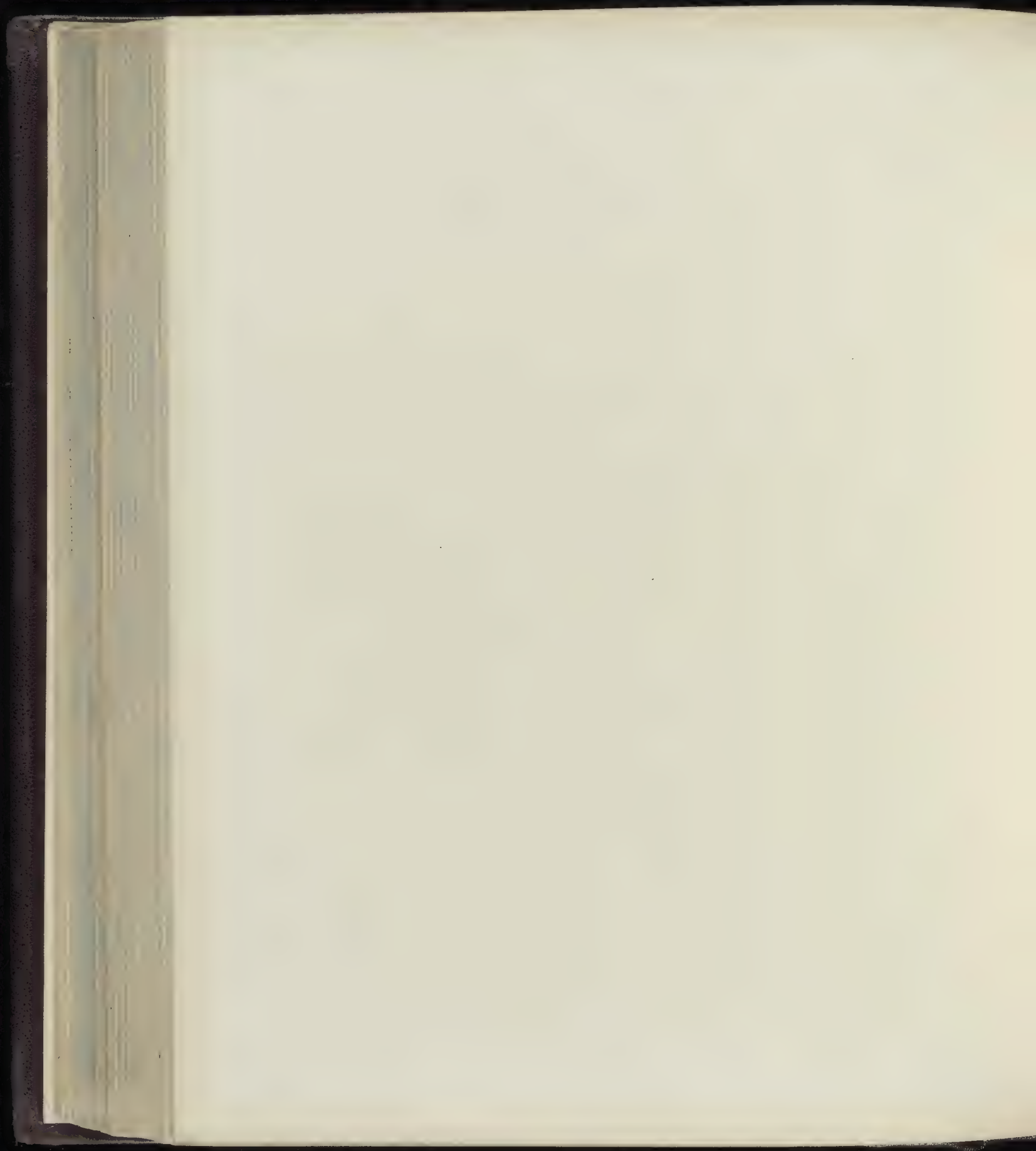
John Bakans's eyes, having been anointed with milk from the breast of the Blessed Virgin Mary, recover their sight.

(See page 47).



hundred years, and both his eyes were blind, and he remained for the whole of the past year seeing nothing at all. And when [A fol. 28*a*. 2] the light of [B fol. 55*b*. 1] his eyes failed he began to take an oath¹ without any man knowing thereof. Now there was in that church a picture of our holy Lady, the two-fold Virgin MARY, [which looked] towards the east, and after the concluding prayer [had been said] at midnight, when the monks had departed unto their cells, that priest was wont to go to the picture and to bow down before her a great number of times, and he used to salute her with the salutation of the angel three hundred times; and then he made entreaty unto her that she would restore the sight of his eyes. Now he continued to act in this wise for a whole year, and it came to pass that at the end of a full year, on a certain night, as he was singing [A fol. 28*b*. 1] the salutation of the angel according to his wont, and was standing before the picture of our holy Lady, the two-fold Virgin MARY, drowsiness [B fol. 56*a*. 1] came [upon him] and he fell asleep immediately. And he saw in his dream that there came forth from the picture a most beautiful woman who shone with light which was seven times brighter than that of the sun, and she drew nigh unto him and took out her breasts from inside her apparel and pressed milk out of them upon his eyes; then she made the sign of the cross over him with her holy hands and disappeared into the picture. And straightway his eyes were opened and he saw the *eikôn* burning with fire, and he found in his eyes milk which sent forth sweet [A fol. 28*b*. 2] fragrance. And he cried out, saying, "Hail to thee, O thou that art full of grace, [for] God "is with thee"; and when the monks heard his outcry they came unto him quickly, so that they might know what had happened. And the priest told them everything which he had seen, and they looked at his eyes, and they perceived the traces of the milk [B fol. 56*a*. 2] in them, and they laid

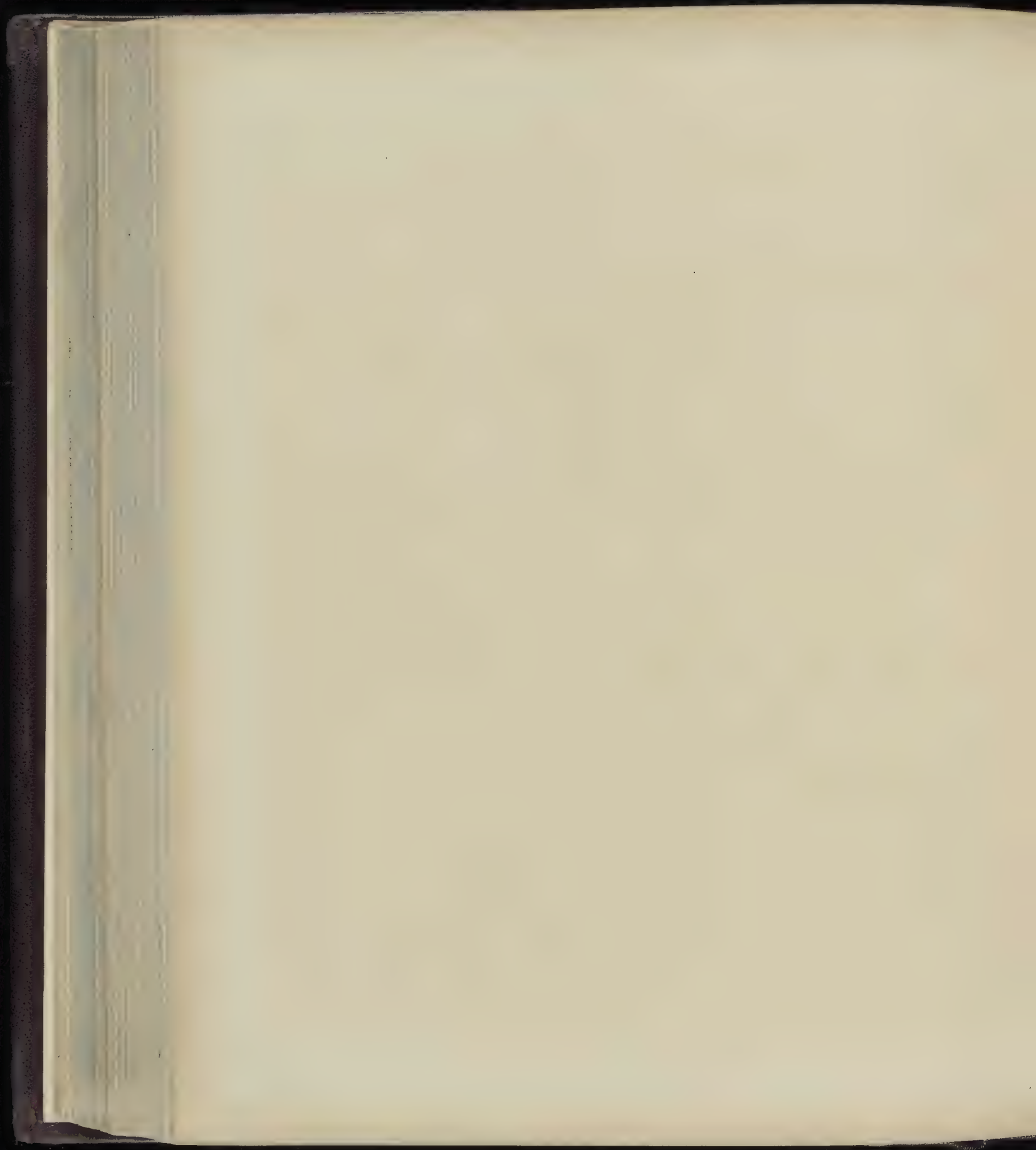
¹ I. e., he began to do what he had taken an oath to do.





- I. The blind priest praying to the Virgin Mary.
 II. The Virgin Mary anoints his eyes with milk from her breast and restores to him his eyesight.

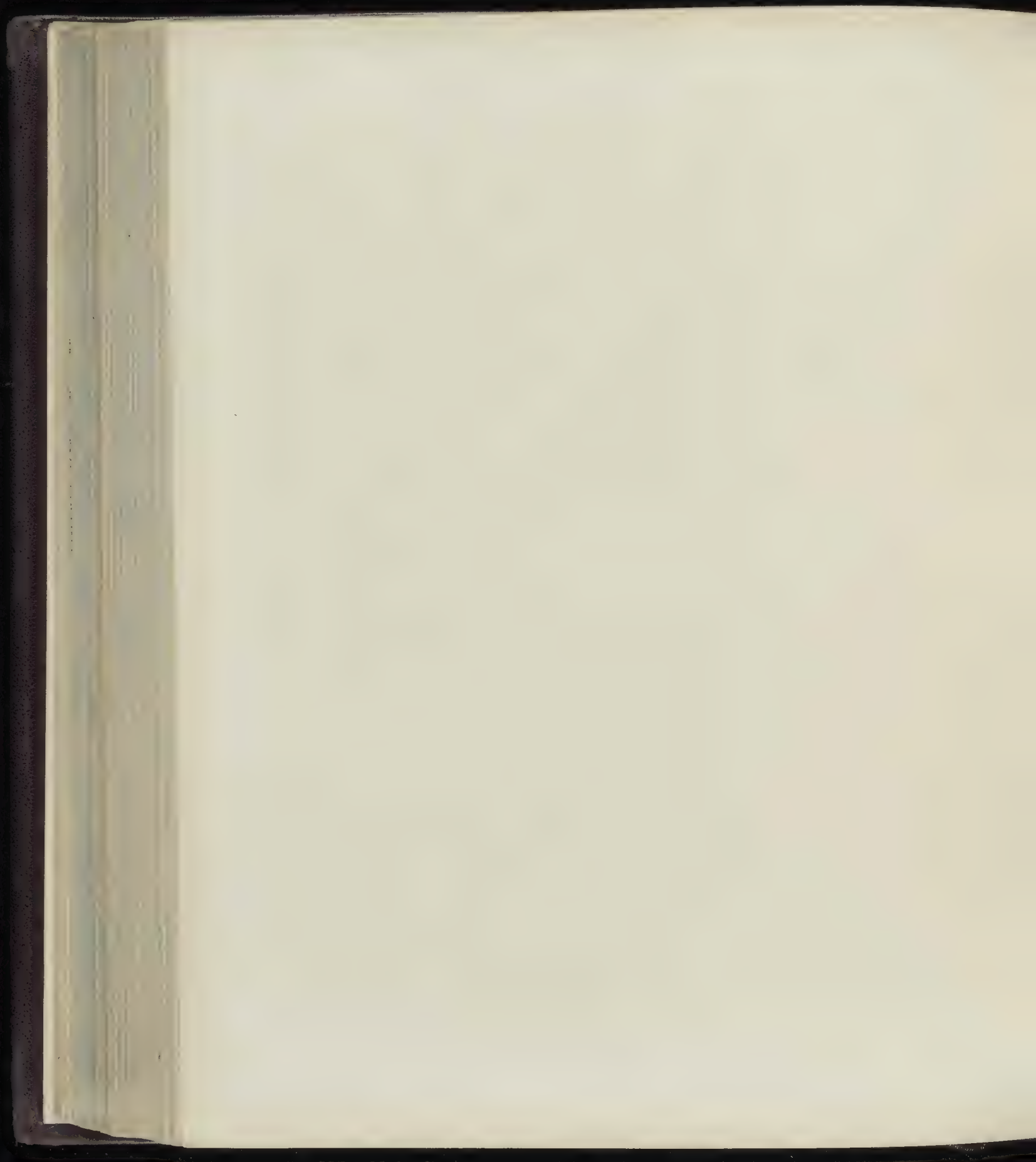
(See page 48).





- I. A certain merchant sets out in a ship to fight with pirates.
II. He is wounded in the eye by an arrow shot from the bow of a pirate.

(See page 48).



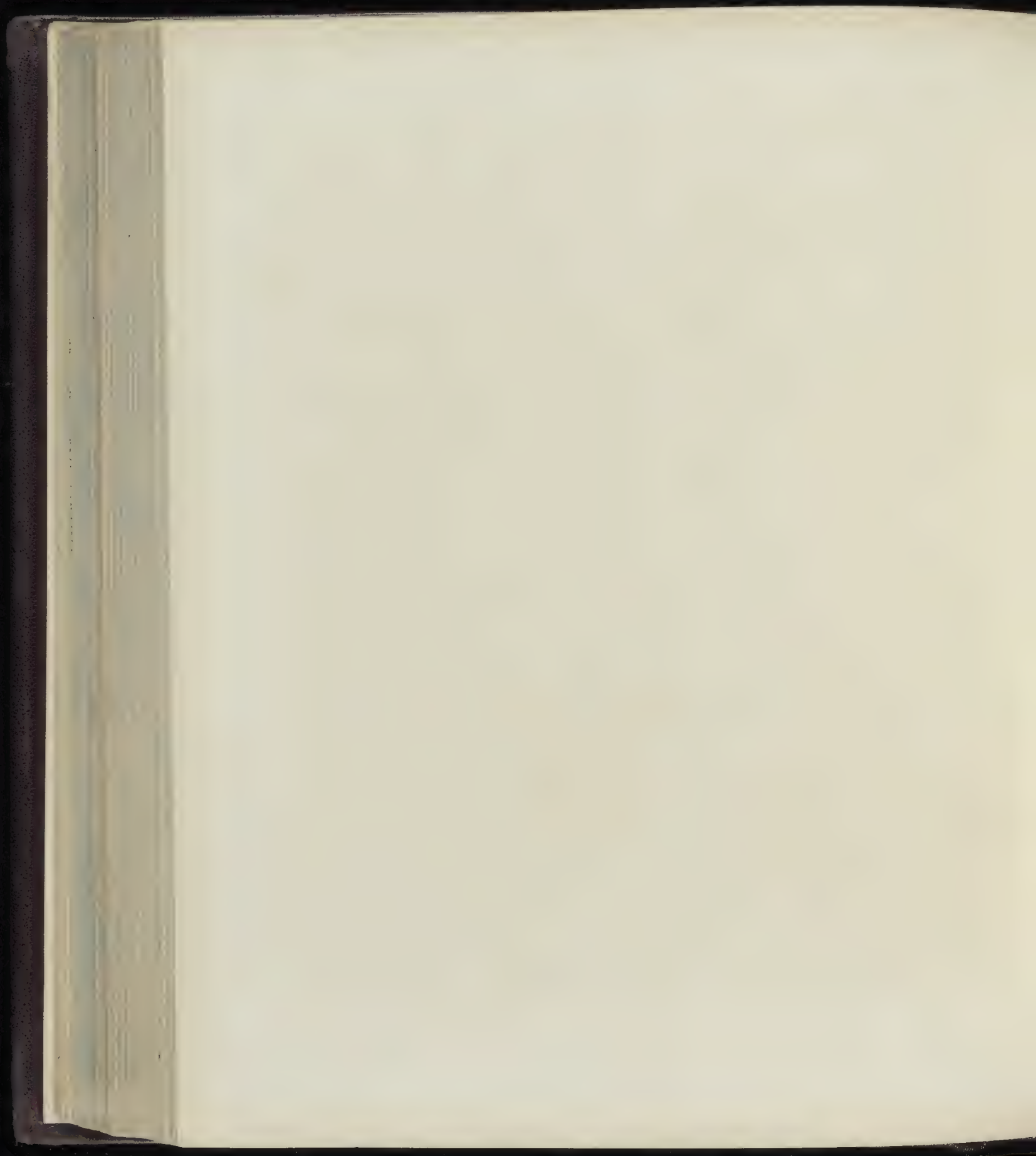
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 ወገብረ፡ምጽዋት፡ብዙኃ፡
 ለነደያን፡ወለመነኮሳት፡
 ወለቤተ፡ክርስቲያን፡ወጎቤ፡
 ዘይደሉ፡ወሶበ፡ርእየት፡
 ክግዝእት፡ቅድስት፡ድንግል፡
 በ፪ ማርያም፡ወላዲቲ፡አምላክ፡
 ጥብዓት፡ልቡ፡ተመልሐ፡
 ሐፅ፡አምዓይኑ፡ወአምዓይኑ፡
 ምስል፡ዘሰምዕ፡በኦሐቲ፡
 ሌሊት፡ወገብኦት፡
 ዓይኑ፡ከመ፡ካልኦታ፡
 ወሶበ፡ርእየ፡ሕዝብ፡ዓይኑ፡
 ብእሲ፡ወዓይኑ፡ሥዕል፡አንከሩ፡
 ተአምረሃ፡ለክግዝእት፡
 ቅድስት፡ድንግል፡በ፪

ማርያም፡ወላዲቲ፡አምላክ፡
 ጽሑ፡ወበረከታ፡ወምሕረት፡
 ፍቁር፡ወልዲ፡የሀሉ፡ምስለ፡
 ገብረ፡ኃይለ፡ማርያም፡ለዓለሙ፡
 ዓለም፡አሚን፡
 ሐይወተ፡ሐሙ፡ማን፡ማርያም፡
 ዘፈወስኪየ፡አምቀስሉ፡ለባዕል፡
 ፀራዊ፡አንተ፡ተንድፈ፡አባሉ፡
 ከመ፡ተአምረኪ፡አስብክ፡
 ወመንከረኪ፡ዘይተሉ፡
 ሐትኒ፡ምስለ፡ተፍሥሕት፡
 ወምስለ፡ጥረ፡አሀሉ፡
 አስከ፡አመ፡ኦብል፡ድሃረ፡
 ተፈጸመ፡ከሉ፡



The Greek merchant is wounded in the eye by an arrow.

See page 48).



their hands upon his eyes and they saluted him. Then they went to the picture of our holy Lady, the two-fold Virgin MARY, and each one of them bowed down before her and prostrated himself before her as long as they were able to do so. And the priest John performed the service of the consecration of the Eucharist on that day, and he administered the holy Mysteries unto [A fol. 29*a*. 1] the monks and unto the people; and he lived twenty years after this, and he continued to minister in the church until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Thou didst receive his request, [and didst give him] of thy spiritual milk

Wherewith thou didst seal the eye of John the aged.

O MARY, the Virgin, daughter of the king of Heshbon(?),

Receive the words of my mouth, and pay good heed to my cry,

And moreover incline thine ear to my petition!

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

[A fol. 30*a*. 1; B fol. 57*a*. 1] A MIRACLE OF OUR HOLY LADY THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the Island of Kqualâsyas who was exceedingly rich, and he set out in a ship with certain Turks(?) to fight against pirates who fell in with him on the sea-coast, and the crew of the pirates shot eleven darts at him, and one of these smote him in the eye,

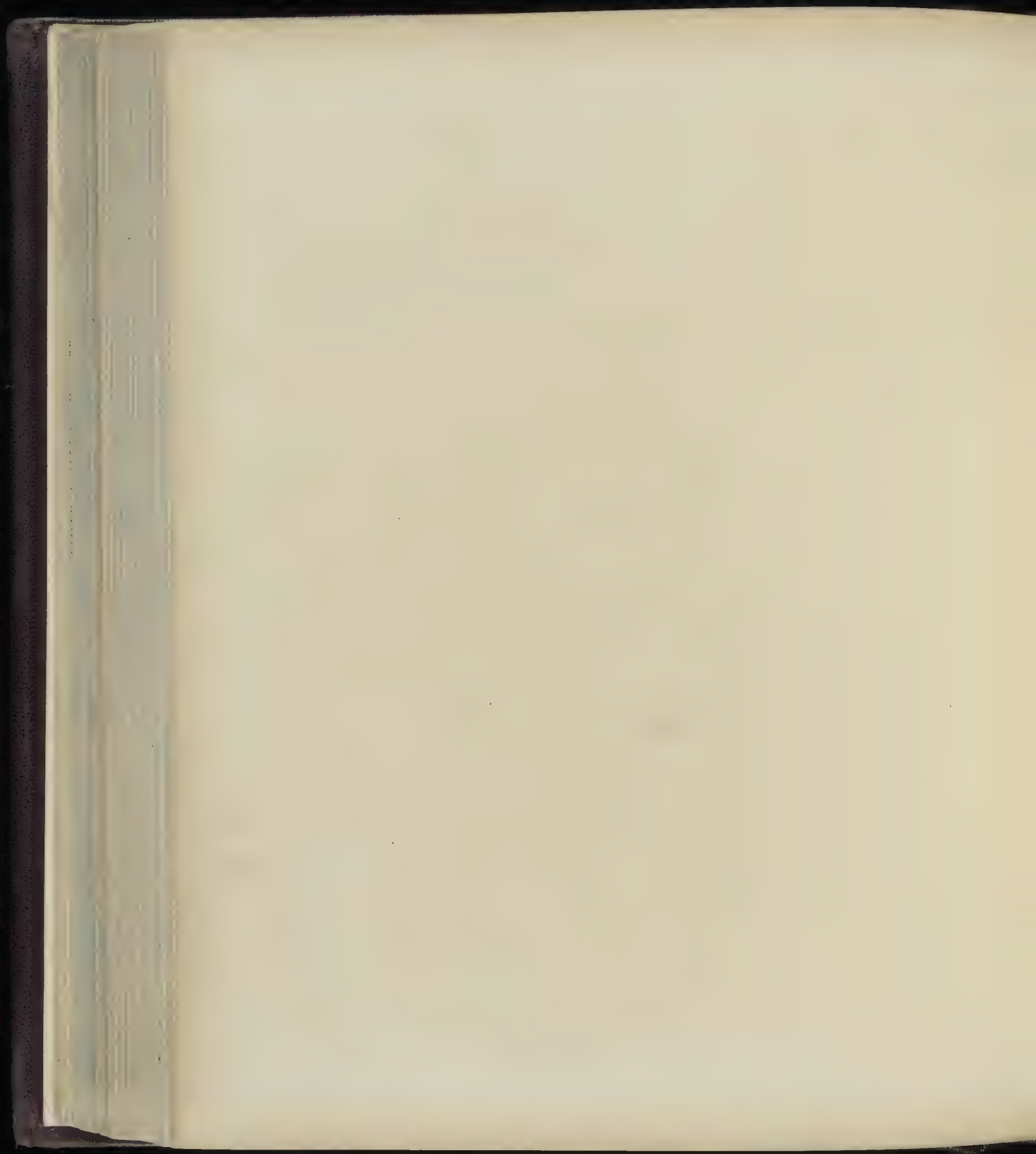


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 ሉ፡ክመ፡ተ ክምረ ኪ፡ኸከብክ፡
 ወመንክረ ኪ፡ዘይተ ሉ፡ክሕት
 ኪ፡ምከለ፡ትፍሥሕት፡ወምከ
 ለ፡ጥዲና፡ክሀሉ፡ኸከከ፡ክመ፡
 ኸብል፡ድግረ፡ተፈጸመ፡ከሉ፤

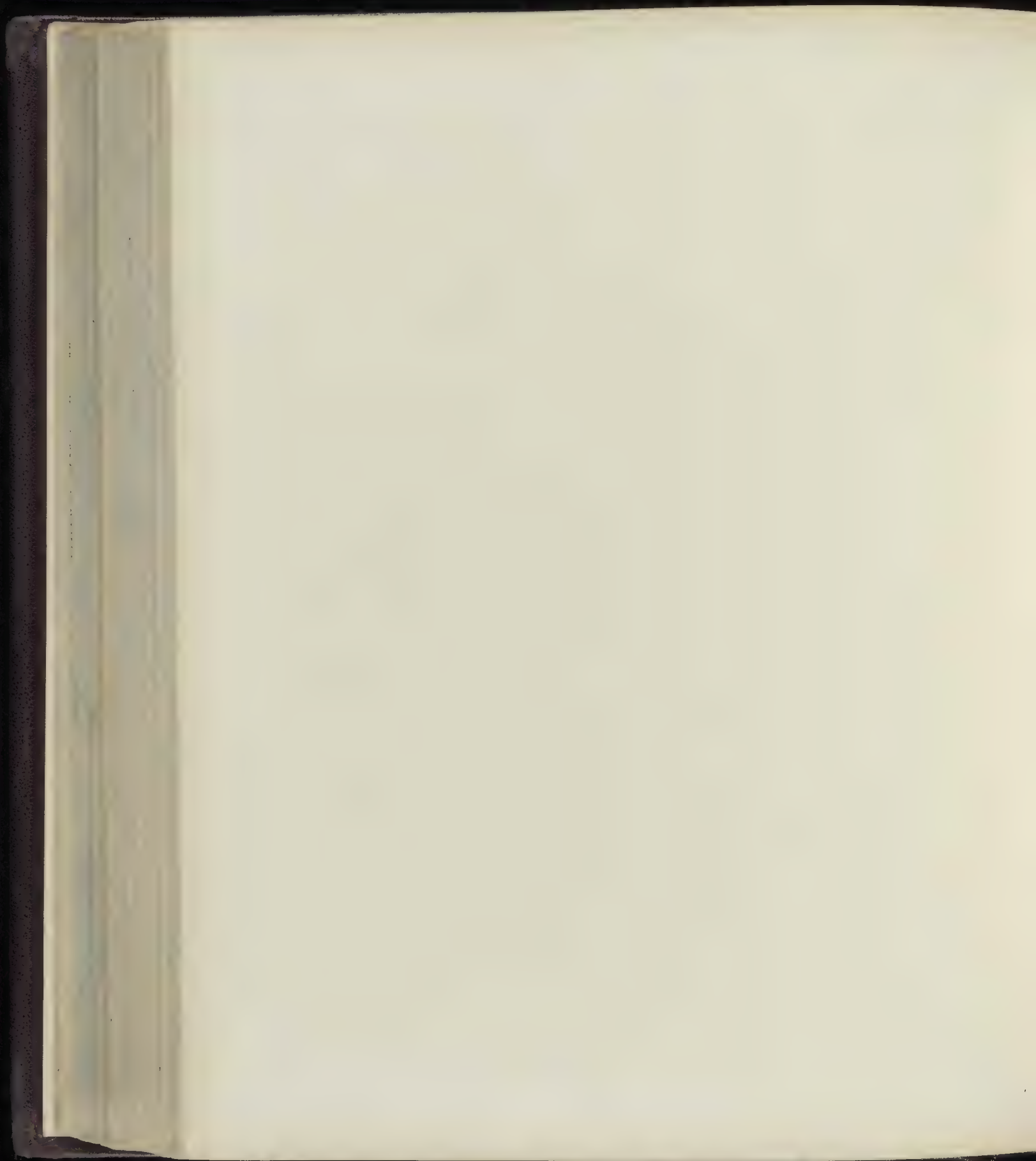


The merchant is brought to the shrine of the Virgin who plucks the arrow-head from his eye, and heals him.

(See page 49).



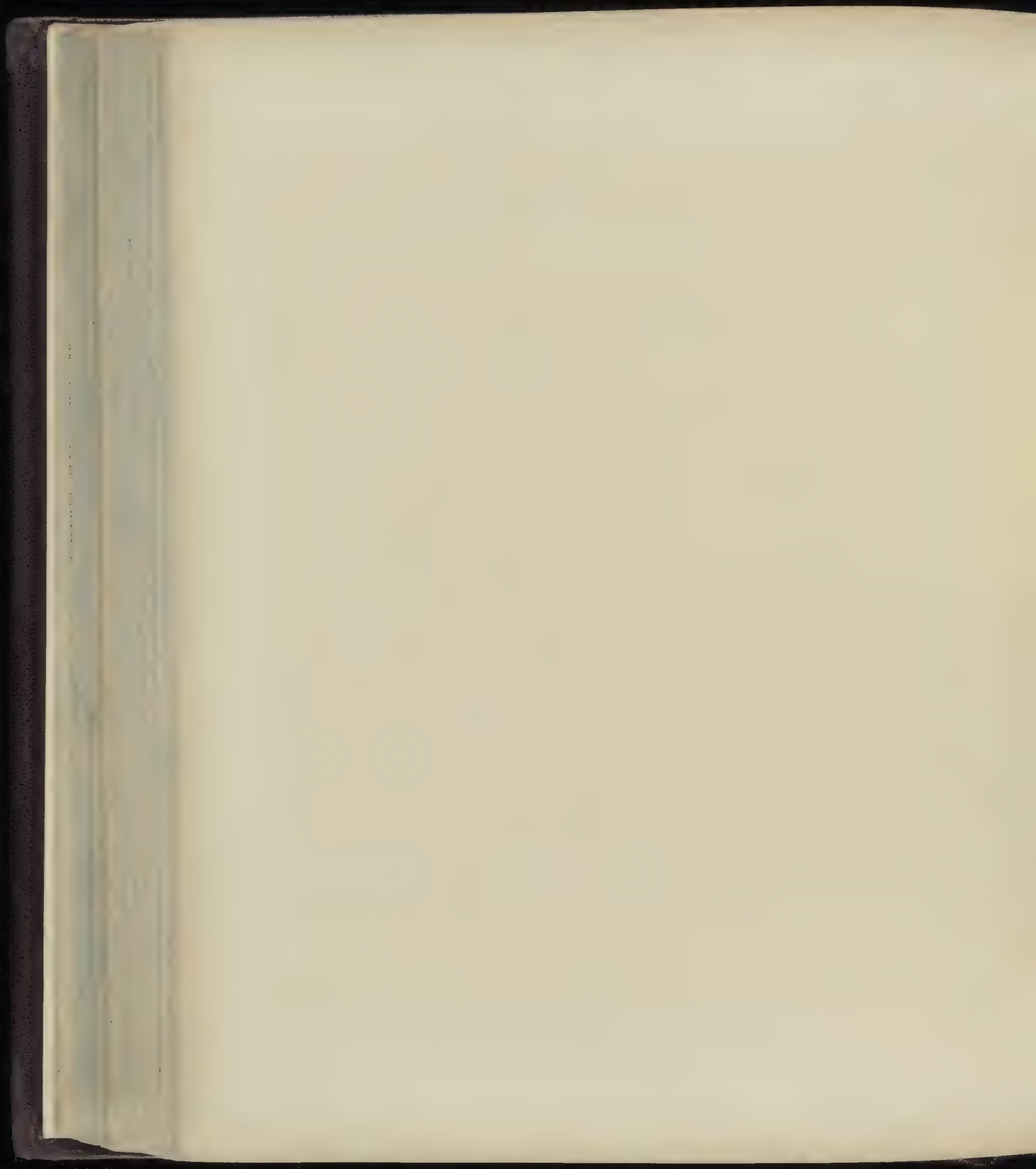
and he became grievously sick and was nigh unto death. Then he said unto his men, "Bring me to my house", and they brought him to his house. [A fol. 30*a*. 2] Now the ten darts which were in his body came out, but the one which was in his eye would not come out, and when they broke it, it left its iron [point] in his eye. And there was in this place a [B fol. 57*a*. 2] certain church which was built in the name of our holy Lady, the two-fold Virgin MARY, and she used to work miracles and wonders [therein] and to heal those who were sick; and those who were travelling by sea or by land she was wont to deliver immediately they made entreaty unto her. And the man said, "Carry me to the "house of our Lady MARY, for there is no one that can cure me except "her"; and they carried him thither straightway. And they made an image of wax which resembled him in appearance, and they brought eleven [A fol. 30*b*. 1] darts, and stuck them into it, ten in the members of his body and one in his eye, for thus is the custom of the Greeks. And when a man was wounded either by a spear or [by an arrow from] a bow, they used to bring the spear and make a wound in the wax figure [B fol. 57*b*. 1] similar to that which had been made in the man; and then when they made vows to our holy Lady the Virgin MARY, she used to heal him. So they brought the rich man to the church of our holy Lady, the two-fold Virgin MARY, and he made numerous offerings for the poor and needy, and he gave that which was meet for the church itself. And it came to pass that when our [A fol. 30*b*. 2] holy Lady, the two-fold Virgin MARY, saw that the confidence of his heart was in her, she plucked the dart out of his eye and out of the eye of the waxen image in one night; and the eye of the man became once more like its fellow. And it came to pass that when the people saw the eye of the man and that of the figure they marvelled at the greatness of this miracle which our holy Lady, the two-fold [B fol. 57*b*. 2] Virgin MARY, who gave birth to God, had wrought, and they praised her exceedingly.





A wax figure of the Greek merchant, with an arrow-head stuck in its eye, is brought into the shrine of the Virgin Mary; when the arrow-head has been withdrawn from the eye of the wax figure, the arrow-head falls out of the eye of the merchant, who is lying prostrate before the shrine, and he stands up.

(See page 50).

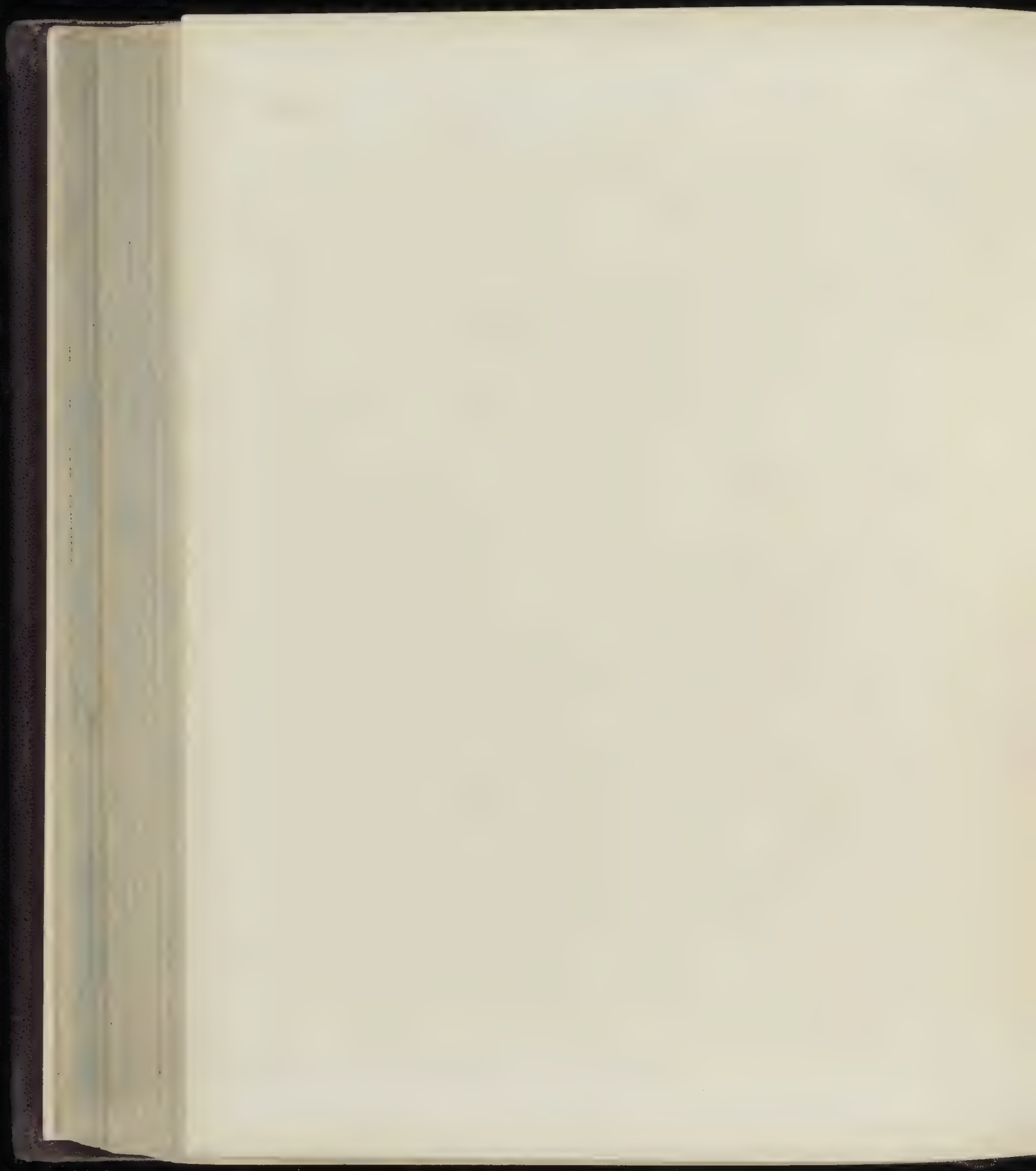


አንግሥቱ ለገረድ ኢትጣር
 ያም፡ ዘተሰመድ፡ መጊድ ለገገ-
 ሥ፡ በዕለተ፡ መርዓ፡ ደበልዕ፡
 ማዕድን፡ በማየ፡ ንጽሕኪ፡ ዘሐ
 ፀበ፡ እድ፡



Gêrâ Anest, the wife of Abraham of Dalgâ, takes her daughter, who had lost her sight through small pox, to the church of the Virgin Mary, and prays that her sight may be restored to her.

(See page 50).



May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

O MARY, the life of those who are sick, who didst heal the wound of The rich [B fol. 31*a*. 1] Greek whose eye had been pierced by a dart,

As I proclaim thy wondrous deed so that [men] may follow thy marvellous act,

Make [my heart] to expand with joy, and let me have health,

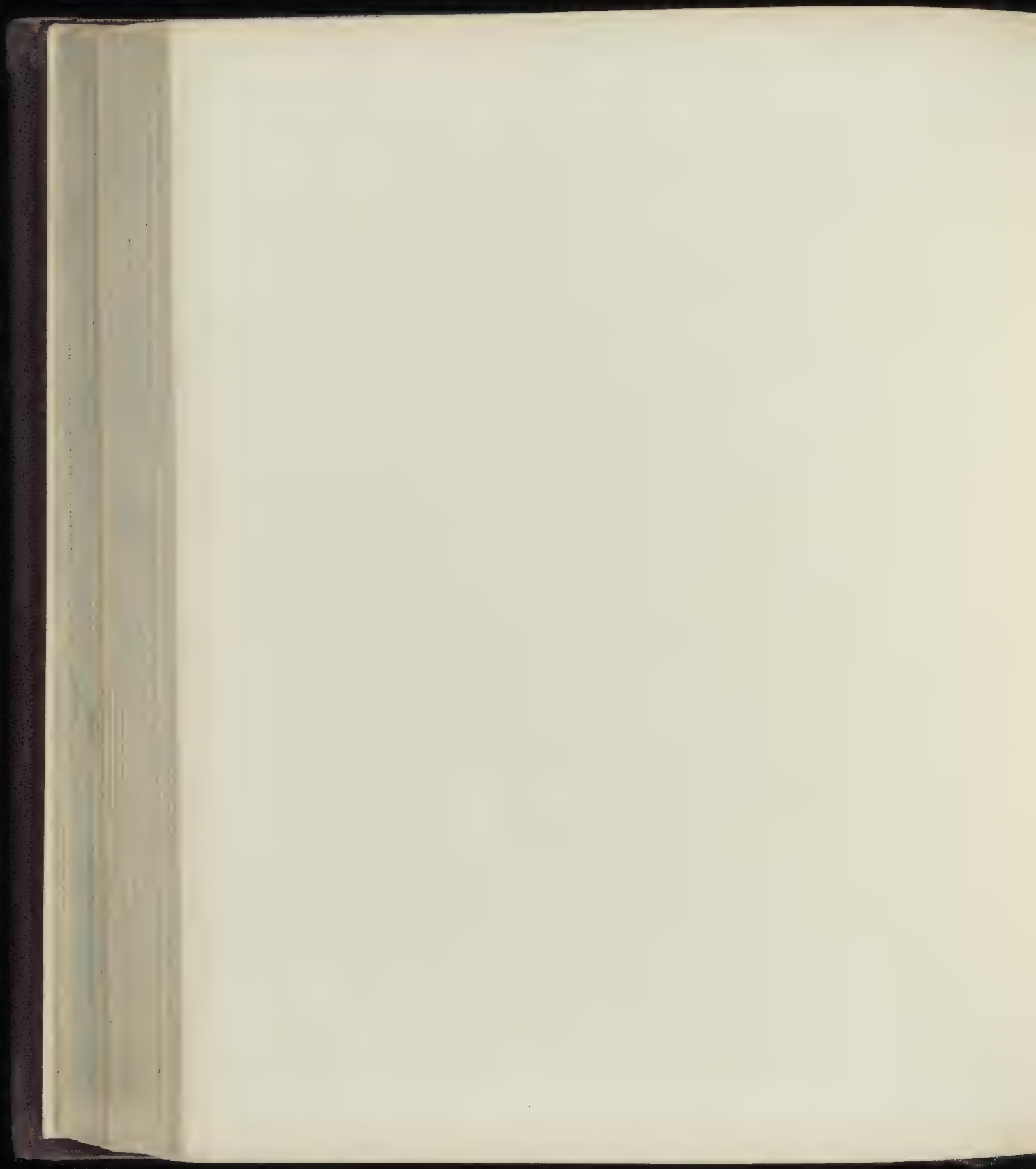
So that after everything hath come to an end, I may speak [with thee].

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGÂ.

[A fol. 32*a*. 1; B fol. 33*b*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWO-FOLD] VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Upper Egypt who was surnamed Badramân, and whose name was Abraham, and the name of his wife was Gêrâ Anest; and they were exceedingly rich in possessions, and they were perfect in every good work. And they had a daughter whose name was Elisabeth, and besides her they had no other child; and this daughter fell ill of a most loathsome disease in her [A fol. 32*a*. 2] body, that is to say, small-pox, and both her eyes became blind. And when her father and her mother saw the blindness of their daughter's eyes they were bitterly grieved, and they took her round to all [B fol. 33*b*. 2] the physicians and to all those that dealt in magic, but they were not



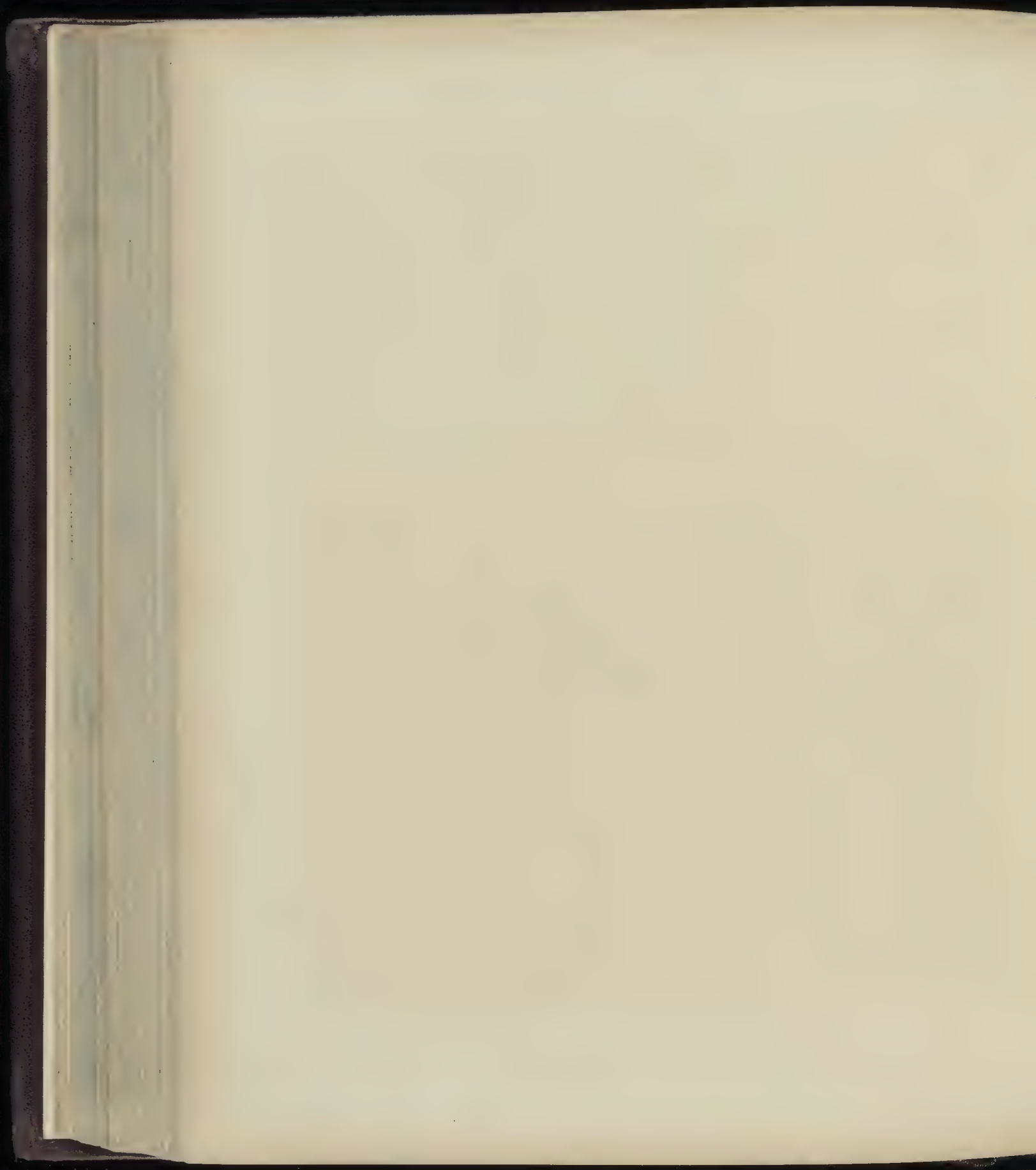
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 ወአእኩተዎ፡ለአግዚአብሔር፡
 ወወደስዋ፡ለድንግል፡
 ወገብሩ፡በዓለ፡ዐቢየቀጽ ሎ
 ታ፡ወበረከታ፡የሀሉ፡ምስለ፡
 ገብሩ፡ጌድሎማርያም፡ለዓለመ፡
 ዓለም፡አመረንቀ
 ለወለተ፡ብአሲባዕል፡አንተ፡
 አዖሩ፡በደዶቀዘአብራህኪ፡

ዓይኖ፡ሰበ፡ሰአለተኪ፡በተ
 አንግዶቀ፡ለገረጽኢት፡
 ማርያም፡ዘተሰመየራ፡መ
 ጌዶቀለንጉሥ፡በዕለተ፡መ
 ርዓ፡ይበልዕ፡ማዕዶቀ
 ማየ፡ንጽሕኪ፡ዘሐፀበ፡
 እዶ



The blind girl and her mother pray to the Virgin Mary in her church at Dalgá.

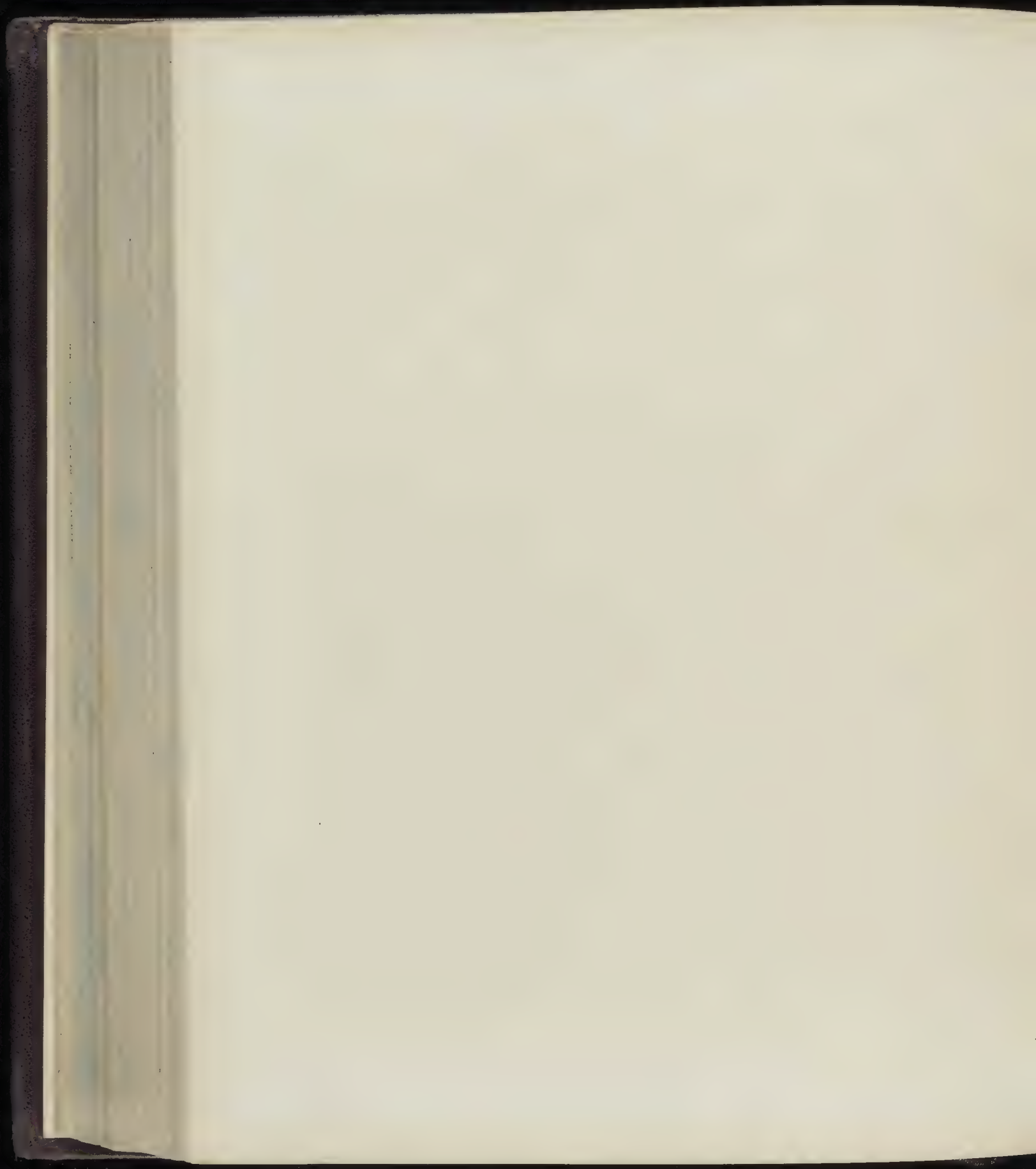
(See page 51).





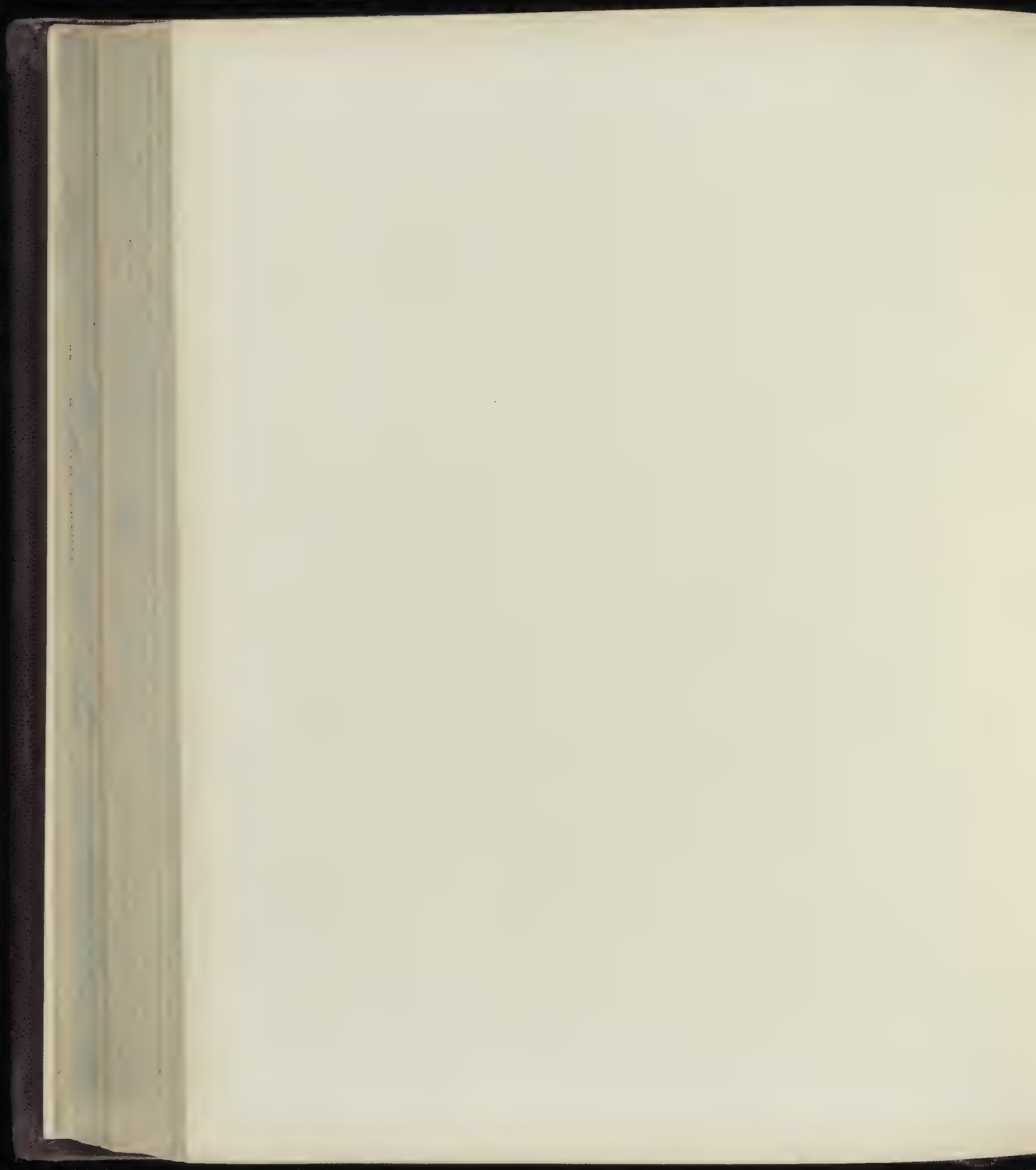
I. The mother and daughter fall asleep in the church of the Virgin Mary.
II. The Virgin Mary anoints the girl's eyes with milk from her breast, and makes her to receive her sight.

(See page 51).



able to cure her. And it came to pass that when the day of the festival of our holy Lady, the two-fold Virgin MARY, that is to say, the twenty-first day of the month Tēkemt¹, had come, her father and her mother took the girl, together with many gifts, and carried her to the church of our holy Lady, the two-fold Virgin MARY, which was in the country called [A fol. 32*b*. 1] Dalgā, for the people of that country were wont to celebrate on that day a great festival in honour of our holy Lady, the two-fold Virgin MARY. Now the mother took her daughter [there] on the twentieth day of the month Tēkemt, and she came into the church and shut the door upon herself, and she stood up before the picture of our holy Lady, the two-fold Virgin MARY, and she stretched out her hands in the [B fol. 34*a*. 1] fervour of her heart, and said with bitter tears, "O my Lady, thou mother of mercy, thou gracious intercessor, I take refuge in thee, and I entreat thee to save my daughter and to open her eyes." And it came to pass immediately after she had made an end of her [A fol. 32*b*. 2] prayer, that she fell asleep with her daughter under the picture [of the Virgin]. And as the daughter was sleeping with her mother our holy Lady, the two-fold Virgin MARY, appeared unto the daughter and woke her up without the knowledge of her mother. Then our holy Lady, the two-fold Virgin MARY, who is full of mercy, said unto her, "Open thine eyes", and when she had opened them she blew into them a breath with her pure mouth, and sprinkled upon her from her breasts some drops of her milk of healing and mercy; and straightway her eyes [B fol. 34*a*. 2] were opened. Now our holy Lady, the two-fold Virgin [A fol. 33*a*. 1] MARY, appeared unto her apparelled in light which was brighter than that of the Sun, and then she disappeared into the picture. Then the girl woke her mother and told her everything that had happened, and how our holy Lady the Virgin MARY had appeared unto her, and

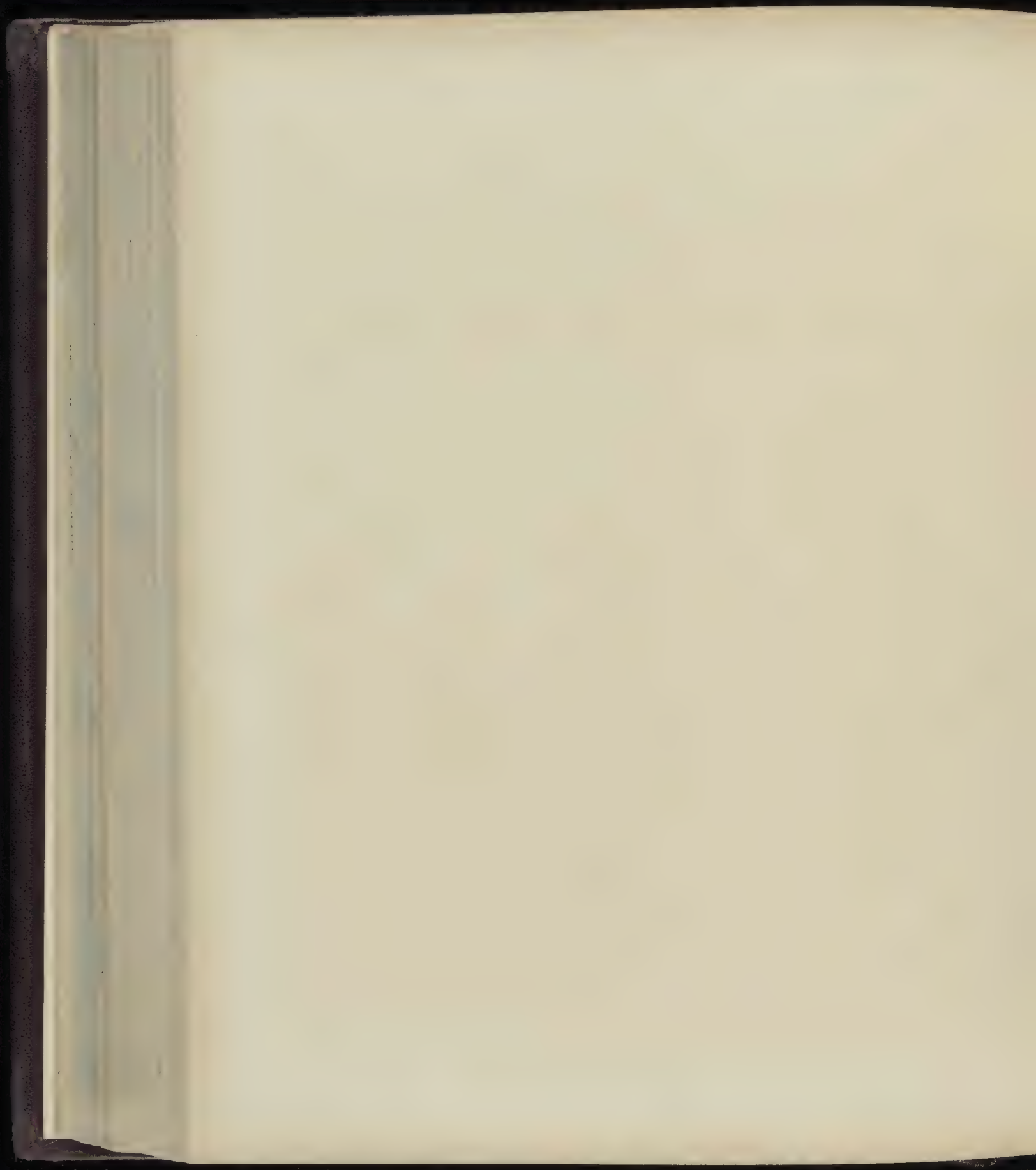
¹ I. e., October 18.





- I. When mother and daughter fall asleep in the church, the Virgin Mary appears and anoints the eyes of the daughter with milk from her breast, and restores her sight to her.
II. The daughter explains to her mother how she has recovered her sight.

(See page 52).



how she had opened her eyes and had disappeared into the picture; and when her mother saw her she rejoiced exceedingly, and she uttered cries in a loud voice. And the overseer of the church heard her as he was baking the bread of the Offering, and he came out to see what had happened, and he found the young woman along with her mother, and she could see; and straightway he marvelled and was astonished, and he gave [A fol. 33*a*. 2] thanks to God Almighty and to the Virgin, the merciful intercessor who gave Him birth. And it came to pass in the morning that all the people were gathered together to the church [B fol. 34*b*. 1], and when they saw this miracle they gave praise unto the glorious and Most High God, and they glorified our holy Lady, the two-fold Virgin MARY, who gave birth to God; and they made a great feast, and they glorified her name exceedingly. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

For the daughter of the rich man who had become blind through small-pox

Thou didst make her eyes [A fol. 33*b*. 1] to have light when she made entreaty unto thee, [B fol. 34*b*. 2] having journeyed to thee.

O Mary, thou fountain of help, who art called Maggêdô,

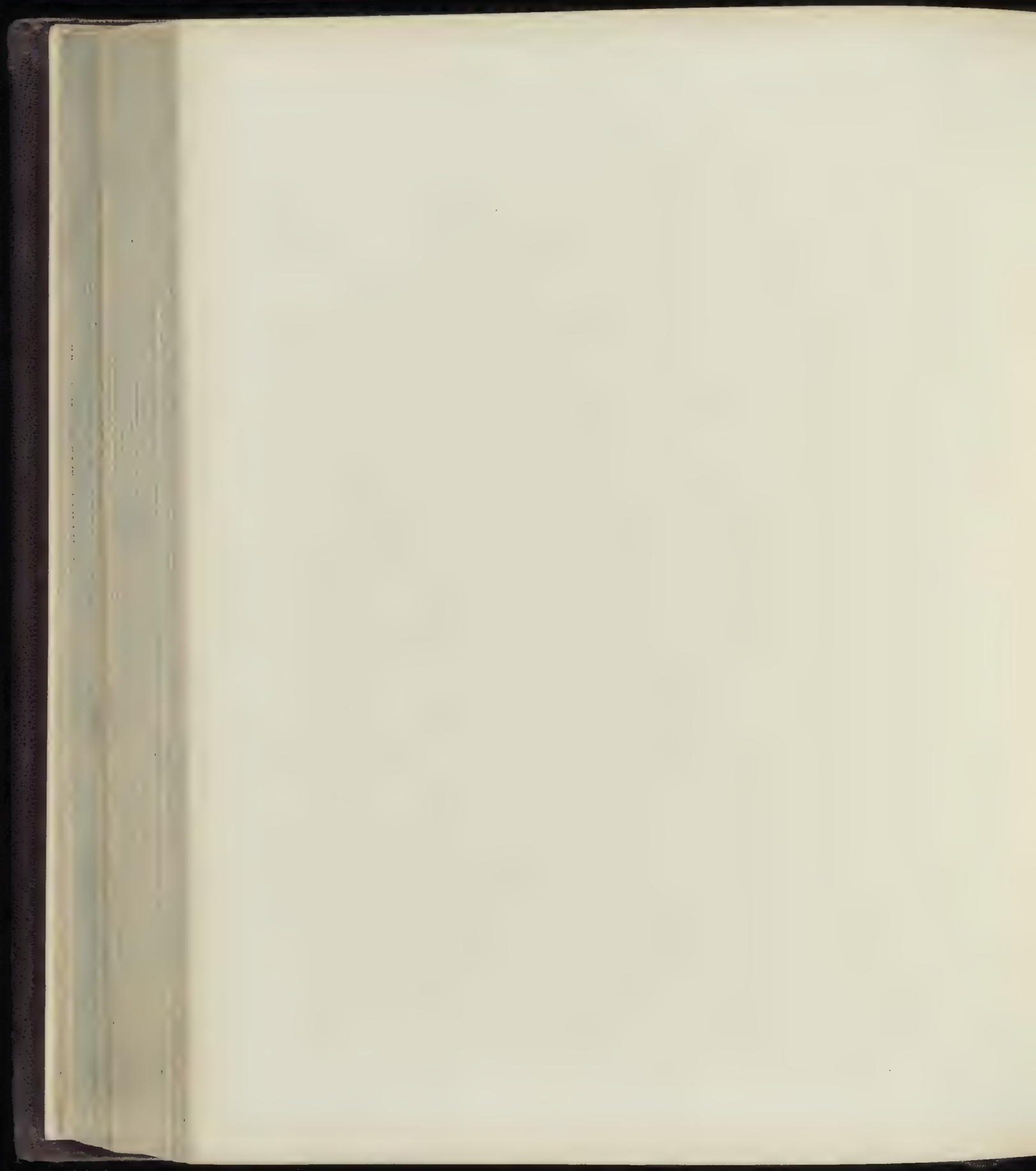
Let the king on the day of the marriage eat,

Having washed his hand in the water of thy purity.

CHAPTER XVII.

THE VIRGIN MARY AND THE THREE POOR SISTERS.

[A fol. 35*a*. 1; B fol. 35*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her



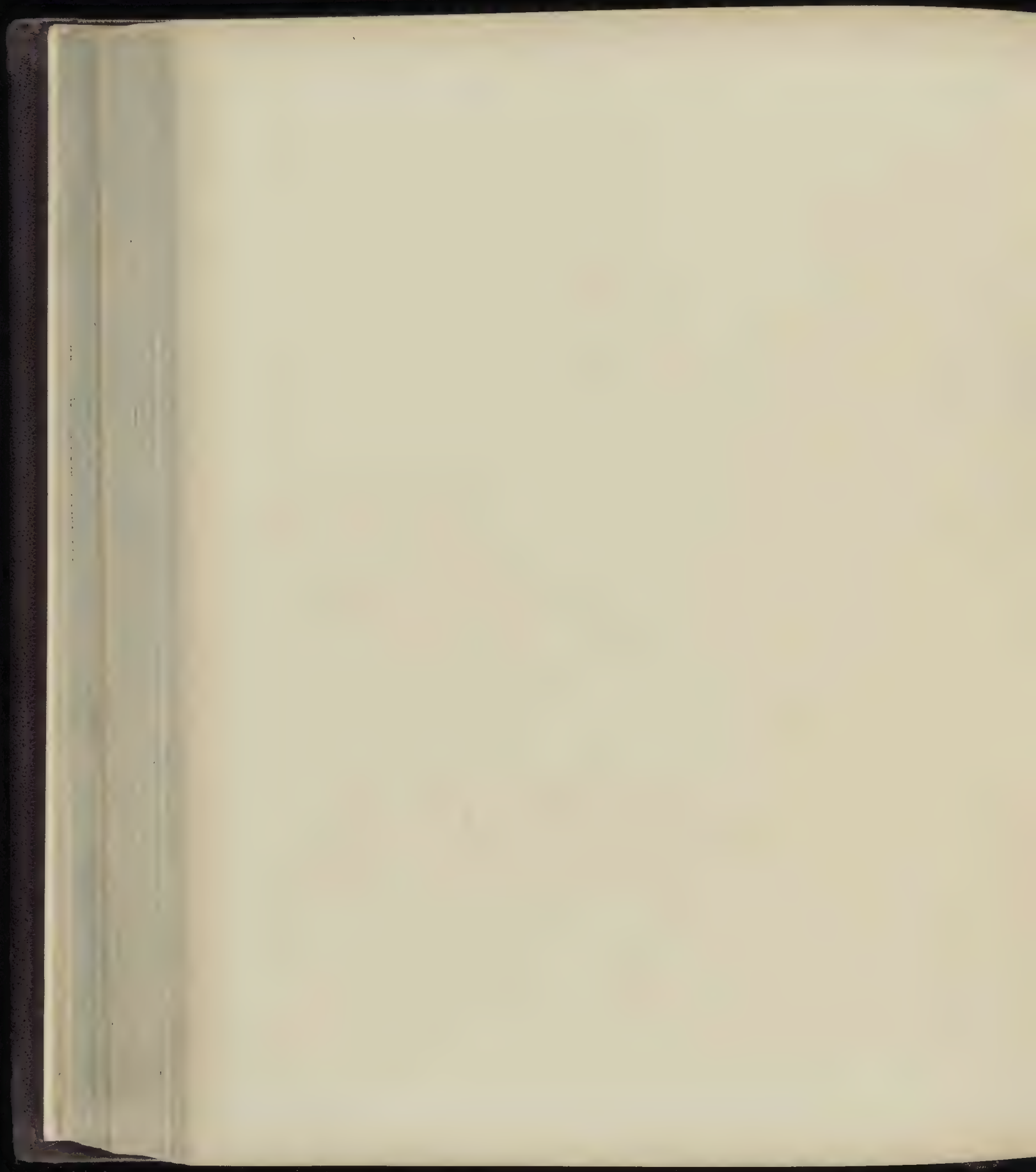
I.



II.



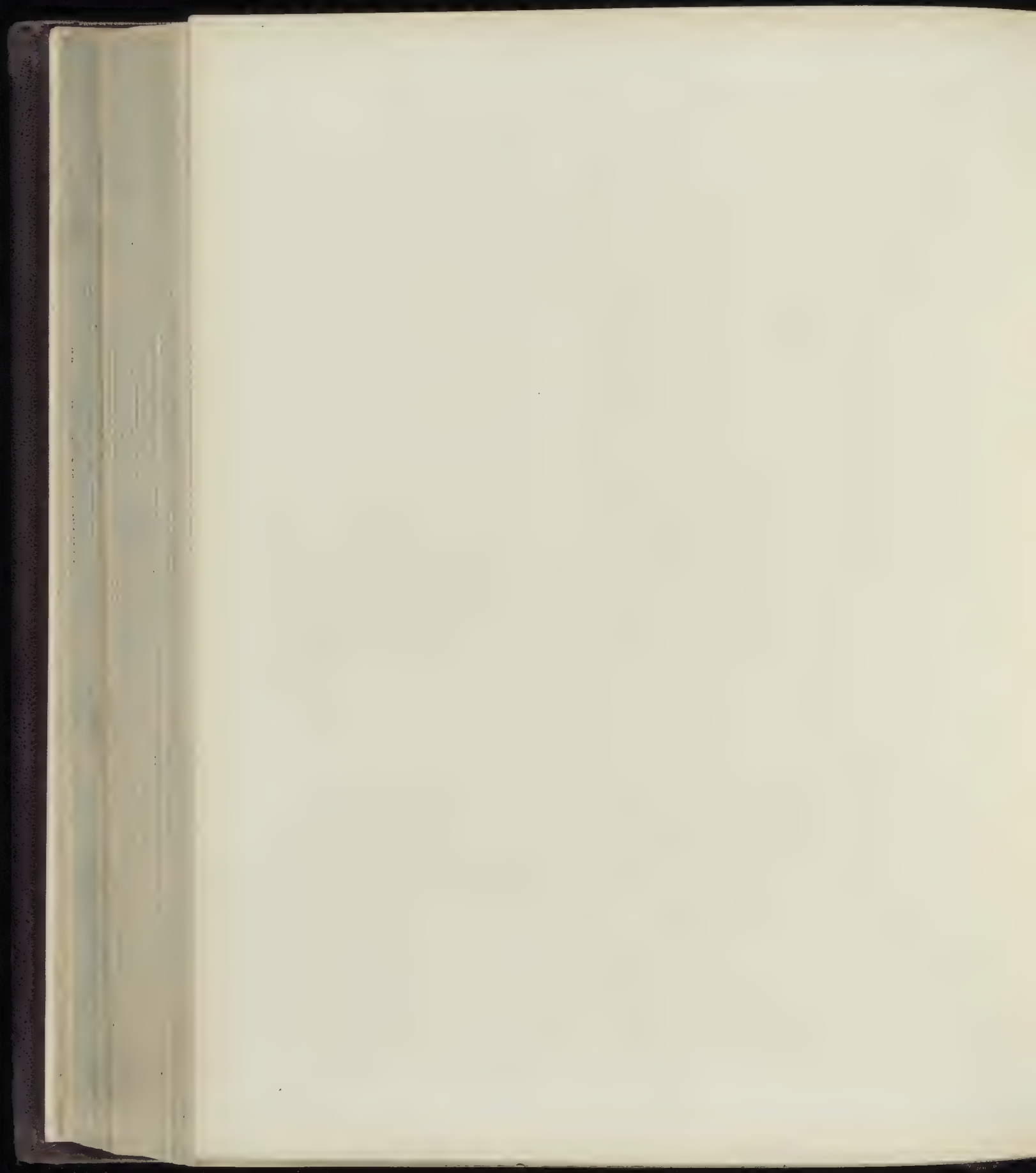
- I The mother of three poor daughters called Mary, Martha, and Yawāhla prays to the Virgin to find them husbands. II The eldest daughter, Mary, dies and is buried.
 III Tēwōg the blacksmith, comes from Makmas and marries the two remaining daughters.
 (See page 53).



blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain poor woman [whose husband had died¹] and had left three daughters; the name of the first was Mary, and that of the second Marthâ, and that of the third Yawâhîta. And their mother was [exceedingly] poor, and lacked even daily bread unless people gave it unto her; and it came to pass that when her three daughters had grown up and were of the proper age to marry no man of that city thought of marrying them because [A fol. 35*a*. 2] of their poverty. Now their mother was exceedingly grieved because of this thing, and she went unto the church of our holy Lady, [B fol. 35*b*. 2] the two-fold Virgin MARY, which was in Şen'â and is surnamed Tâyardâ, and she wept bitterly and stood up before the picture of our holy Lady, the two-fold Virgin MARY, and said, "O Lady, I have brought up these my children until this day, but "behold, I now lack by reason of my poverty the means for giving them "in marriage, and I have no power to do anything whatsoever. O thou "mother of orphans, remove my sorrow." And in that same night [A fol. 35*b*. 1] our holy Lady, the two-fold Virgin MARY, appeared unto her, and said unto her, "This night I will take thine eldest daughter unto myself "so that she may be with me, for she is a pledge committed unto me. "And as concerning thy other two daughters I will send them unto "Têwôg, the blacksmith of the city of Maḵmas, who shall receive them "from thee and shall marry them to his sons". And when the woman had awoke from her sleep [B fol. 36*a*. 1] she believed the words of our holy Lady, the two-fold Virgin MARY. And after three days the eldest daughter, whose name was Mary, died. And when the people heard that she was dead they [A fol. 35*b*. 2] came to make her ready for burial and to bury her, and they saw that her mother was rejoicing and was

¹ The words in brackets are from B.



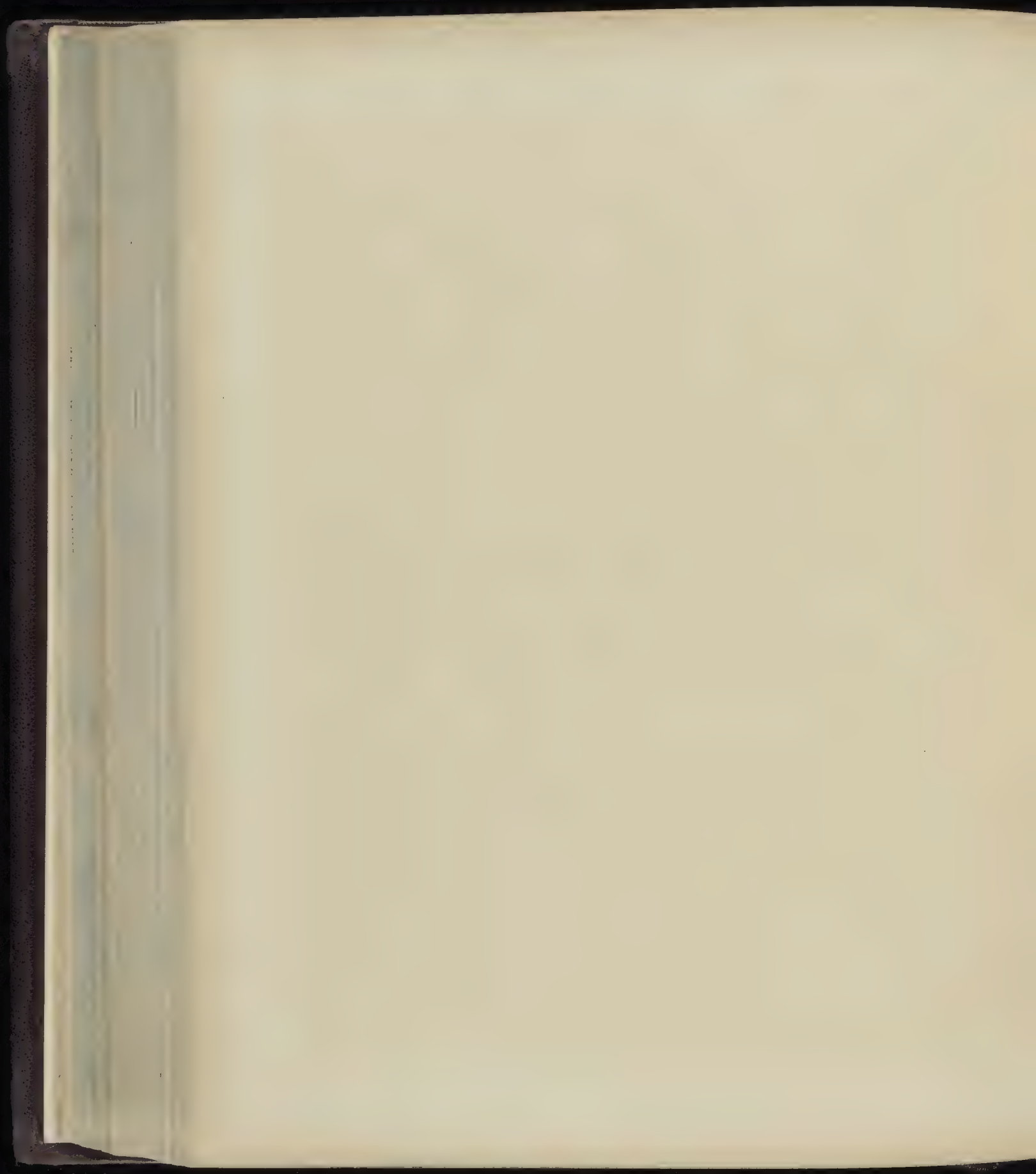


I. The mother of three poor daughters prays to the Virgin to find them husbands.

II. The eldest daughter dies, and is buried.

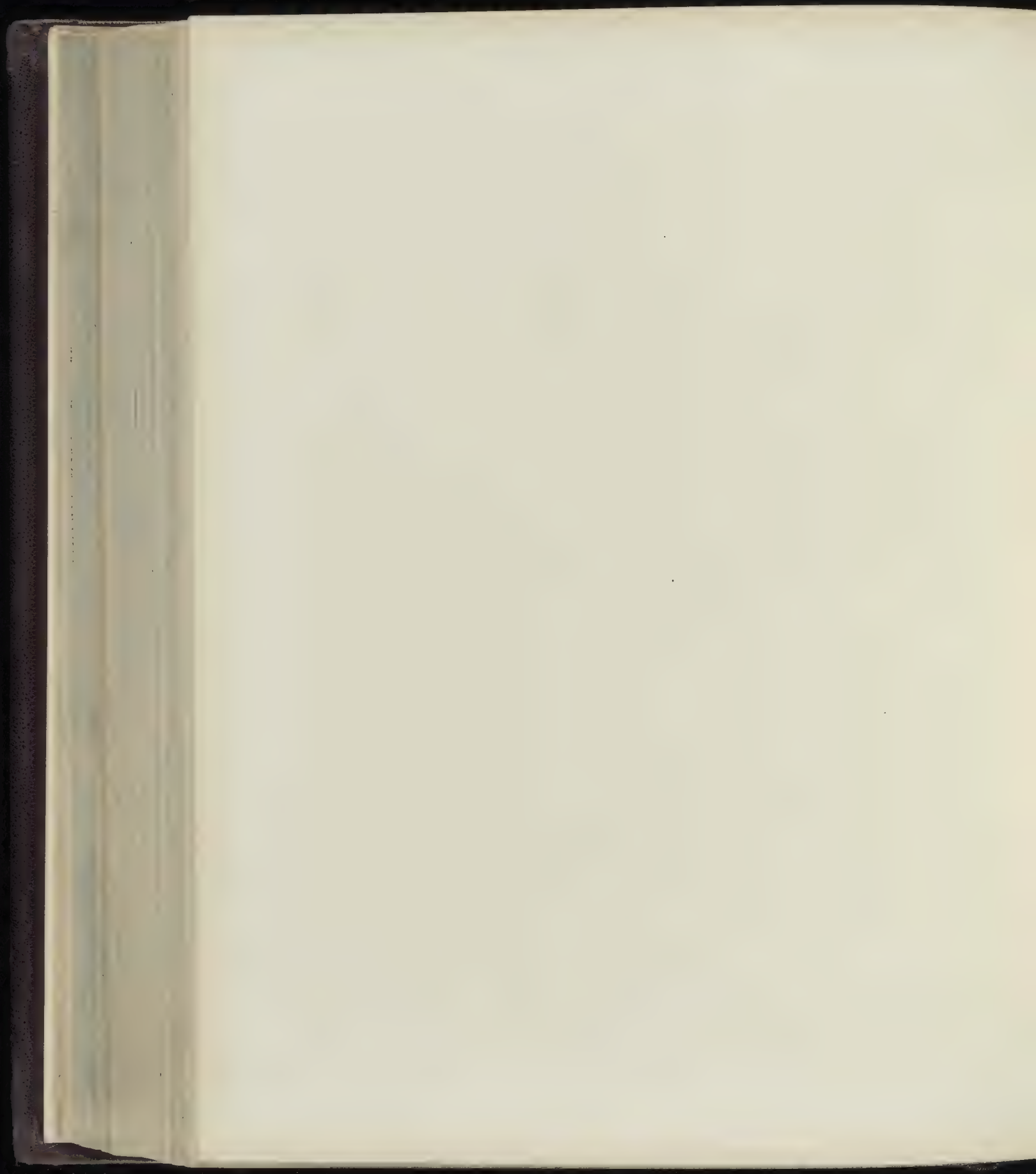
III. Tēwōg, the blacksmith, marries the two remaining daughters.

(See page 54).



not weeping at all. Then one of those who had come to comfort her said unto her, "Why dost thou make strong thine heart and dost not weep for thy daughter?" And she made known unto them what our holy Lady, the two-fold Virgin MARY, had said unto her in the vision, and they ascribed praise unto the glorious and Most High God, and unto the Virgin who had given Him birth, the merciful intercessor for the sons of men. And they buried the damsel with great honour. And after a few days Têwôg the blacksmith came from the city of Makmas, and took the [A fol. 36*a*. 1] two daughters and gave them in marriage [B fol. 36*b*. 2] unto his sons, and he himself made them his guests for the sake of our holy Lady, the two-fold Virgin MARY, and her Son, our Lord Jesus Christ, who were with Joseph and Salome when they went to the land of Egypt. Now the history of the blacksmith is written in the homily of our holy Lady, the two-fold Virgin MARY, which is read on the sixth day of the month Hadâr at the feast of Kuesquâm. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

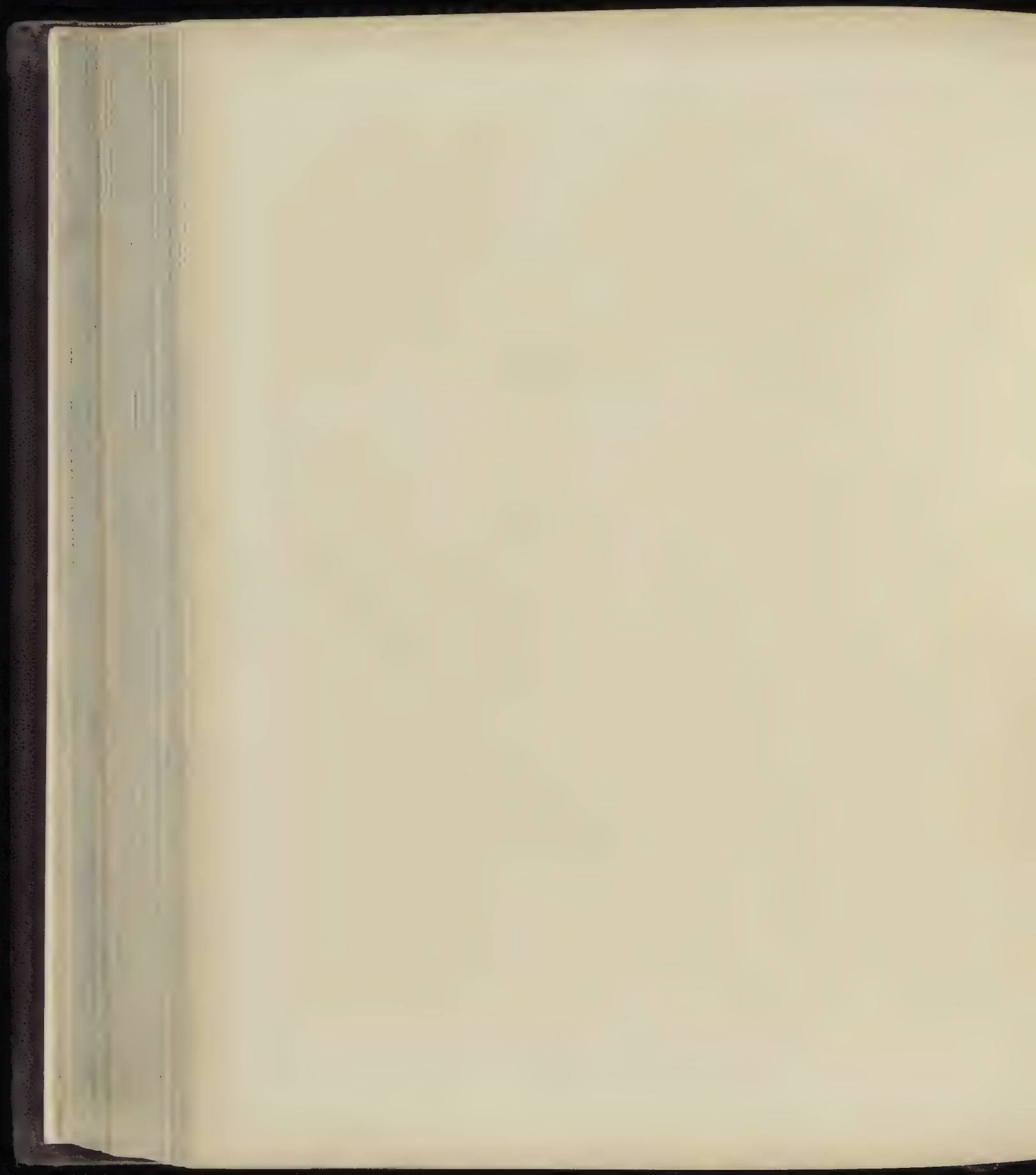
O Mary, thou Queen, together with [A fol. 36*a*. 2] all thy
children
Who make their boast in thee, the mother of Israel, Rebecca,
The barren woman, being in sore straits, thou didst make to conceive
a heavy burden;
As thou didst give her consolation, and didst perform her most
earnest desire, [even so]
Console thou me, and let not my prayer return unto me empty.





The Virgin Mary rescues from devils the souls of certain scribes who had committed sin whilst they were engaged in writing a copy of the Book of the Miracles of the Virgin Mary.

(See page 55).



CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

[A fol. 37*a*. 1; B fol. 37*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were in a certain city¹ two beloved brethren who loved each other dearly, and they were acquainted with the art of writing². And a certain man came unto one of them and asked him to write for him [a copy of] the "Book of the Miracles" of our holy Lady, the two-fold Virgin MARY, [and the brother said, 'I consent', and he began to write].³ And whilst the two⁴ of them were writing the book they fell into some sinful act, and [devils came and] snatched up [A fol. 37*a*. 2] into the heavens him that was writing the [B fol. 37*a*. 2] Miracles of our holy Lady the Virgin. Now those devils which seized upon him did not know their companion, and one of them cried out and said, "Throw this man into perdition"; and the man was dismayed exceedingly and trembled, for he imagined that he was going to be destroyed. And our holy Lady, the two-fold Virgin MARY, came, and she was arrayed in apparel which was like unto the colour⁵ of heaven, and she said unto the devils which were carrying away the man, "Why are ye carrying away this man to perdition, for both he and his brother were writing the Book of my miracles?" And having

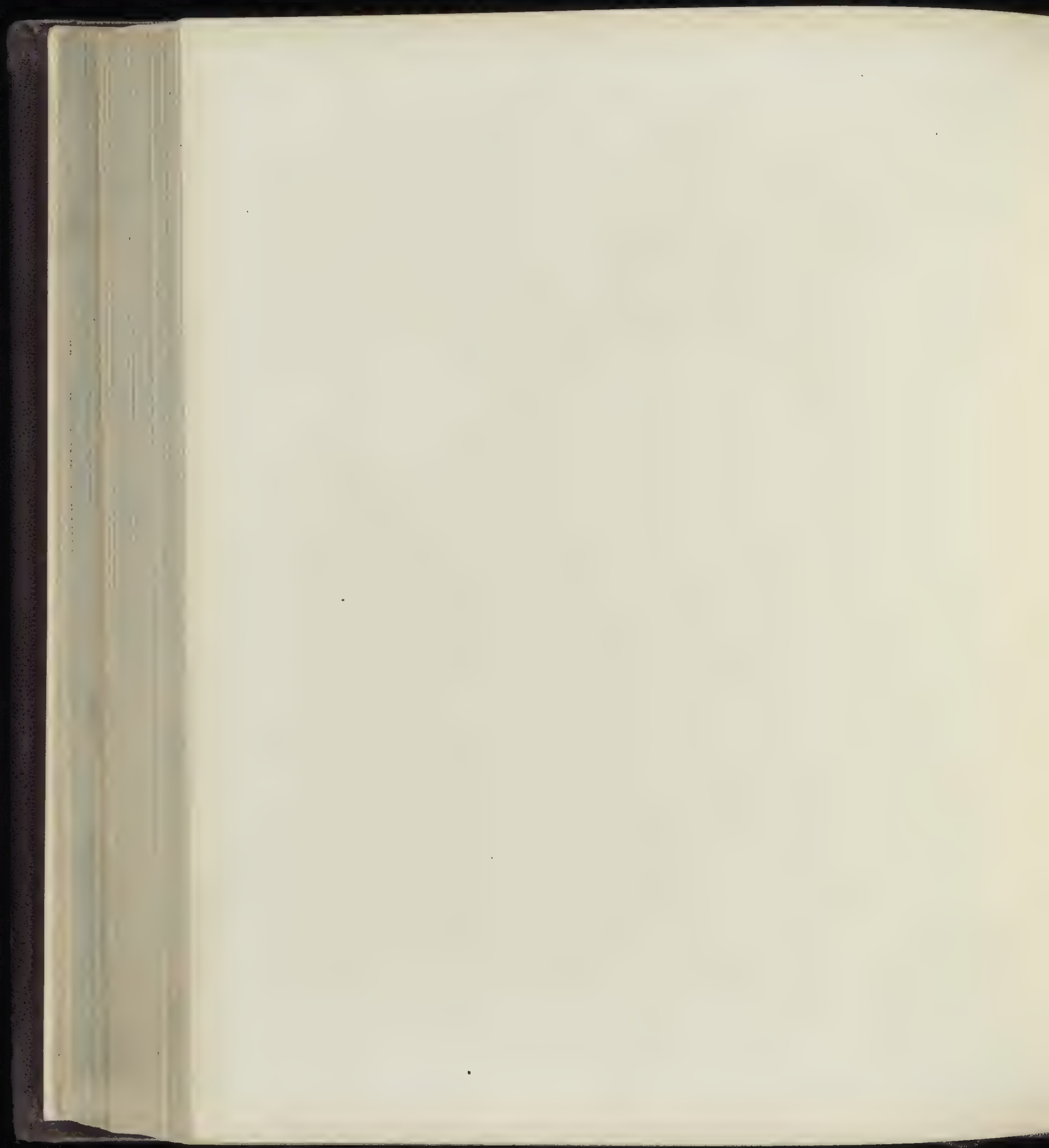
¹ B "A city of the cities of the Christians".

² B "Two beloved brethren, who could work skilfully with the hand, and engrave precious stones; now one could write beautifully, but the other was not skilful in writing".

³ The words in brackets are from B.

⁴ B "and whilst he was writing".

⁵ B "apparel a little darker than the colour of heaven, and she cried out with a loud voice and said unto those who were carrying him away".

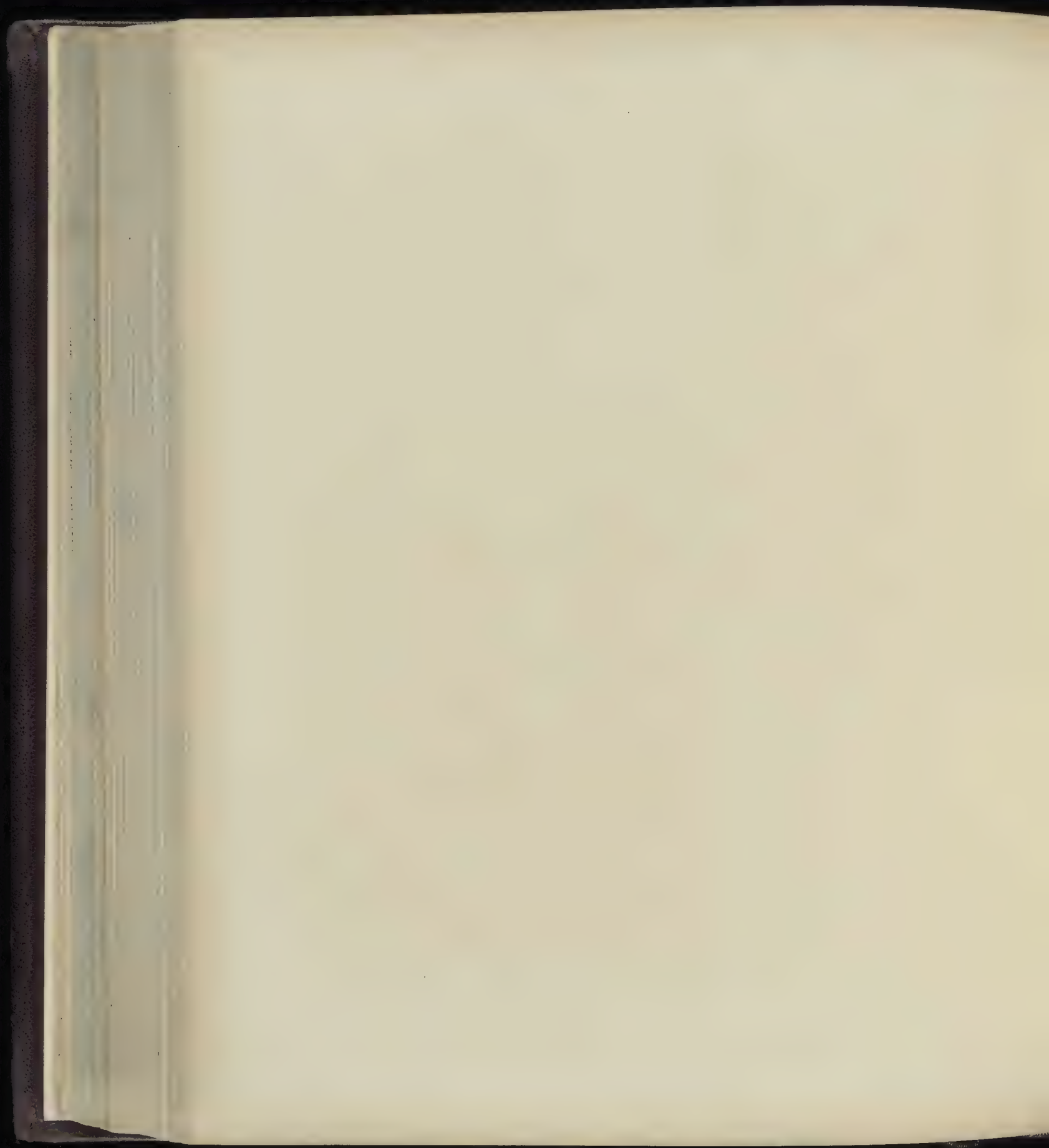


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 ሐ:ዓቢዮ:ንስ ሐ:ወድሳነ:ክም
 ሐጉል:በጸሎታ:ለክግዝኦ
 ትነ:ማርያም:ወላዲተ:ኦ:
 ምላክቆጸ ሎታ:ወበረከታ:
 የሀሱ:ምስል:ገብራ:ጌይሉማ
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 ጸሐፊ:ስመክ:ክልኤቱ:አቃ
 ውቆሳረተ:ምግባር:ማርያም
 ወፀበለ:ነፍሱ:ኦፊውቆቅድ:
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 ቅድሚቱ:ፍቅር:ምነ:ጌ:ወ
 ለህይ:ሳስው



Two scribes while engaged in writing a copy of the Book of the Miracles of the Virgin Mary fall into sin.

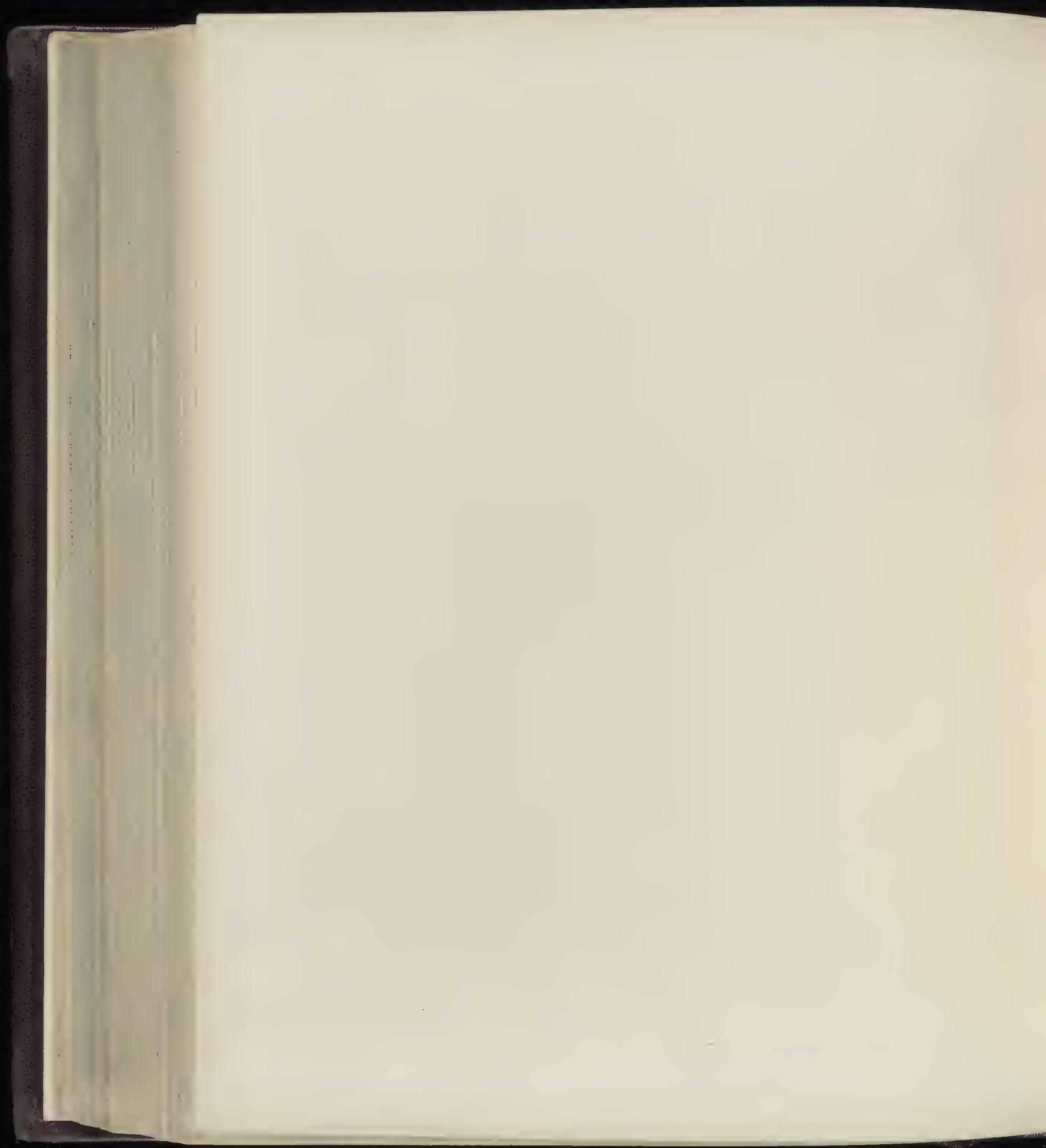
(See page 56).





The devils come and carry off their souls, which are straightway delivered by the Virgin Mary.

(See page 56.)



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ል፡ኪሩ፡ብቀ፡ጸልልኒ፡ክግዝ

ክተየ፡ክፃፍኪ፡ዘለህ፡ብ



II.



I.



- I. The Virgin Mary, in the form of a dove, enters the prison and heals the wounds of George the Younger.
II. She then lifts him up out of the prison, and carries him away on her wings. (See page 56).



said these words unto them she delivered¹ the man from their hands, and he came down little [A fol. 37*b*. 1] by little from heaven and returned unto the place where he was formerly. And it came to pass that when the man awoke [B fol. 37*b*. 1] from his sleep he marvelled at the vision which he had seen, and he told his companion everything which had happened unto him and how the devils had come upon him, and how our holy Lady, the two-fold Virgin MARY, who gave birth to God, had delivered him. Then the man repented with a great repentance and saved himself from perdition. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Unto thee from the unseemly path of error turned
 The two brethren who were wont to write thy name,
 O MARY, [A fol. 37*b*. 2] of tender kindness in deeds, thou bloom of
 every flower,
 Before thy beauty and thy lovely graciousness
 The rejected one became acceptable and he that was false pleasant.

CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

[A fol. 38*b*. 1; B fol. 38*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her blessing, and her prayer, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man who was striving strenuously to be-

¹ B "She plucked him from their hands, and then he came down from heaven little by little".

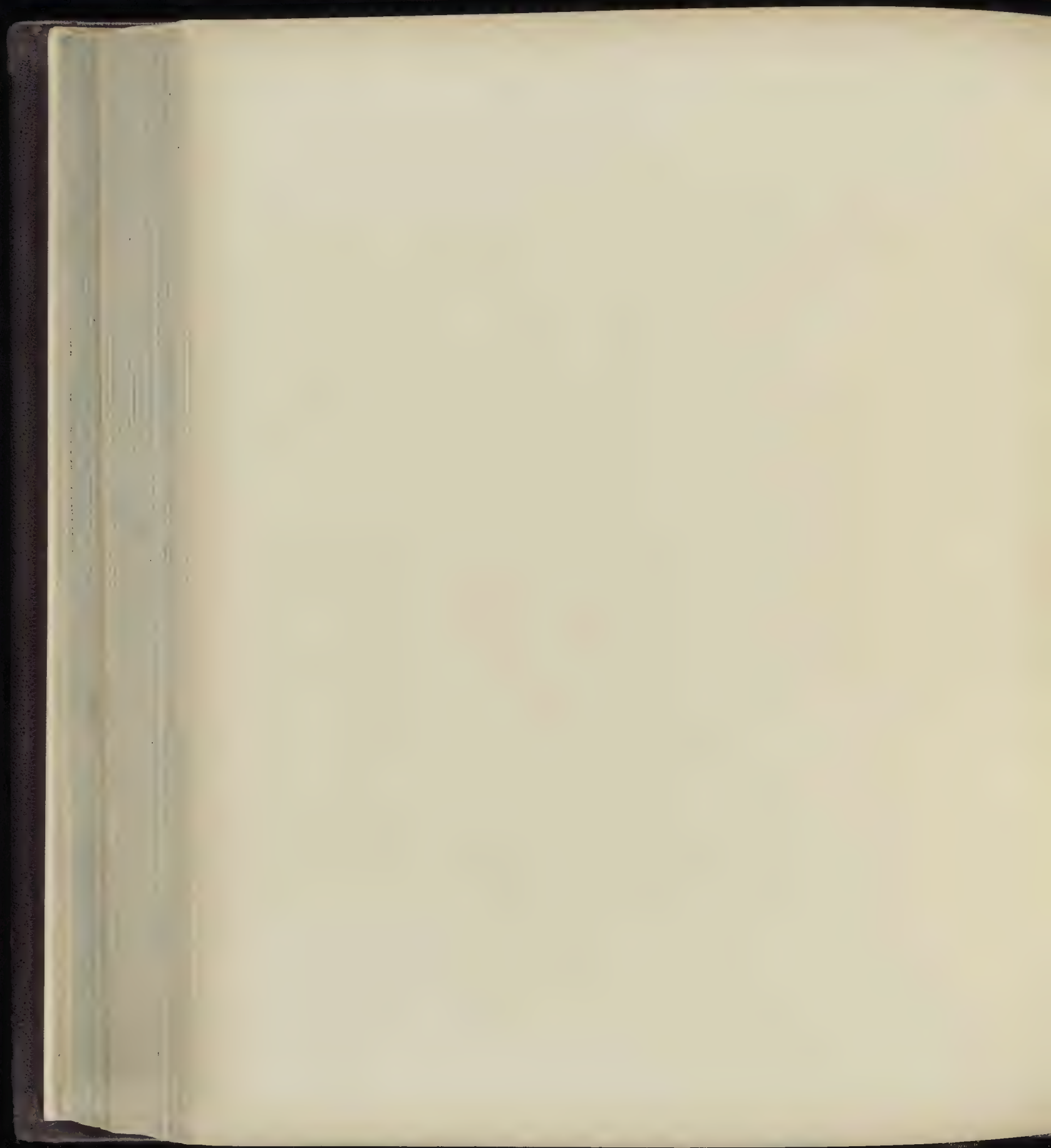


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 ንጉሥነ፡ ዳዊት፡ ፡ ፡ ለ
 ዓለመ፡ ዓለም፡ አሜን፡
 ሶበ፡ ረዮርረክ፡ ሞመ፡ አምጽን
 ዓ፡ ሁነኔ፡ ዕፁብቶከመ፡ አስተ
 ርአይኪዮ፡ ቅድመ፡ በአርአያ፡ ጽ
 ዕዱት፡ ርግብቶ፡ ወለተ፡ ንጉሥ፡
 መክብብ፡ ማርያም፡ ጠግብቶ፡
 መልሶልተ፡ ምስሐል፡ ከመ፡
 ይዲልል፡ ኪሩብቶ፡ ጸልልኒ፡ እ
 ግዝእትየ፡ ክንፈኪ፡ ዘላህብ፡



The Virgin Mary, in the form of a dove, enters a prison and carries out George the Younger.

(See page 57).



come a martyr for the sake of Christ, whose name was George the Younger¹; and one day having been condemned to suffer severe punishment [in prison] he fell asleep suddenly. And it came to pass at the eleventh hour of the night, on the twenty-fifth day of the month Genbôt, our holy Lady, the two-fold Virgin MARY, came in the form of a dove into the prison house [A fol. 38*b*. 2] and spread out her shining wings over the place of the wound which was in his head. Then straightway [B fol. 38*b*. 2] he awoke and lifted up his hand in the air and took hold of her wings, and she flew out and departed from the prison house. Now she was shining with splendour like the sun, and as soon as she had laid her hand upon his head² he knew that he had been made whole. And a mighty strength came into his body, and he rejoiced greatly and was exceedingly glad, because she had graciously bestowed upon him health and healing. And he remained without eating and drinking for four days, because of the exceedingly great joy which had filled his heart through the pleasantness and sweet odour of our holy Lady the [two-fold] Virgin, [A fol. 39*a*. 1] who gave birth to God. May her prayer and her blessing be with our king David for ever and ever! Amen.

When George was evilly entreated through cruel punishment in prison,

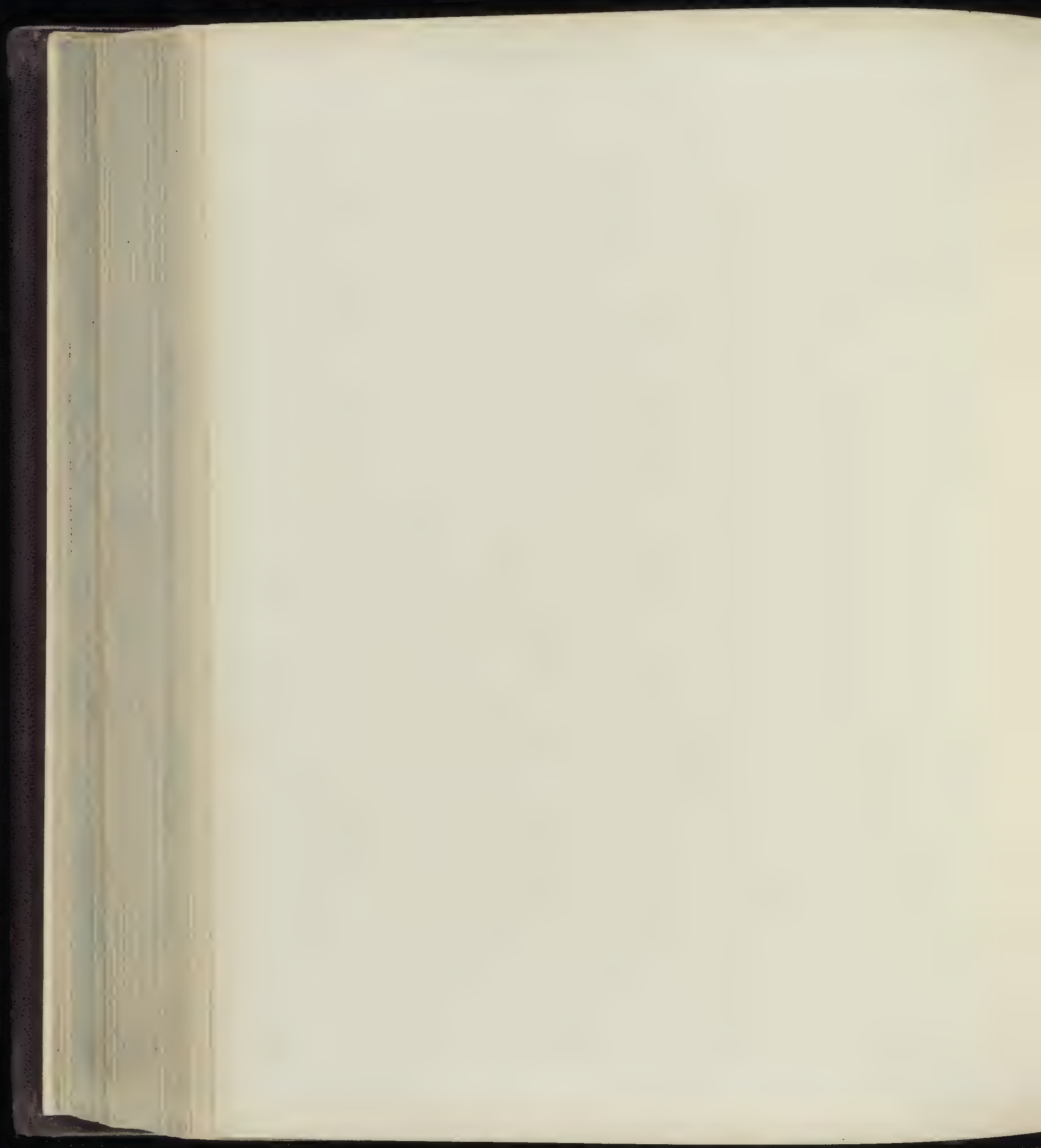
As thou didst appear unto him of old in the form of a white dove,
O MARY, thou daughter of a king, thou wise one, who surroundest
[all things],

And didst spread out thy wings over [B fol. 39*a*. 1] the wound(?)
like a cherub,

Even so, O my Lady, overshadow thou me with thy healing of fire.

¹ B "Whose name was George the Younger, who was striving strenuously to become a martyr for the Name of our Lord Jesus Christ; now the company of the judges had condemned him to suffer a severe punishment for many days. And one day", &c.

² B "And when he had laid his hand on the sick place which was in his head, he found that he was made whole".



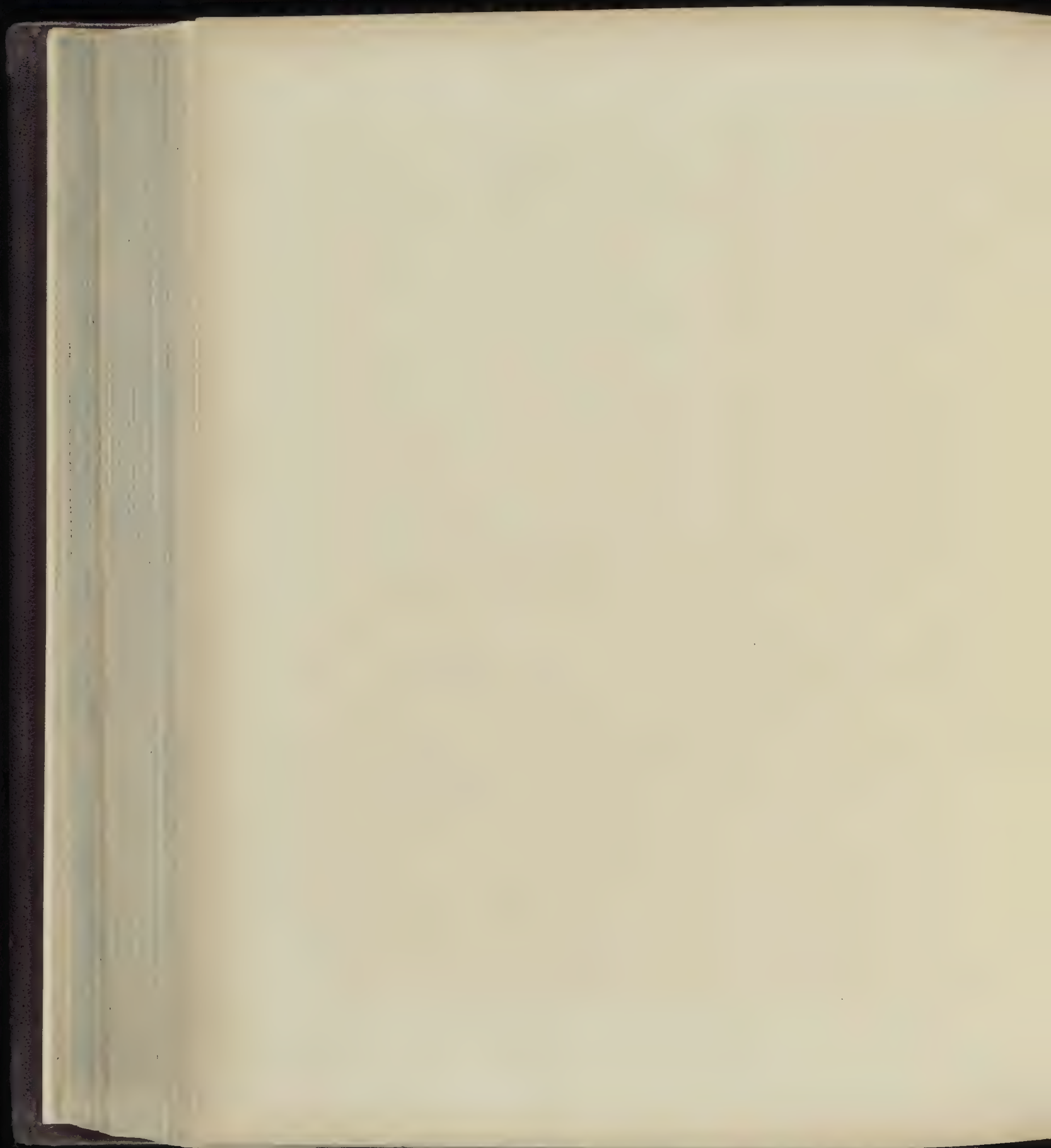
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 ቱ፡ወተቢሎ፡አልብከኑ፡ምሐ
 ረኑ፡ምንተ፡ገብረ፡ሳሕ፡ሌክ፡
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 ቀድከ፡ታው፡ፅኦ፡አምቢተ፡
 ክርስቲያን፡ወሶቢሃ፡አዘዘ
 ቶ፡ለ፡እምአለ፡ምስሊሃ፡ከ
 መ፡ይዝብ፡አገረሁ፡ወዘበ
 ጠቆመተቢሎ፡አምደአዚሰ፡
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 ፊወስቆወሶበ፡ጸብሐ፡ኢክ
 ህለ፡ዓቃቢ፡ቀዊመ፡በአገሪ
 ሁ፡ወተሲስሰ፡አረጋዊ፡ኅዕዩ
 ወጸንዓ፡ወኢተዓውቀ፡ዝን
 ቱ፡ነገር፡ዘከነ፡አምአግዝእ
 ተኑ፡ቀድስተ፡ድንግል፡በ፪፡፵፭
 ርዓም፡ወላዲተ፡አምላክ፡አስ
 ከ፡ሶበ፡ተናገረ፡ዓቃቢ፡በቃ
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 አቱሰ፡ቀሲስ፡ነበረ፡አንዘ፡

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 ቃቢኑከነ፡መዓገሡ፡አስከ፡አ
 መ፡ሞተቆጸሎታ፡ወበረከታ፡
 ወምሐረተ፡ፋቱር፡ወልዓ፡
 የህሉ፡ምስለ፡ገብረ፡ጌደሰ፡ግር
 ዓም፡ለዓለመ፡ዓለም፡አሚን፡
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A guardian of a church abuses and beats the infirm and aged priest called Katfr.

(See page 58).

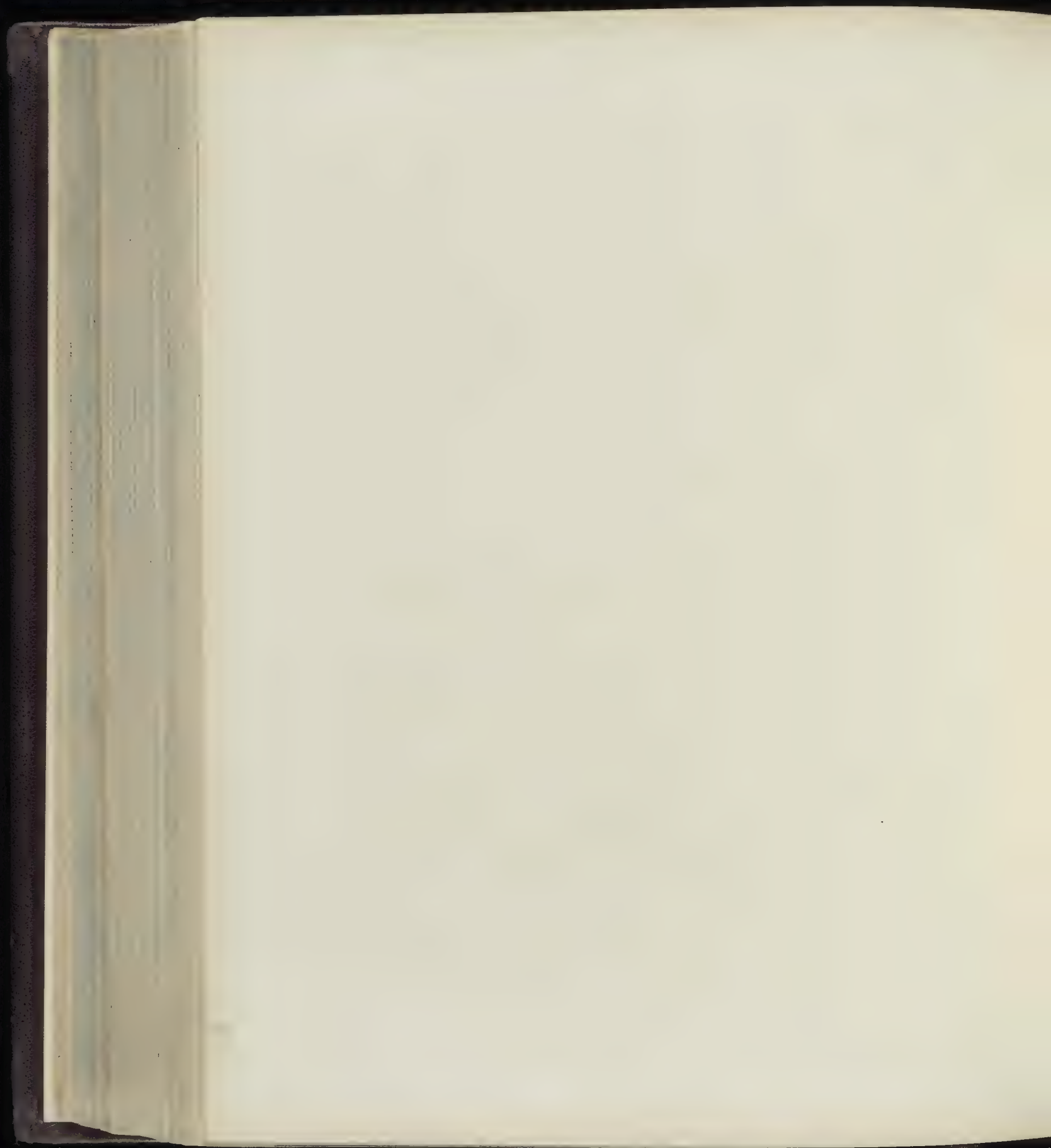


CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN KATÎR.

[A fol. 40*a*. 1; B fol. 39*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

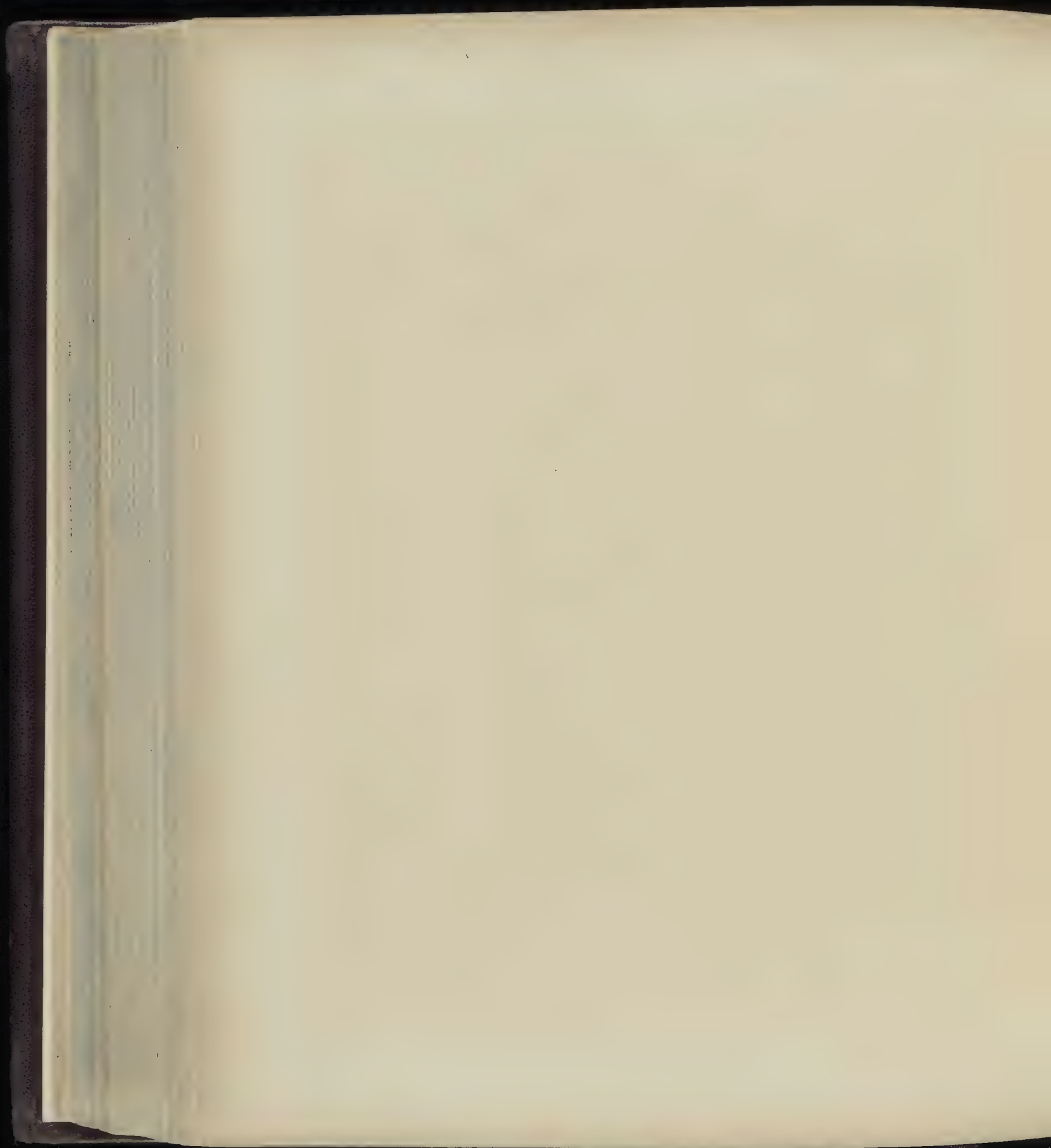
Now there was in a certain city called Elksûs a priest who was an old man, and his name was Kâtîr; and he dwelt in the church of our holy Lady the two-fold Virgin MARY, who gave birth to God. And in the church was a certain guardian of evil nature who said unto the priest in the church, "Thou dwellest here and yet thou offerest not up the offering of incense, [A fol. 40*a*. 2] and whatsoever possessions come to the church thou dost consume; get thee gone and remove thyself from this place". And the priest said unto him, "O my brother, I am a poor old man. Canst thou not see my infirmity? Behold, I have ministered in the church for forty years, and now my [B fol. 39*b*. 1] strength hath failed me. O my lord, bear thou [with] me by reason of mine infirmity." Now the keeper was exceedingly angry with him. Then the priest answered and said unto him, "Have patience with me for three days, [after which] the monks of the Monastery of Victor, the son of Hermânôs (Germanus?), will come, and I will ask them to take me away with them". Now these monks were in the habit of coming to [the church of] [A fol. 40*b*. 1] Elksûs on the night of the first day of the week with incense and lanterns. And when the priest had said these words he wept exceedingly, and said, "O my holy Lady, thou two-fold Virgin MARY, it is now a period of forty years during which I have ministered in thy church, and wilt thou forsake me this day?" And by reason of his





I. Katr prays to the Virgin Mary with tears, and she renews his strength.
II. Mary rebukes the guardian, and an archangel smites him with paralysis.

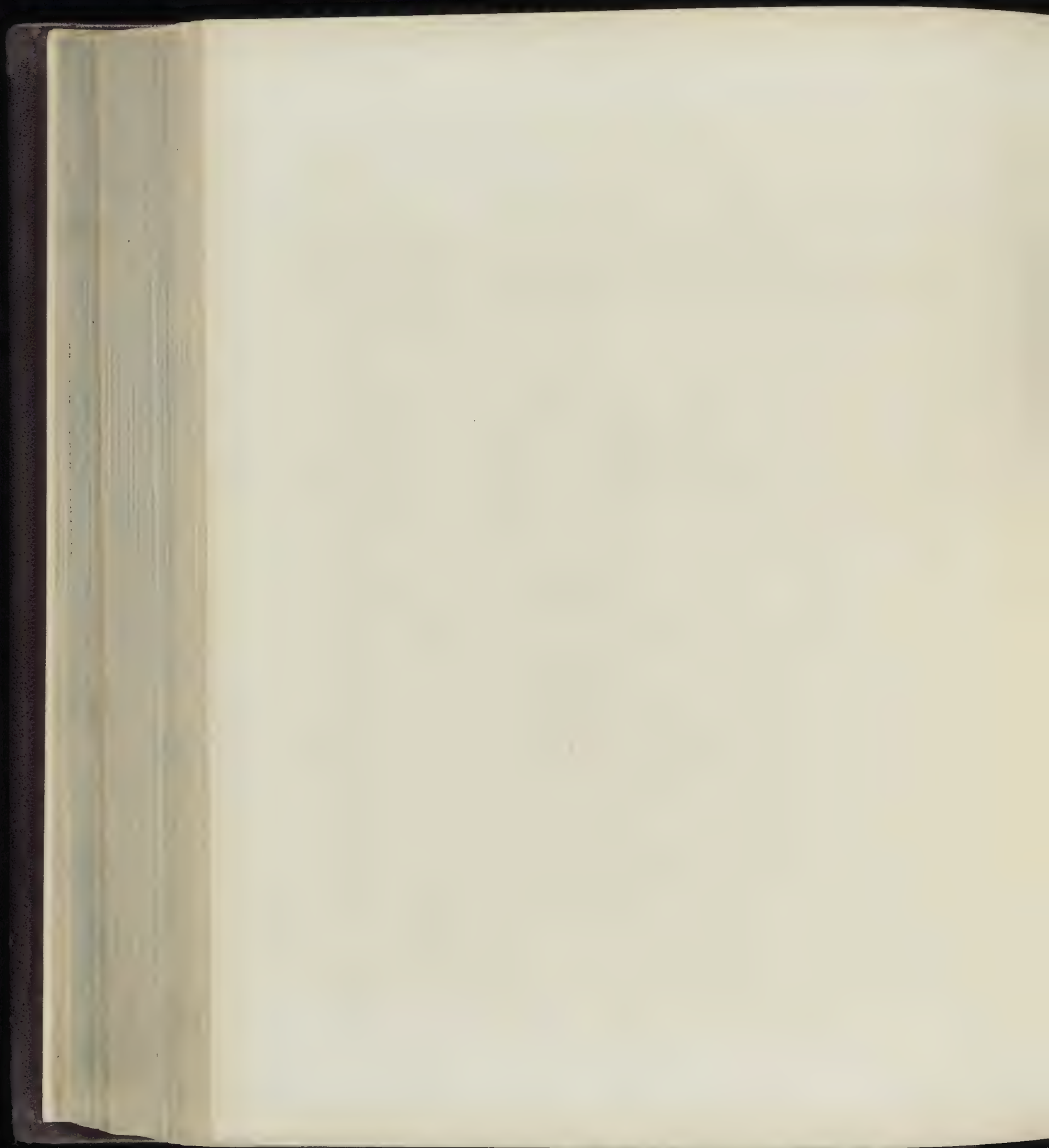
(See page 59).





- I. The guardian of a church abuses the infirm and aged priest Katir.
- II. The Virgin Mary rebukes the guardian, and smites him with paralysis.
- III. The Virgin Mary appears at midnight in the church, and renews the strength of the priest.

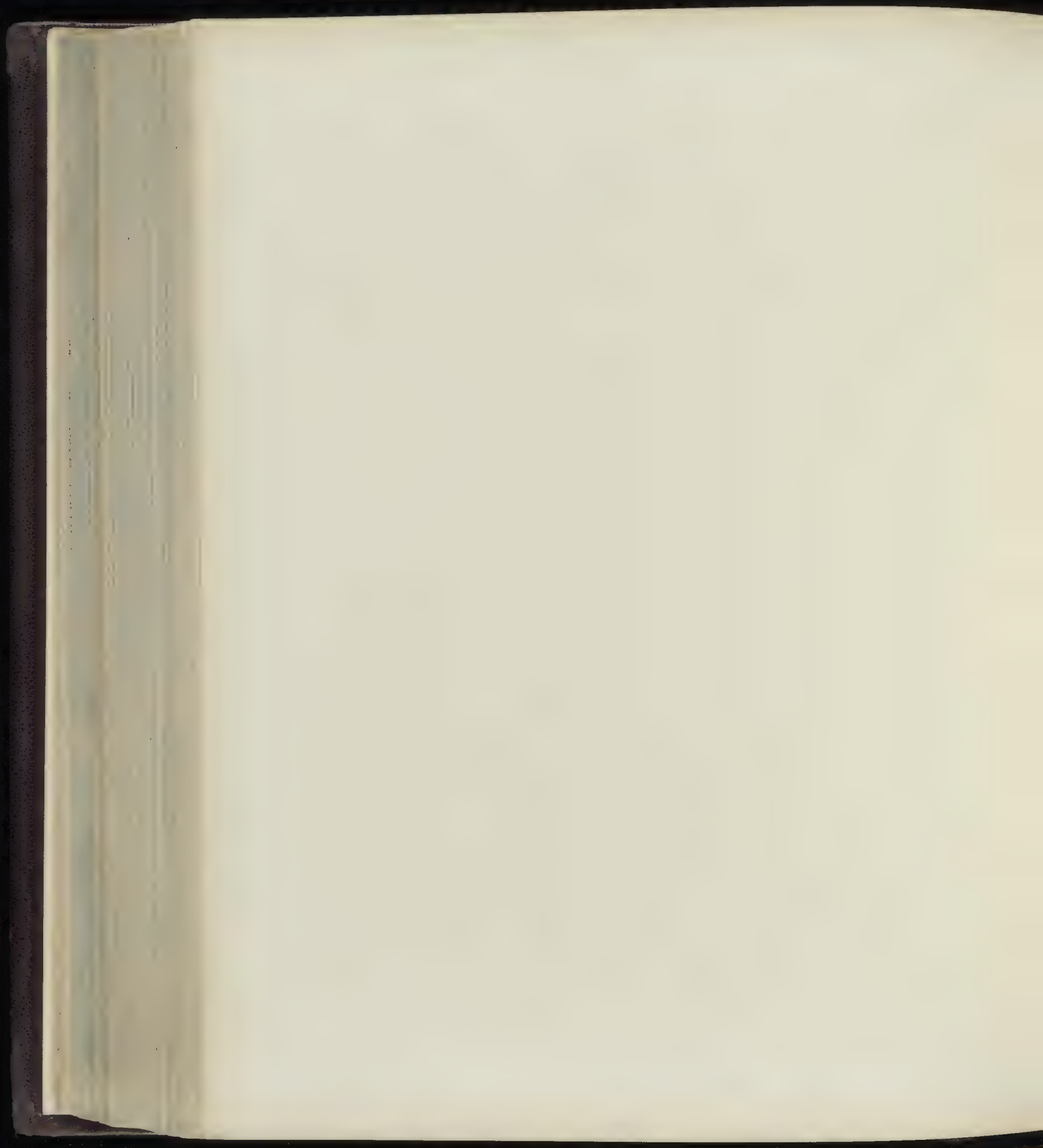
(See page 59.)



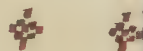
abundant weeping he fell asleep. And at midnight our holy Lady the Virgin MARY appeared [B fol. 40*a*. 1] unto the guardian of the church and, according to the word of the man himself, with her were two men who shone with light. And she said unto him, "Hast thou no mercy? "What hath this poor priest done unto thee that thou shouldst wish to "drive him out of the church, and [A fol. 40*b*. 2] to send him away?" Then straightway she commanded one of [the two men] who stood before her to beat his feet¹, and he did so; and she said unto the guardian, "From this time forward thou shalt be a paralytic, and the priest shall be "healed". And it came to pass that when the morning had come the guardian of the church was powerless [to move], and he was unable to stand up upon his feet; but the aged priest had renewed his health and become strong. Now this thing which had come to pass through our Lady MARY was not known until the guardian himself declared the matter with his own words. And all the people who saw it marvelled exceedingly, and they ascribed blessings unto our holy Lady, the Virgin MARY, who gave birth to God. So the priest continued to minister [B fol. 40*a*. 2] in the sanctuary [A fol. 41*a*. 1], and the guardian continued to be a paralytic until he died. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

When the brutal keeper of the church entreated evilly Kalâfir
 Thou didst make powerless his feet until he died.
 O MARY, thou Queen of heaven, who didst give birth to the King,
 Make thou to be feeble the feet of mine adversaries,
 And send thou misery upon my Foe!

¹ I. e., he bastinadoed him. The beating is, in the East, usually inflicted with a whip made of a rounded strip of hippopotamus hide, or with a stick, and generally on the soles of the feet. The feet are confined by a chain or rope attached at each end to a staff (in Arabic *ḥalāq*) which is turned round to tighten it. Two persons stand on each side and strike alternately. See LANE, *Thousand and One Nights*, vol. I. p. 273.



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 ማርያም፡ ምልእተ፡ ጸጋቆተገ
 ደፍኩ፡ ቅድመ፡ አዕይንትኪ፡
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III.



II.

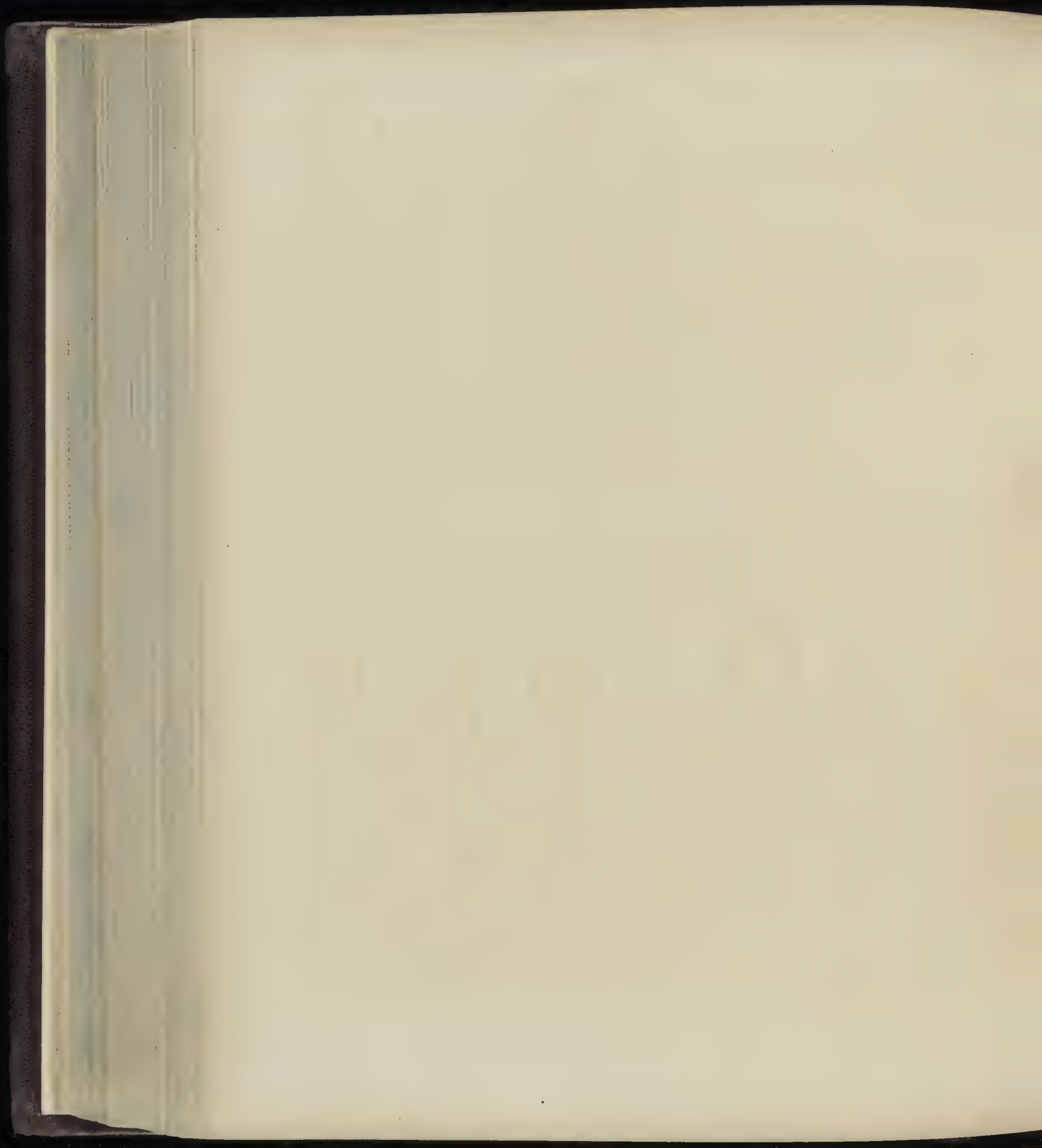


I.



- I. The brethren Täg and Nazib making ready garments for dyeing.
 II. Nazib is stripped, and beaten, and fettered, and cast into prison by the Kâdî of Dalgâ.
 III. Nazib and the Muhammadan disputing about the Prophet.

(See page 60).



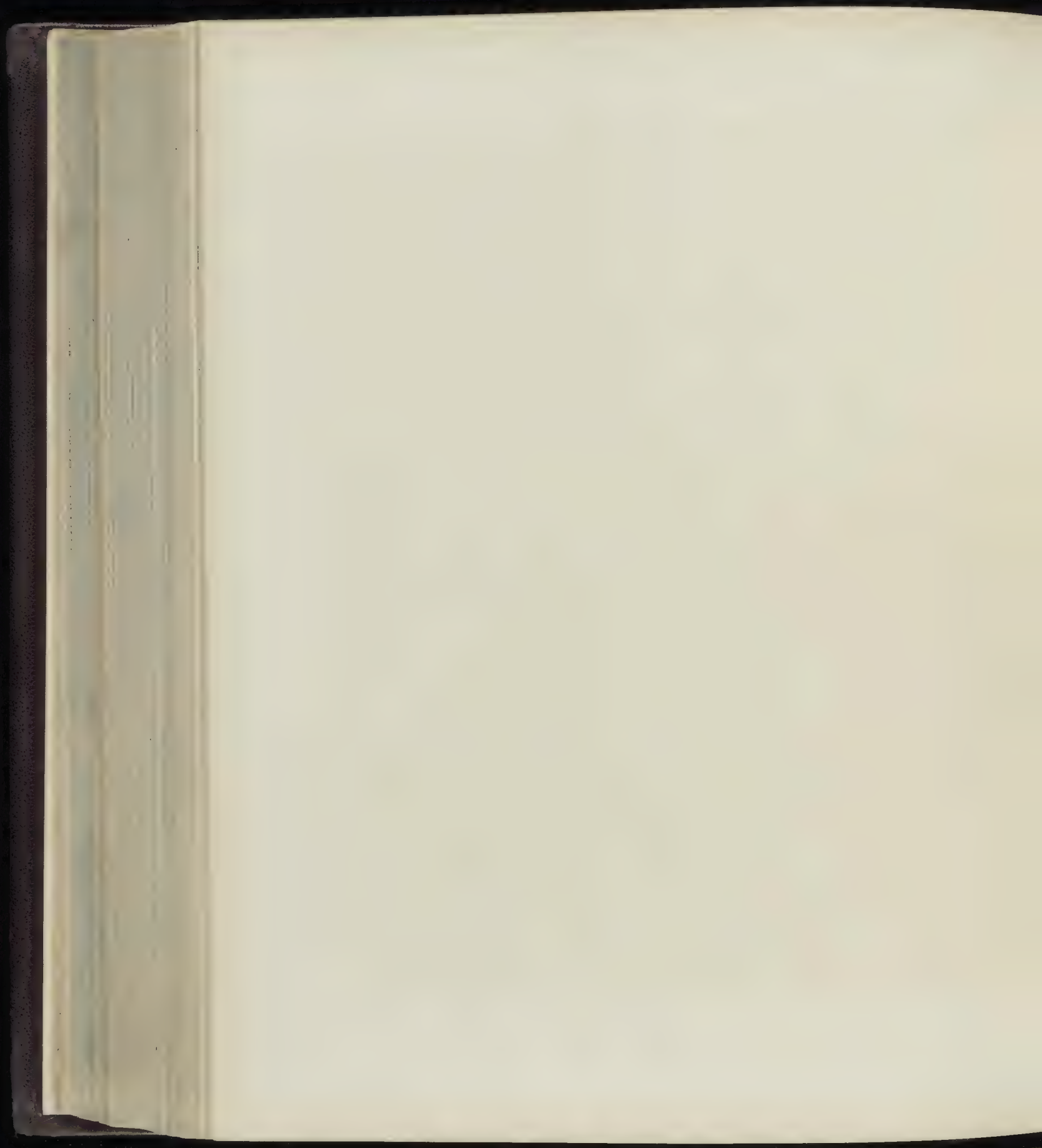
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 የፊወስብሐዎ፡ለአግዚአብ
 ሔር፡ወአክኩትዋ፡ለአግዚ
 ኦትነ፡ማርያም፡ዘአድኃነዋ፡
 ኦምክሐደት፡ወገብረ፡ኦሱ
 ሆ፡በዓለ፡ዓቢዮ፡በውክቱ፡ዕ
 ስት፡ጸሎታ፡ወበረከታ፡የሀ
 ሎ፡ምስሉ፡ገብረ፡ኃይሉ፡ማርያ
 ሙ፡ለዓለሙ፡ዓለም፡አሚን፤

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 ንበለ፡ሐፀፅ፡ወንተ፡ጋፊዘአ
 ትቀድሎ፡ኦኪ፡አምሳለ፡አኃው፡
 ዘብሔር፡ደል፡ጋፊማርያም፡
 ድንግል፡ማርያም፡ምልክ
 ተ፡ጸጋፊተ፡ገደፍኩኩ፡ኦ
 ምቅድሙ፡አዕድንተኪ፡ኦ
 ንጋፊኦስሙ፡ተዳደቀኒ፡ግ
 ብተ፡ለዘመን፡ጸጋፊ ፊ
 ፊ ፊ



- I. The brethren Täg and Nazib dyeing apparel for a Muhammadan.
 II. The Muhammadan complains to the Kadi of Nazib's remarks.
 III. The Kadi throws Nazib into prison.

(See page 60).



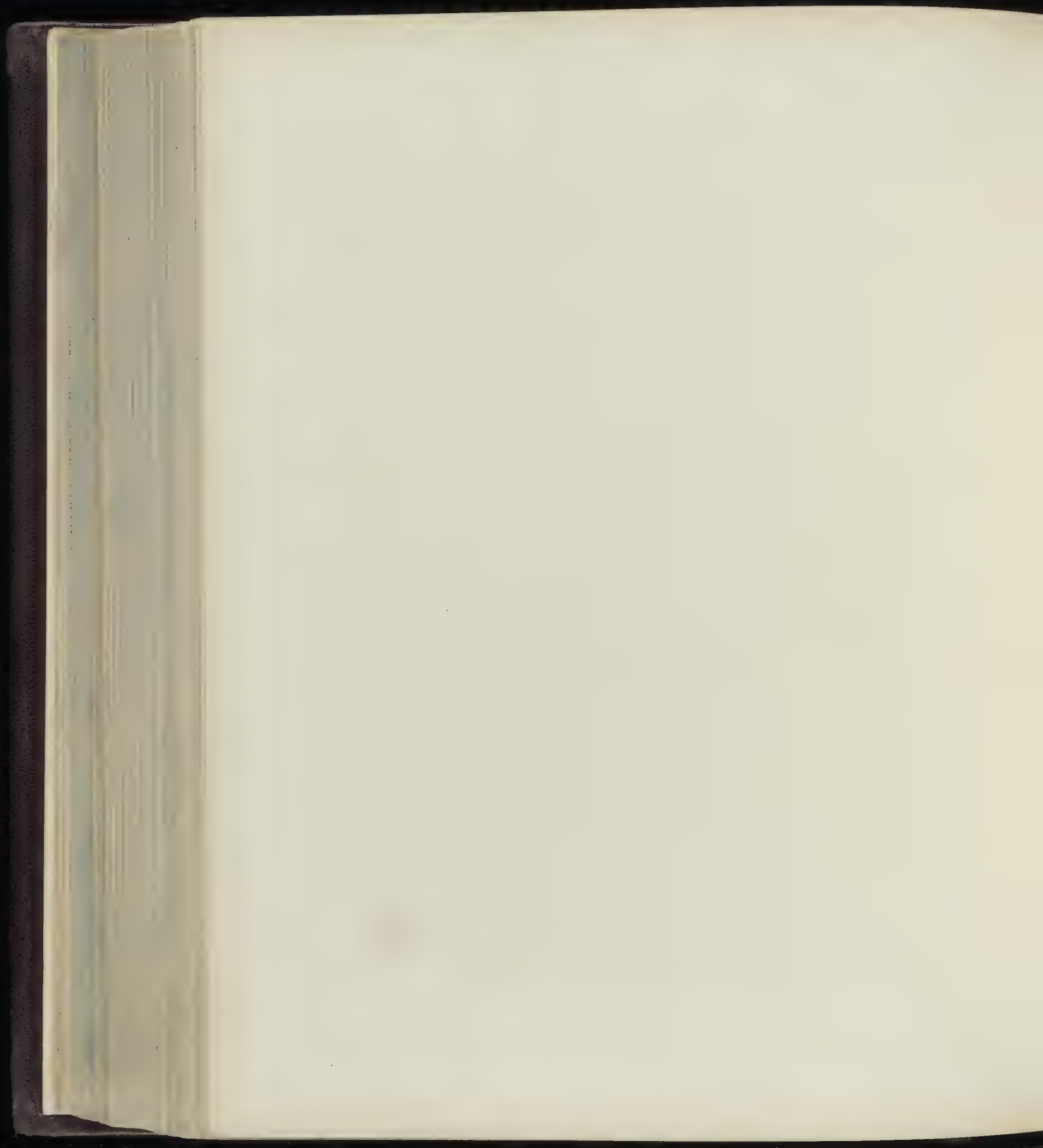
CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TÂG AND NAZÎB OF DALGÂ.

[A fol. 42*a*. 1; B fol. 41*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there were two brethren in a certain city which was called Dalgâ; one of them was a priest, and his name was Tâg, and the other was a deacon, and his name was Nazîb. And their handicraft was to dye apparel with indigo colour, and they were good men and kept mercy [in their hearts]. Everyone who came [to visit] the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which was in that city [A fol. 42*a*. 2], did they bring to pass the night with them in their home, and they gave him the evening meal. And on a certain day a man of evil nature, a Muḥammadan whose name was Akyâtâr, came unto them, and said, "Dye for [B fol. 41*a*. 2] me [these] garments, and I "will give you payment for the same"; and Nazîb took the apparel from the Muḥammadan and dyed it for him, but he took no payment from him. Then the Muslim said unto him, "Ye are good Christians, but ye "will not hearken unto our Prophet". And Nazîb answered and said unto him, "Your Prophet (i. e., Muḥammad) did not come unto us that "we should listen unto him, but our Prophet (i. e., Jesus) did come unto "the Arabs". Then straightway the Muslim rose up and kissed the head of [A fol. 42*b*. 1] Nazîb, and said unto him, "Your testimony is true; our "Prophet only came to the Arabs". And the Muslim departed and made an accusation against him to the Kâdi¹, and said unto him, "The Christian

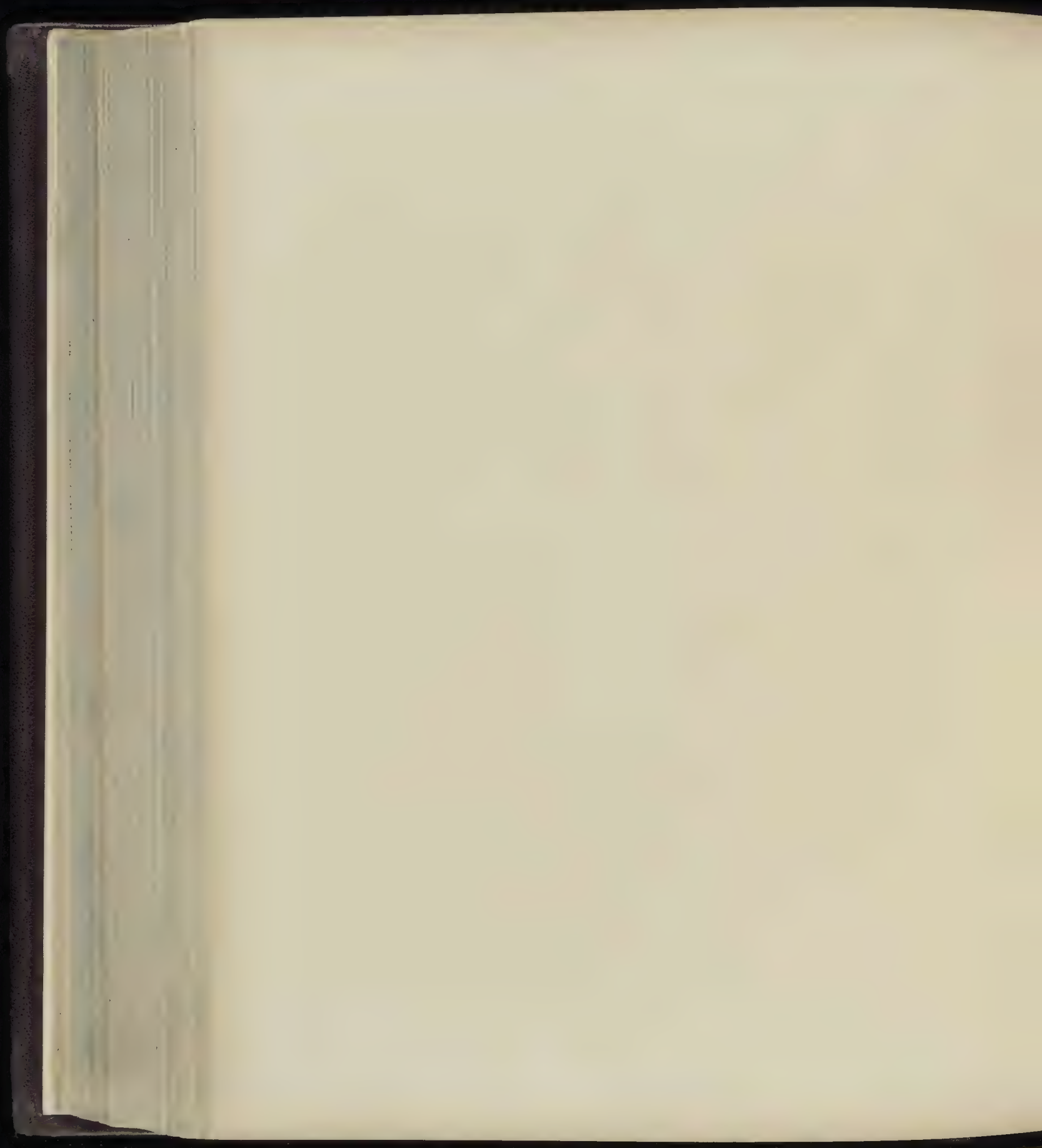
¹ The chief judge of the city, Arab. قاضي.





- I. The Muhammadan lays information against Nazīb before the Kādī.
- II. Tāg petitions the Virgin Mary on behalf of his brother, whom the Kādī has cast into prison.
- III. Saint George of Lydda appears to the Kādī of Dalgā and orders him to release Nazīb.

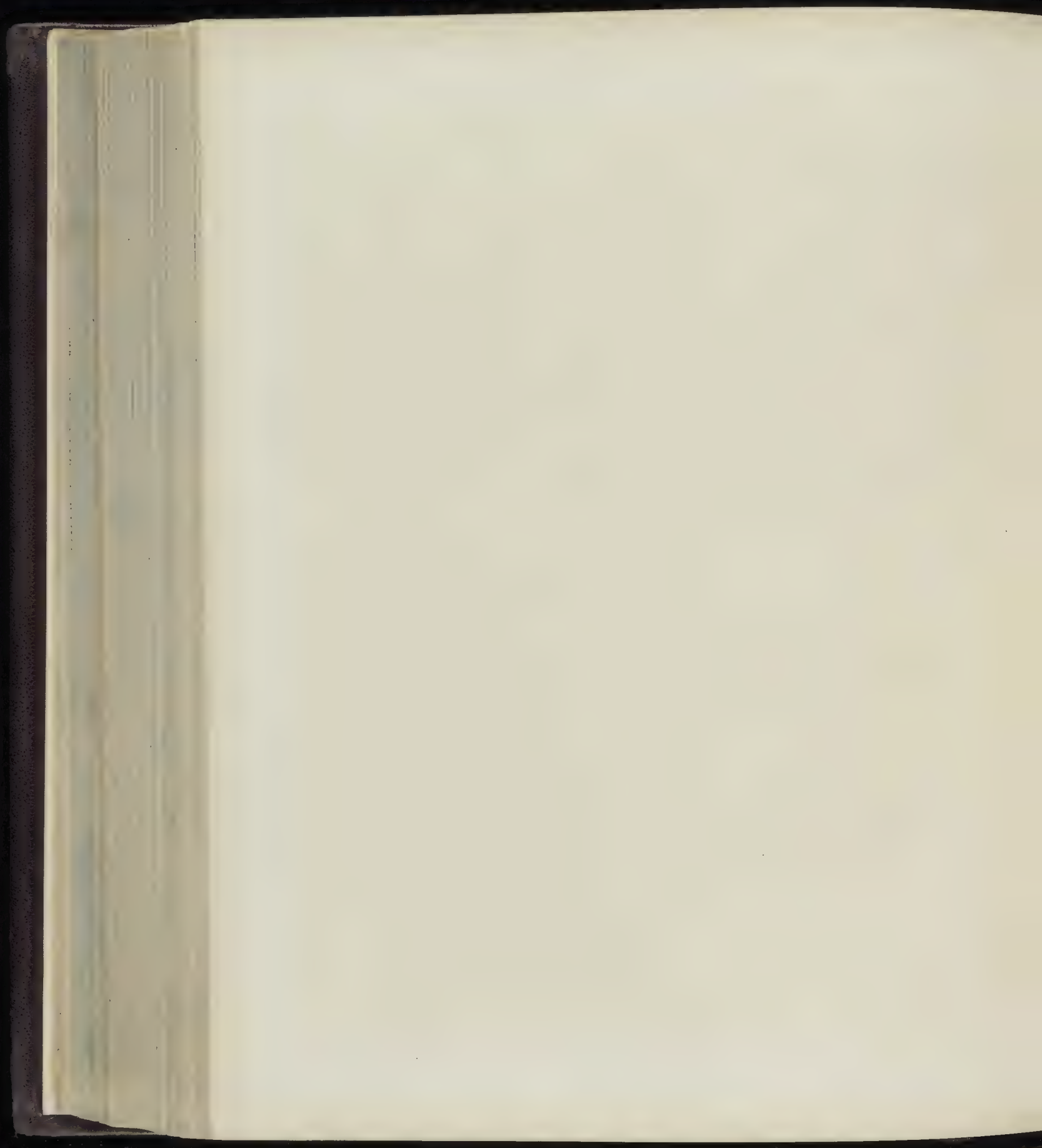
(See pages 61 and 62).





- I. Nazîb's brother Tâg prays to the Virgin Mary for his deliverance.
- II. Saint George of Lydda appears by night to the Kâdî, who releases Nazîb.
- III. The Kâdî writes a paper of release for Nazîb.
- IV. Nazîb's friends reading the paper of release.

(See pages 61 and 62).



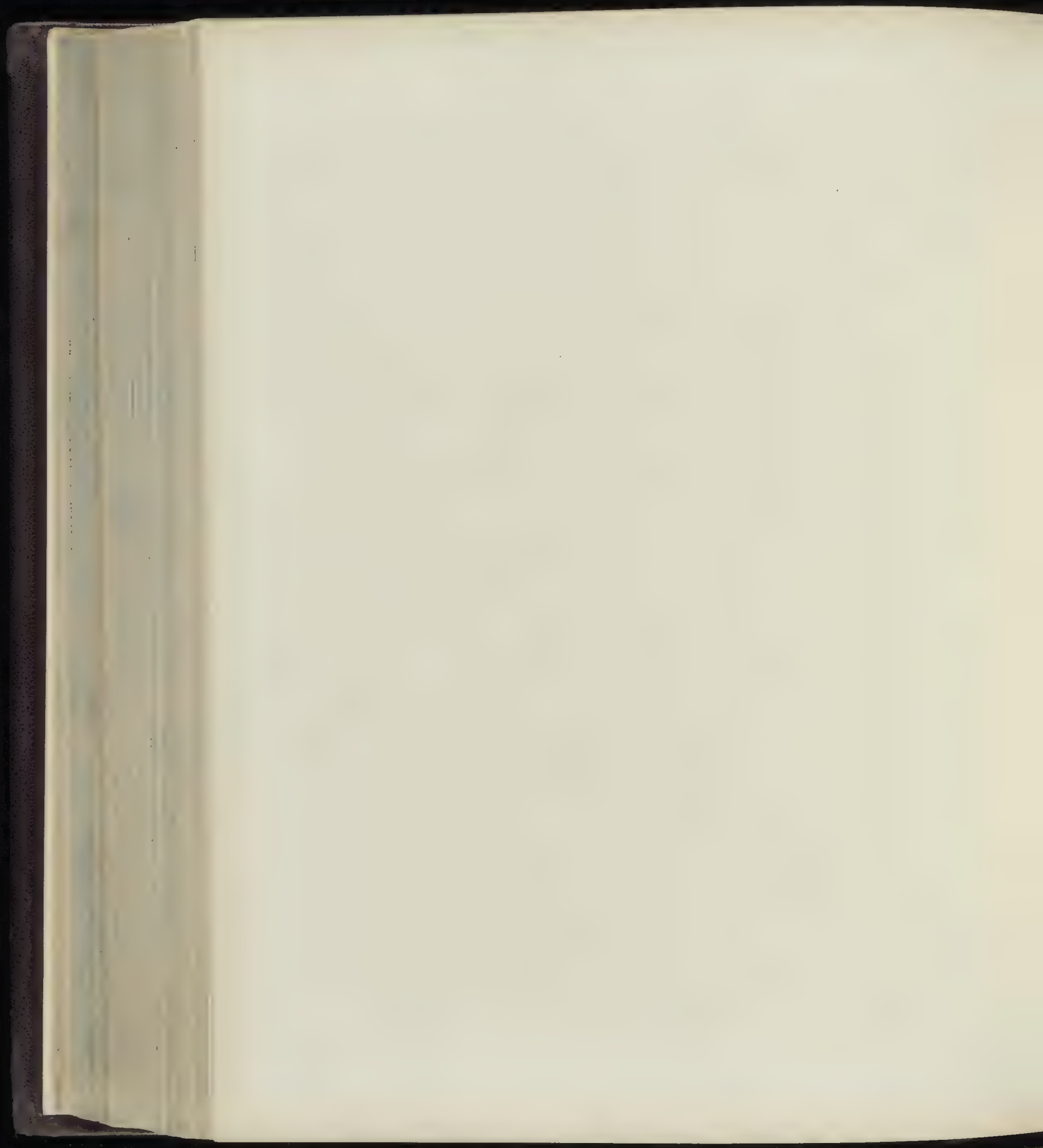
"[Nazîb] hath borne testimony that our Prophet came [only] to the Arabs." Now this he said that he (i. e., Nazîb) might be [made to] become a Muslim. And straightway the Kâdî sent messengers and brought [B fol. 41^b. 2] Nazîb to him, and he beat him with many stripes and he shut him up in prison.

Then his brother Tâg the priest entered into the church and stood up before the image (*or* picture) of our holy Lady, the two-fold Virgin MARY, and wept before her, and said, "Behold, O my Lady, I have served thee for a very long [A fol. 42^b. 2] time, and if thou wilt not deliver my brother then take away my life in death, so that I may not be a laughing-stock unto men." And he slept that night beneath the image of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and our holy Lady appeared unto him, and said unto him, "Fear not, neither be thou distressed, for to-morrow morning thy brother shall come unto thee being still a Christian; and I will deliver him into the care of 'Mâr Giyôrgîs' (i. e., Saint George) of Lydda." And in that same night Mâr George [B fol. 41^b. 2] appeared unto the Kâdî with a sharp sword in his hand, and he said unto him, "If thou dost not send back the Christian this day unto his brother, [A fol. 43^a. 1] I will cut off thy head." Then straightway the Kâdî awoke from sleep in fear and terror, and he made Nazîb to come forth from the prison house quickly by night, and he said unto him, "Get thee gone to thy brother for the sake of this 'horseman', who appeared unto me holding a sword wherewith to slay 'me'. And Nazîb said unto him, "O my lord, since thou wilt send me away, give me a paper [of release for him] written with thine own hand,

¹ I. e., Saint George of Cappadocia.

² A city situated in the great Sharon plain in Palestine near Ramleh; it is also known as Diospolis. Lydda, or Lydd as it is commonly called, is famous as the burial place of the head of Saint George, and traces of the ruins of the cathedral which the Crusaders built in his honour are still visible.

³ This is an allusion to the conventional representation of Saint George, which usually depicts him riding upon a horse.



“that the Muḥammadans may not fight against me, and it shall be a “witness for me to them”; and the Kâdî gave him a paper of release even as he had said. Now when the morning had come Nazib arrived at the church of our holy Lady, the Virgin MARY, of which we have already spoken, with the paper of release, [B fol. 42*a*. 1; A fol. 43*a*. 2] and he read it to those who were there. And they ascribed praise unto the glorious and Most High God, and they gave thanks unto our holy Lady, the Virgin MARY, who gave birth to God, because she had delivered him from the Muḥammadan. [And his brother Tâg celebrated a great] festival that day to the name of our holy Lady, the Virgin MARY who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 42*a*. 2].

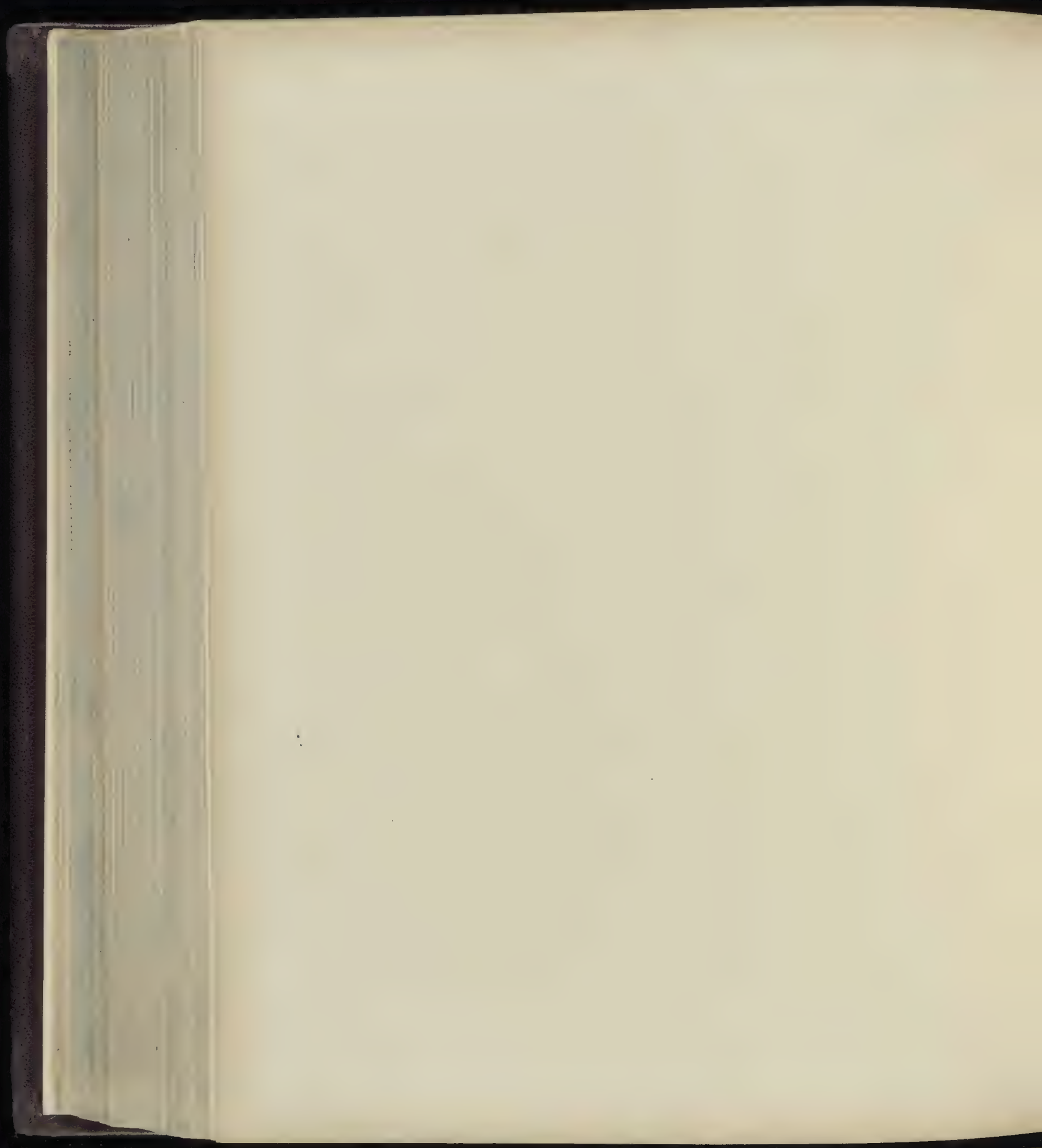
I being thy servant blamelessly and unceasingly
 Render service unto thee, like the brethren of the country of Dalgâ,
 O MARY the Virgin, O MARY who art full of grace.
 Shall I be cast away from before thy sight
 When there shall come upon me suddenly the reason of tribulation?

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

[A fol. 44*b*. 1; B fol. 43*a*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWO-FOLD] VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a man in a certain country (*or* city) of the Franks (i. e., of Europe) who had a lame foot, and he used to cover up his foot





I. The man, who had been born lame, prays before the shrine of the Virgin Mary.
 II. The lame man shows the Archbishop his leg, and explains how he had been made whole.
 (See page 63).



with cloth so that people might not know [that he was lame]; and he continued to weep and lament by day and by night without ceasing. And he loved to betake himself early in the morning to the church of our holy Lady, the two-fold Virgin MARY, [A fol. 44^b. 2] who gave birth to God, which was in that city, and was decorated with gold, and silver, and precious stones, and hyacinth stone. And it came to pass one day that a great multitude of people were gathered together [B fol. 43^a. 2] in that church, and the man who had a lame foot came also with them. Now as they were all going out, the Archbishop came and found [him] near the entrance(?) of the church, and he was angry and said, "Who hath been into this church?" And he said unto the people, "Come back, all of you, and do not depart"; and they all returned [to the church]. Then again the Archbishop said unto them, "Get ye out, one at a time", and the [A fol. 45^a. 1] people did as he had commanded them. And it came to pass that when the people had gone out one by one the man with the lame foot was [the only one] left [there]. And he bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and tears flowed from his eyes, and he wept with a bitter weeping; and straightway his lame foot was loosed and he became whole like [other] men. Now when [B fol. 43^b. 1] the people saw him they were terrified and held their peace. And the Archbishop beckoned the man [to come to him], and said unto him, "How long hadst thou been in this state?" And the man replied, "From the time that I came forth from my mother's womb my foot was in that state, and I used to wrap it up in linen that the people might [A fol. 45^a. 2] not know; and I used to weep by day and by night, and I was always making supplication unto our holy Lady, the two-fold Virgin MARY. When I came into the church to-day thou wast angry with all [the people] because of my sin, and thou didst say unto them, 'Come back one by one', and they came back; and the lot went forth for me, and I alone was left [there].

Q²



II

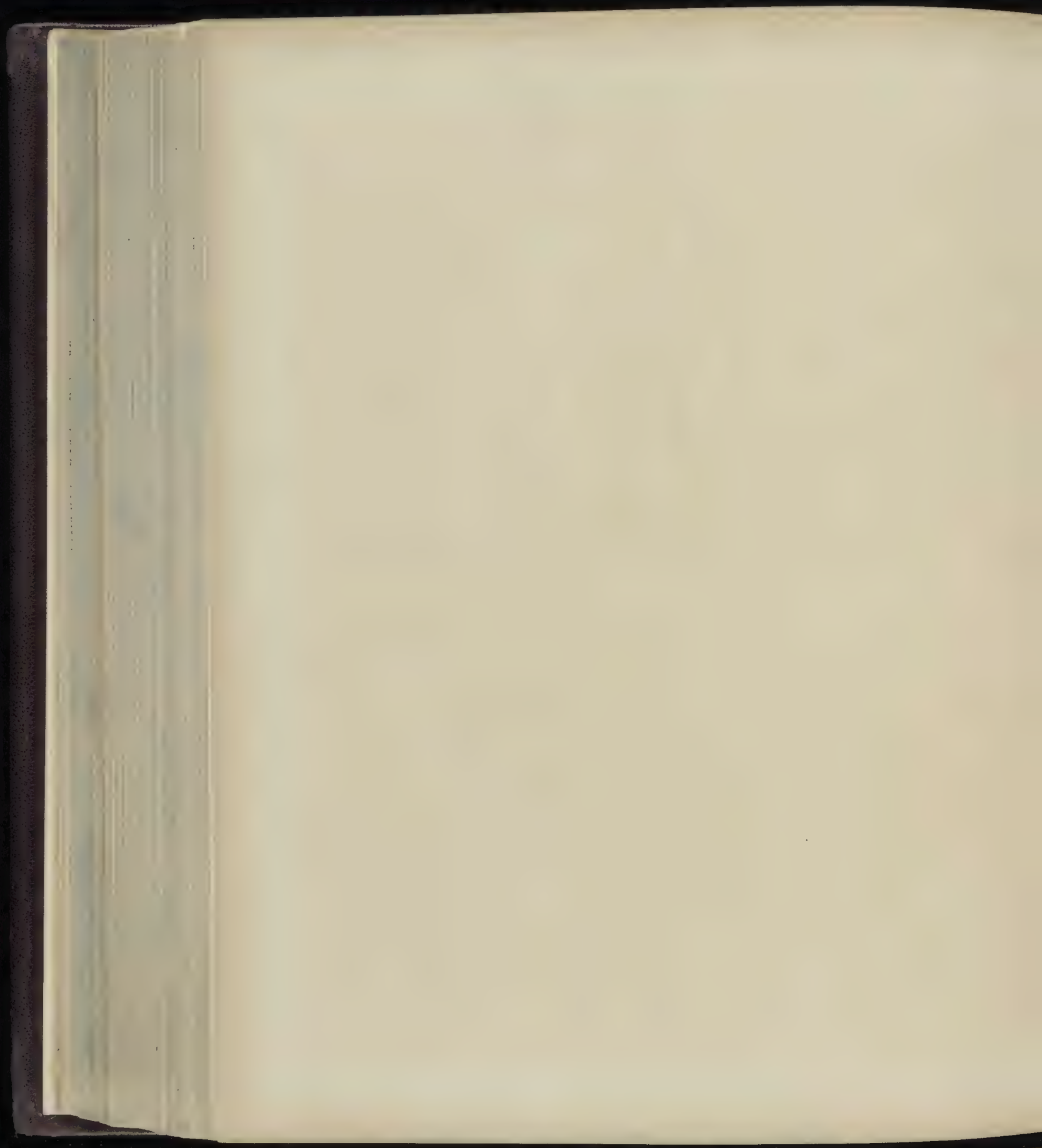


III.



- I. The man with a lame foot praying to the Virgin Mary to heal him.
- II. The Archbishop finding him near the church is angry with him.
- III. The man who had once been lame explains to the Archbishop how he was healed.

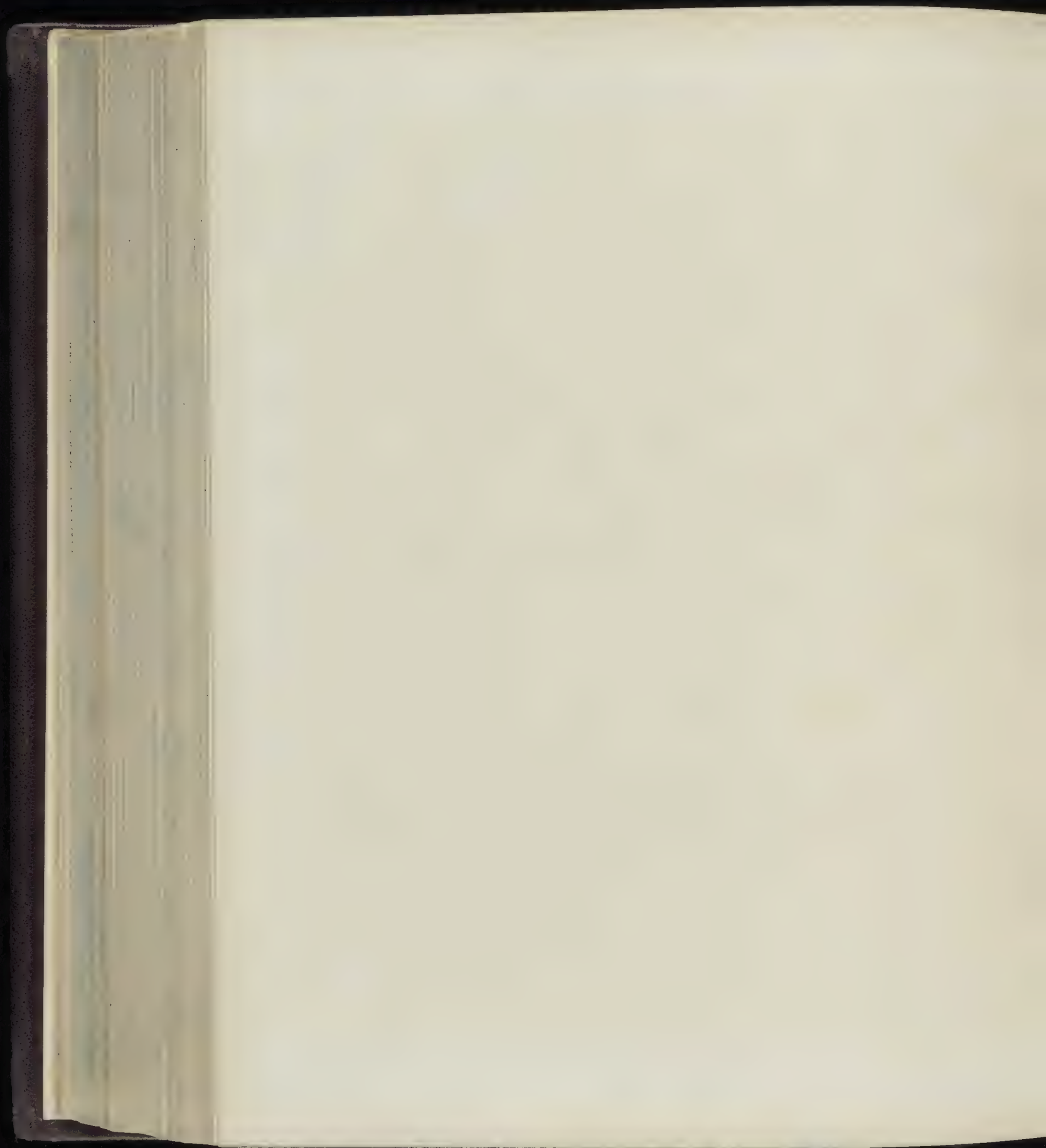
(See page 64).





- I. The Archbishop Zacharias discovers that Mercurius the bishop is a leper.
- II. Zacharias pointing to the leprosy on the face of Mercurius declares him to be unfit for the priesthood.
- III. The Virgin Mary touches the body of Mercurius and heals him.

(See page 64).



"Then straightway I bowed down before the picture of our Lady, and
"I wept much, and at that time my foot was loosed." [B fol. 43*b*. 2] Now
when the Archbishop had heard him it was hard for him [to understand],
and he went with all the people and bowed down before the picture of
our holy Lady, the Virgin MARY, who gave birth to God, [A fol. 45*b*. 1]
and he ascribed praise unto God the Glorious and Most High God, and
gave thanksgiving unto our holy Lady, the Virgin MARY, who gave
birth to God, who hath the power to do all things, to whom nothing is
impossible, who worketh wonderful things and miracles. May her power
and her help be with our king David!

When the man of the Franks committed himself to thy protection,
Thou didst make whole his foot which was lame.
O MARY, when I offer up unto thee the offering
In my joy, mingle thou not sorrow therewith,
As they mingle water with the wine.

CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

[A fol. 46*b*. 1; B fol. 44*b*. 1] A MIRACLE OF OUR HOLY LADY, THE [TWO-
FOLD] VIRGIN MARY. May her blessing, and prayer, and the mercy of her
beloved Son be with our king David for ever and ever! Amen.

Now there was a certain Bishop whose name was Mercurius, and
his whole body was covered with leprosy. And one day he went unto
the Archbishop Zacharias, and when the Archbishop saw him, he touched
him, and said unto him gently and graciously, "O my brother, it is not
"seemly for thee to minister as a priest with this disease upon thee (un-
"less our Lord Jesus Christ remove it from thee), [A fol. 46*b*. 2] for the



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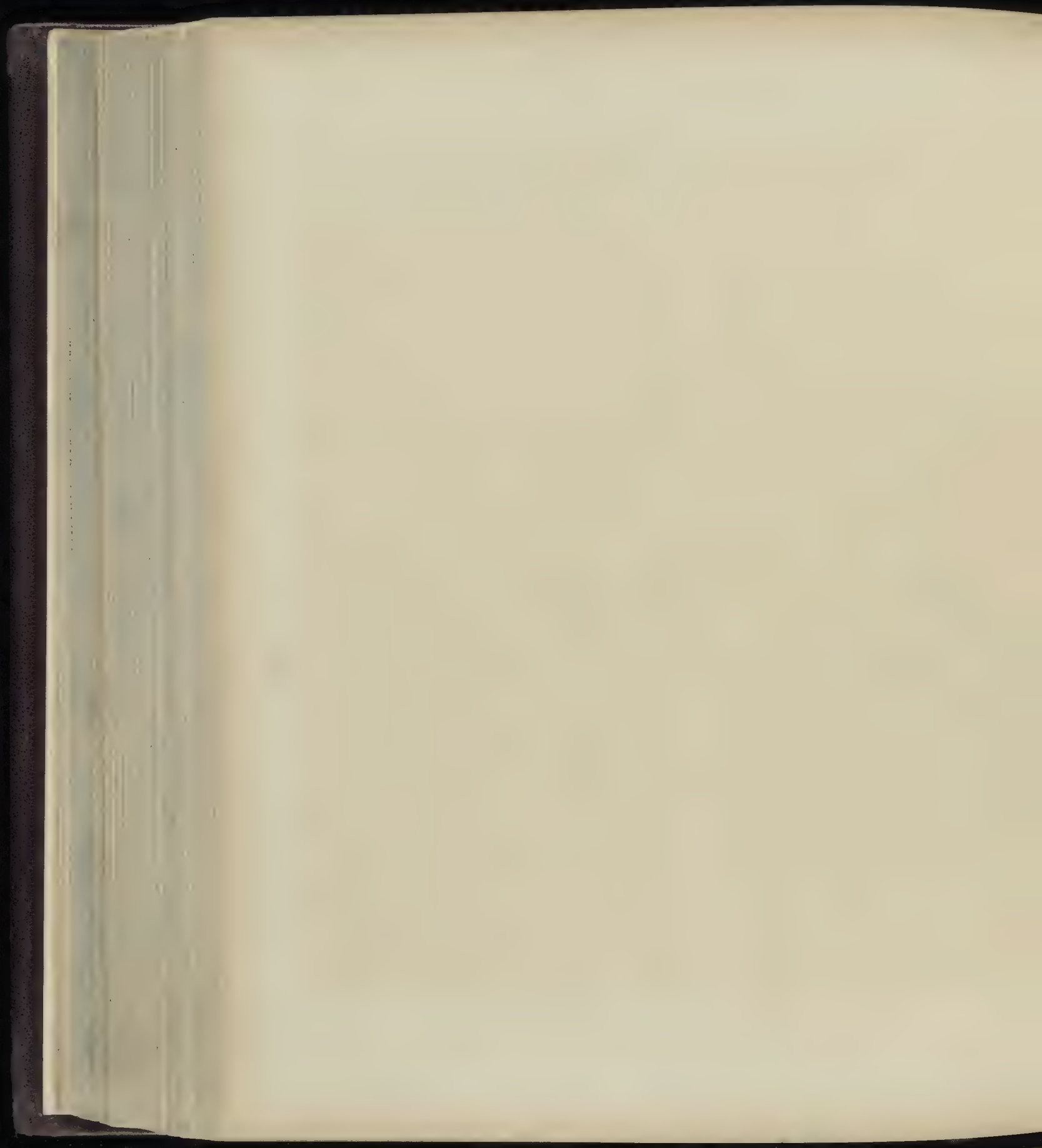
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- I. The Archbishop Zacharias tells bishop Mercurius, who is a leper, that he must not minister at the altar.
 II. Mercurius goes to the shrine of the Virgin Mary, and prays to her, and is made whole.

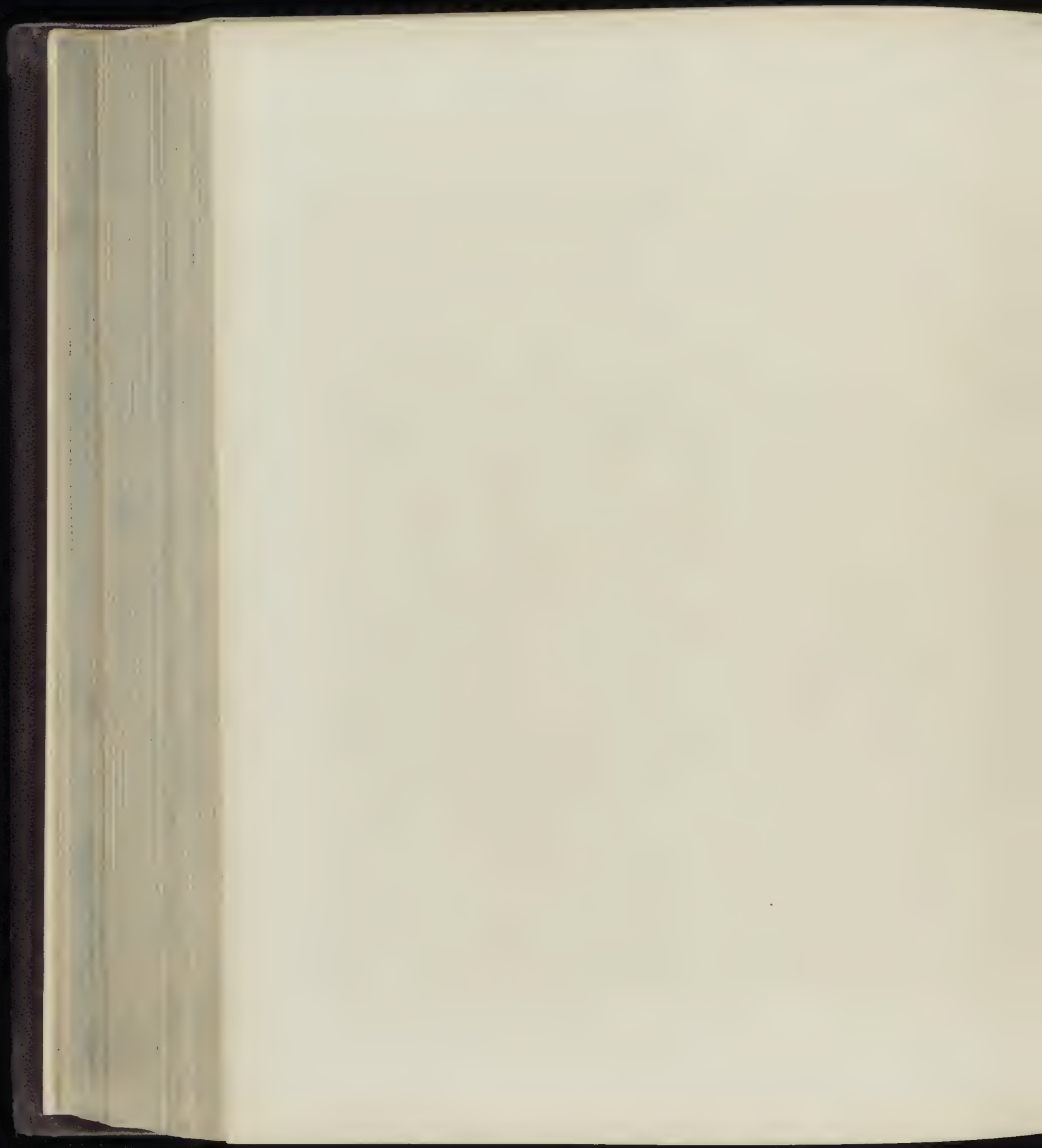
(See page 65).





Zacharias or Mercurius administering the Holy Mysteries.

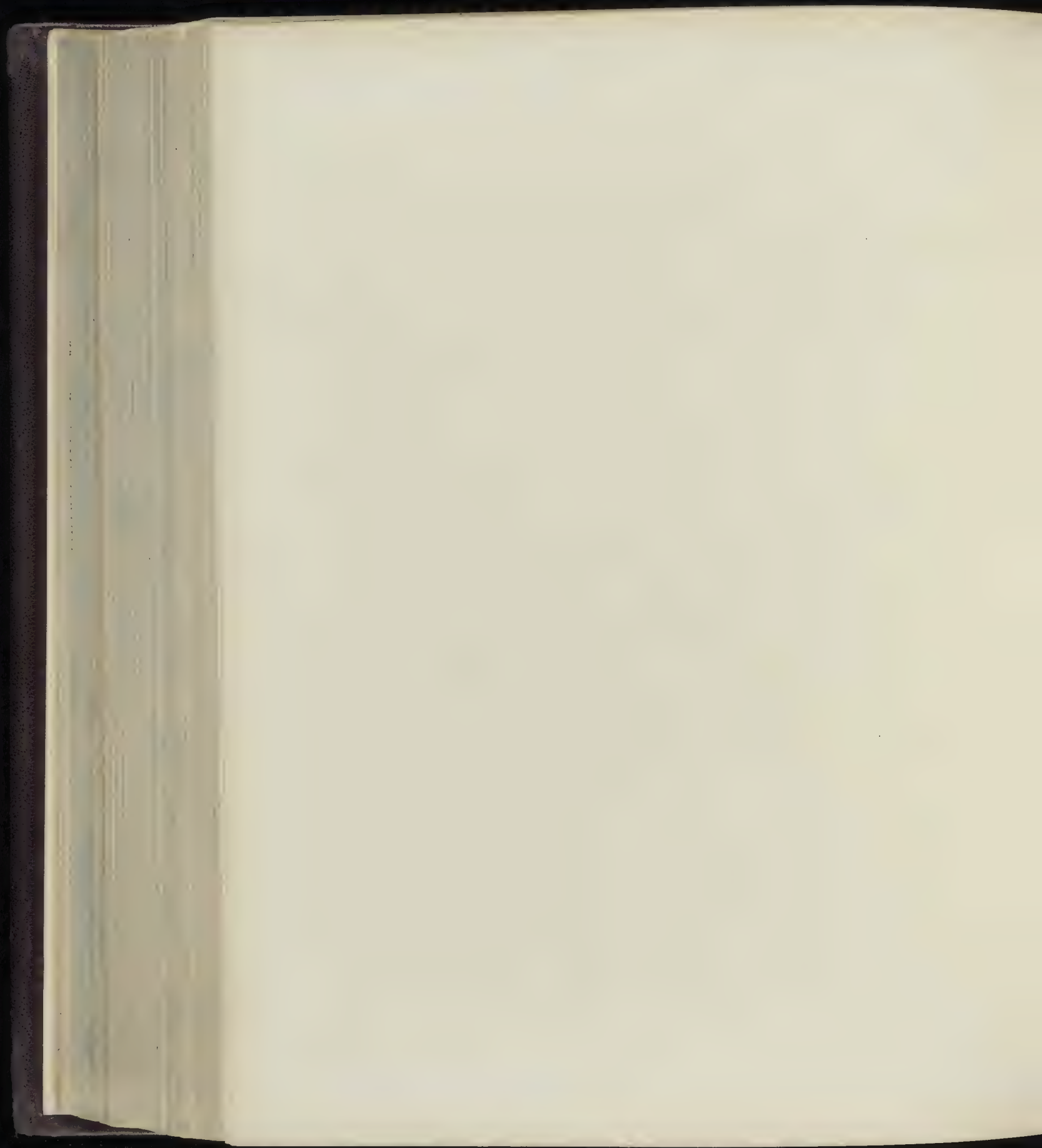
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"Book calleth a man with leprosy unclean."^{*} And when Bishop Mercurius heard him he wept much, and said unto him, "O my father, help me with thy prayers." Then he departed from him and went and entered into [B fol. 44^b. 2] the church unto which he had been appointed, and he stood up before the picture (*or* image) of our holy Lady, the Virgin MARY, who gave birth to God, and he wept and made supplication unto her that she would cleanse him of his leprosy; and this he continued to do from the morning of the second day of the week until the ninth hour of the fourth day of the week, and he prayed many prayers unceasingly. Now at the time of the ninth hour of the fourth day of the week he became wearied, and he placed his head in a position wherein he might [A fol. 47^a. 1] rest himself, and as he was resting he fell asleep straightway; and he saw in a dream that the hand of the picture [*or* image] of our holy Lady, the Virgin MARY, touched (*or* felt) his flesh, and he awoke immediately. And he found that his body had been cleansed from his leprosy, and he rejoiced with a great joy, and praised God, the Glorious and Most High God, and made thanksgiving unto our Lady, the two-fold Virgin MARY, who gave birth to God, because she had graciously vouchsafed unto him mercy. [B fol. 45^a. 1] May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [A fol. 47^a. 2]

Thou didst cleanse Mercurius the priest from his leprosy,
 And didst heal him completely of the [B fol. 45^a. 2] disease which
 consumed him.
 O MARY, fill thou my feeble mind with thyself

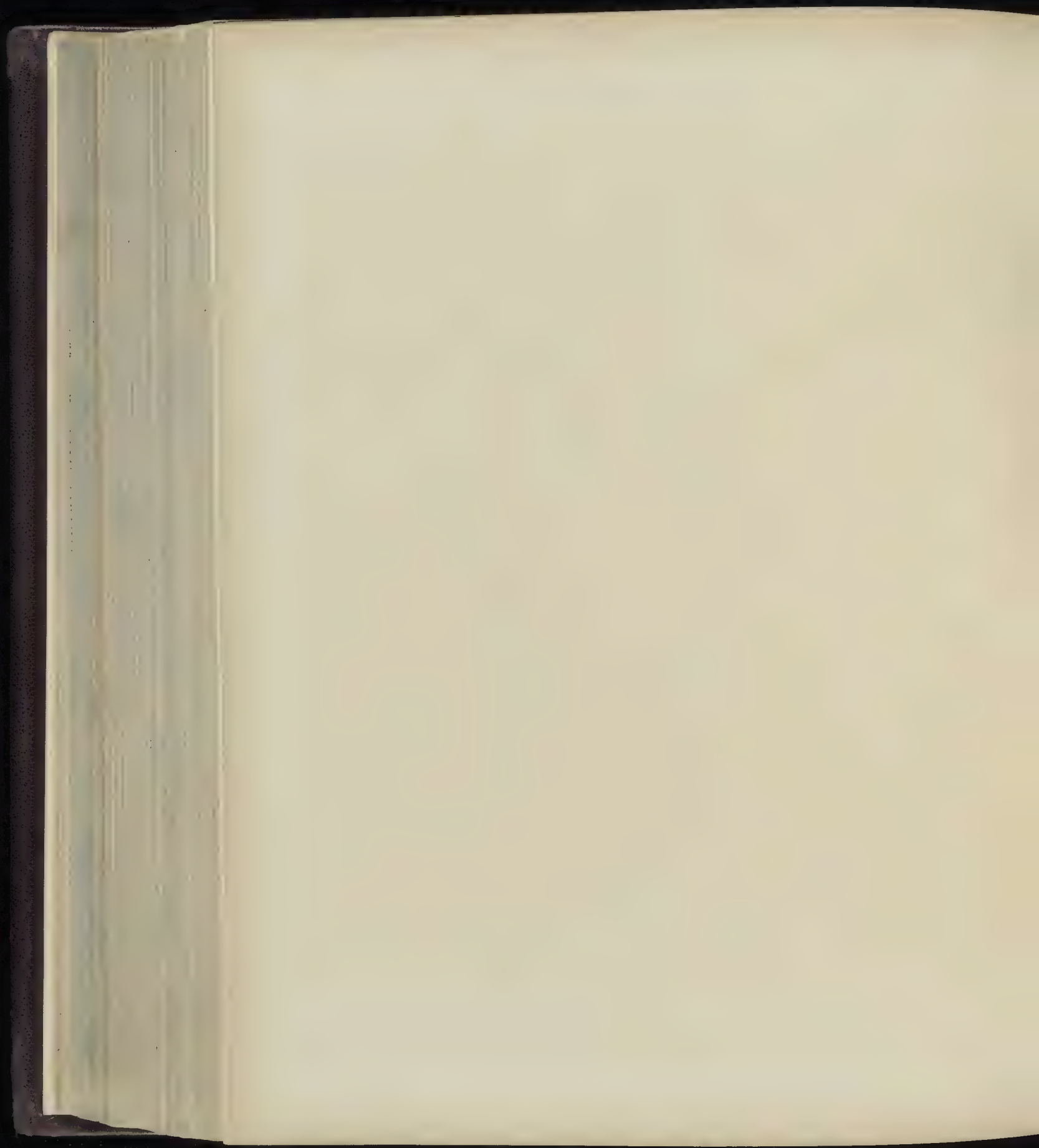
^{*} "He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague "is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, "and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean". Leviticus xiii. 44, 45.





- I. The woman is brought into the church on a couch
 II. She is lifted on to the ground at the foot of the picture of the Virgin Mary. The Virgin makes a sign over her with her foot, and tells her to "Rise up."
 III. She stands up before the Virgin, and is healed.

(See page 66).



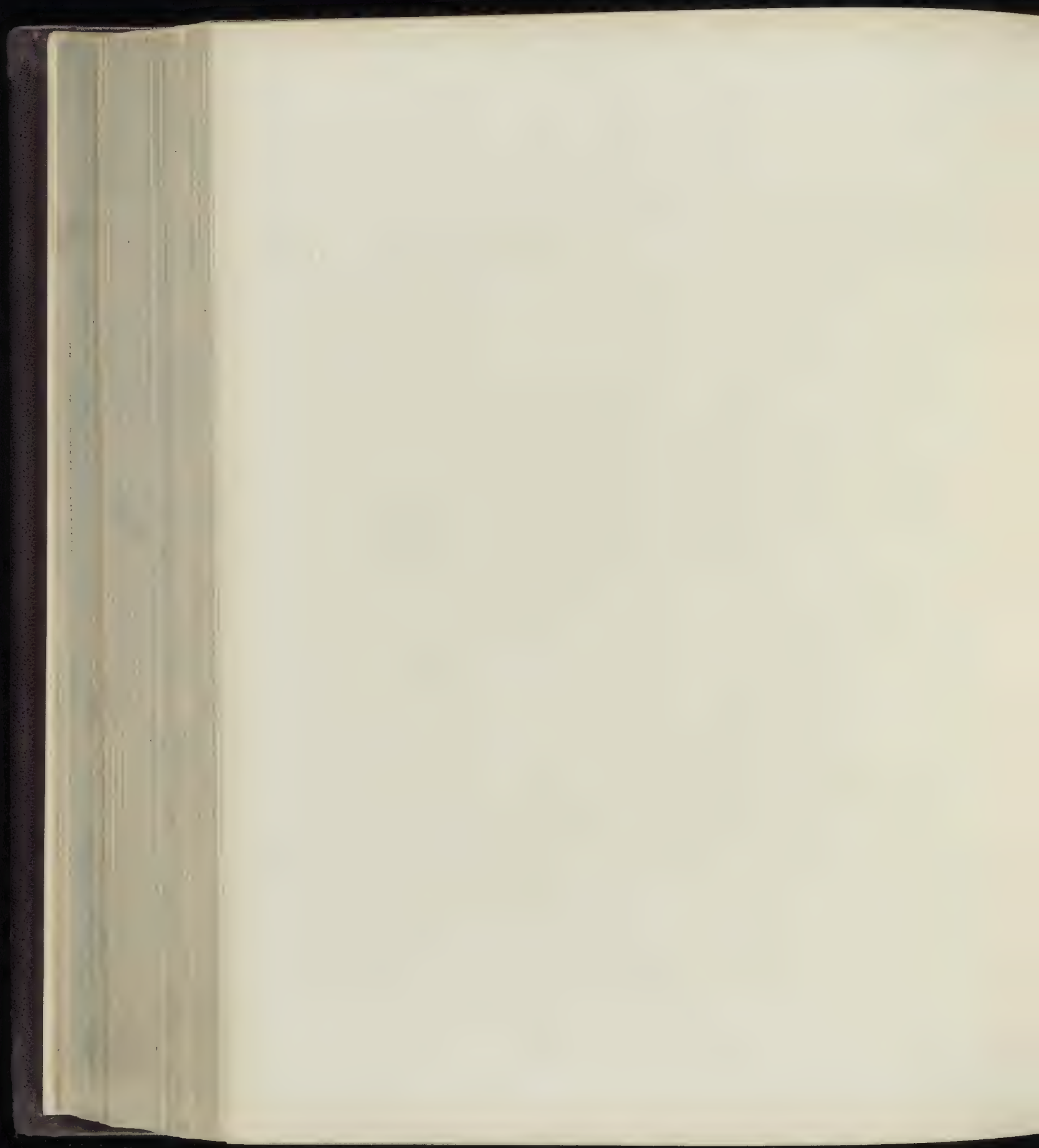
That I may not forget the admonition of thy Son, the Teacher of
the Law,
Even as one who looketh [at himself] in a mirror.

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

[A fol. 48*a*. 1; B fol. 46*a*. 1] A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.

Now there was a certain church in the city of Harlôm (Haarlem), and in it was a painted picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, which people called the "Helper". And there was among the inhabitants of the city a certain poor woman who had broken her foot, and she had nothing whatever of this world's goods to give to a physician to heal her. Then her kinsfolk [A fol. 48*a*. 2] took her up and brought her to that church, and they laid her down before the picture of [B fol. 48*a*. 2] our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they left her there by herself and departed; and the guardian of the church locked the doors upon her and she remained inside. Now our holy Lady, the two-fold Virgin MARY, used to come constantly to that church, and to wander up and down therein, and to walk about in it the whole night long; and when the guardians of the church opened the doors about the season of midnight they would find her there in visible form. And it came to pass that, on the night [of the day] whereon they had left [A fol. 48*b*. 1] the woman with the broken [foot] in the church, our holy Lady, the two-fold Virgin MARY, came there according to her wont, and found her lying before [B fol. 46*b*. 1] her pic-

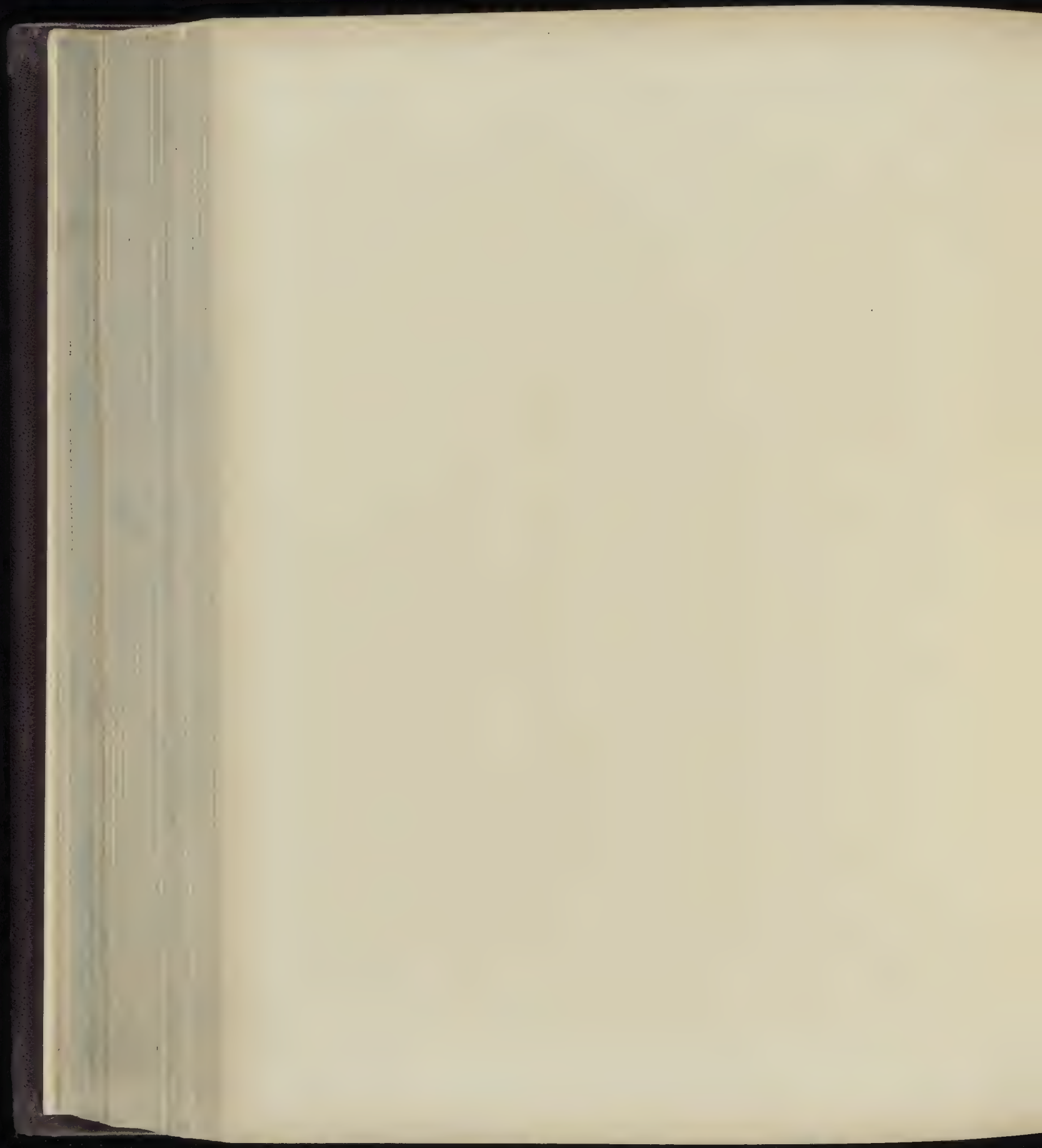


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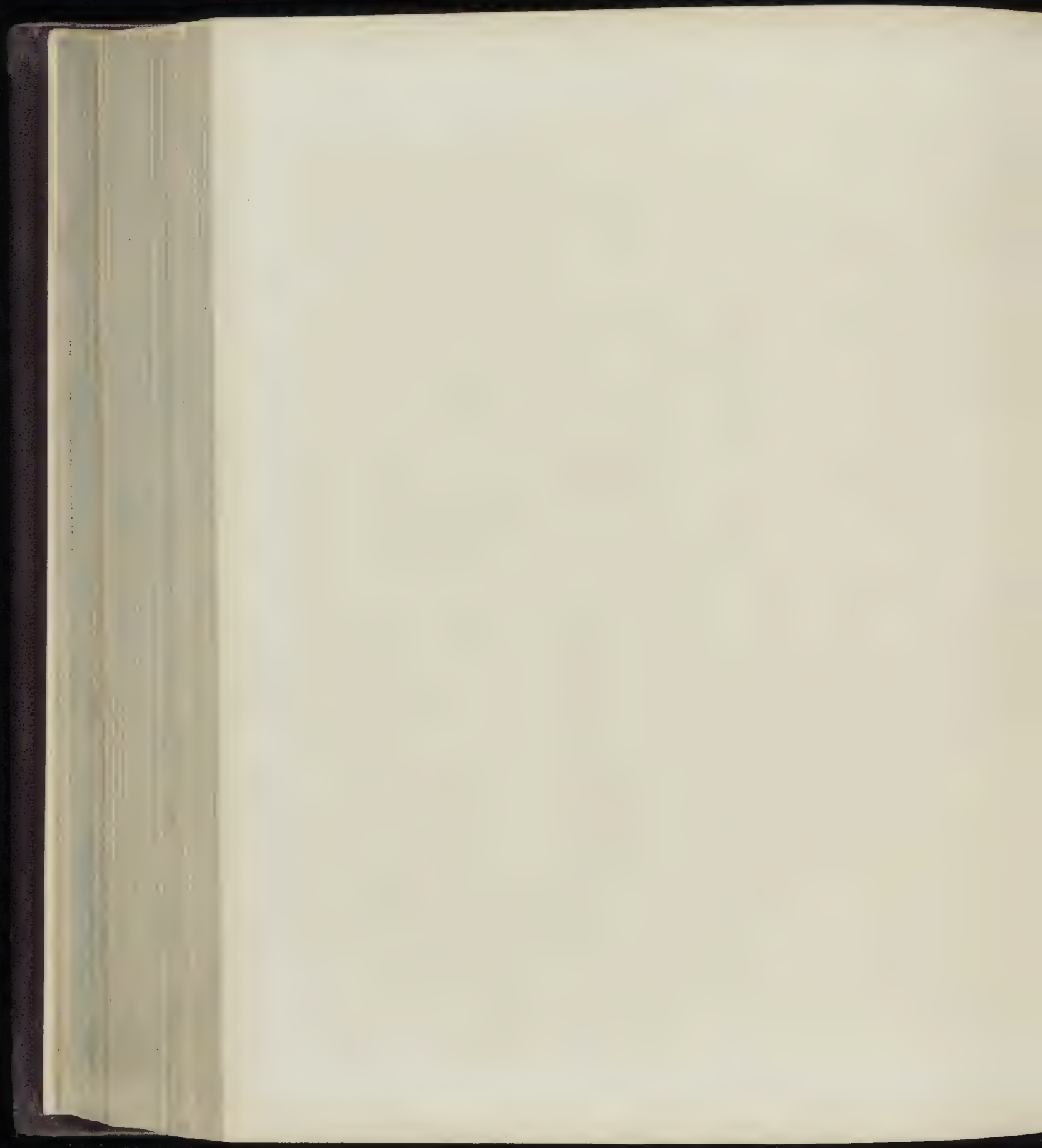
The woman with a broken foot lying before the picture of the Virgin Mary.

(See page 67).





I. The woman with the broken foot is laid before a picture of the Virgin Mary in a church.
 II. The Virgin appears in the church at night, and makes a sign over her with her foot and
 heals her.
 (See pages 66 and 67).



ture (*or* image), and she made a sign over her with her foot and said unto her, "Rise up". Then straightway the woman rose up and stood upon her feet, and she was sound and whole. And at the season of midnight the guardian of the church opened the doors and entered in, and he found the woman standing [therein]; and he said unto her, "What hath happened unto thee? And who hath made thee whole?" Then she said unto him, "Our holy Lady, the two-fold Virgin MARY, [A fol. 48*b*. 2] came with her face shining with light which was brighter than that of the Sun, and her garments were perfumed with the odours of sweet incense, and she made a sign over me with her foot and said to me, "Rise up", and straightway I rose up and stood upon my feet." And all those who saw the woman who had been healed of her sickness [B fol. 46*b*. 2] gave thanks unto God, Who is to be thanked and praised, and they sang hymns in honour of our holy Lady the Virgin MARY, who gave birth to God, and who doeth wonderful deeds and worketh miracles, for she hath the power to do everything and there is nothing which is impossible unto her. May her prayer and her blessing be with our king David for ever and ever! Amen. [A fol. 49*a*. 1]

Thou didst heal the infirmity of the woman with a broken [foot]
When she with anxious care and thought made supplication unto thee.

As the king of Israel, thy father, unto those who were in Gath and Nôbâmâ

Gave rewards at the time of the taking of Sichem[†],

Even so give unto me, O MARY of Râmâ, the gracious gift of the Holy Spirit.

[†] I. e., Shechem. The allusion seems to be to Judges ix. 41; compare also Joshua xvii. 7, and Psalm lx. 6.

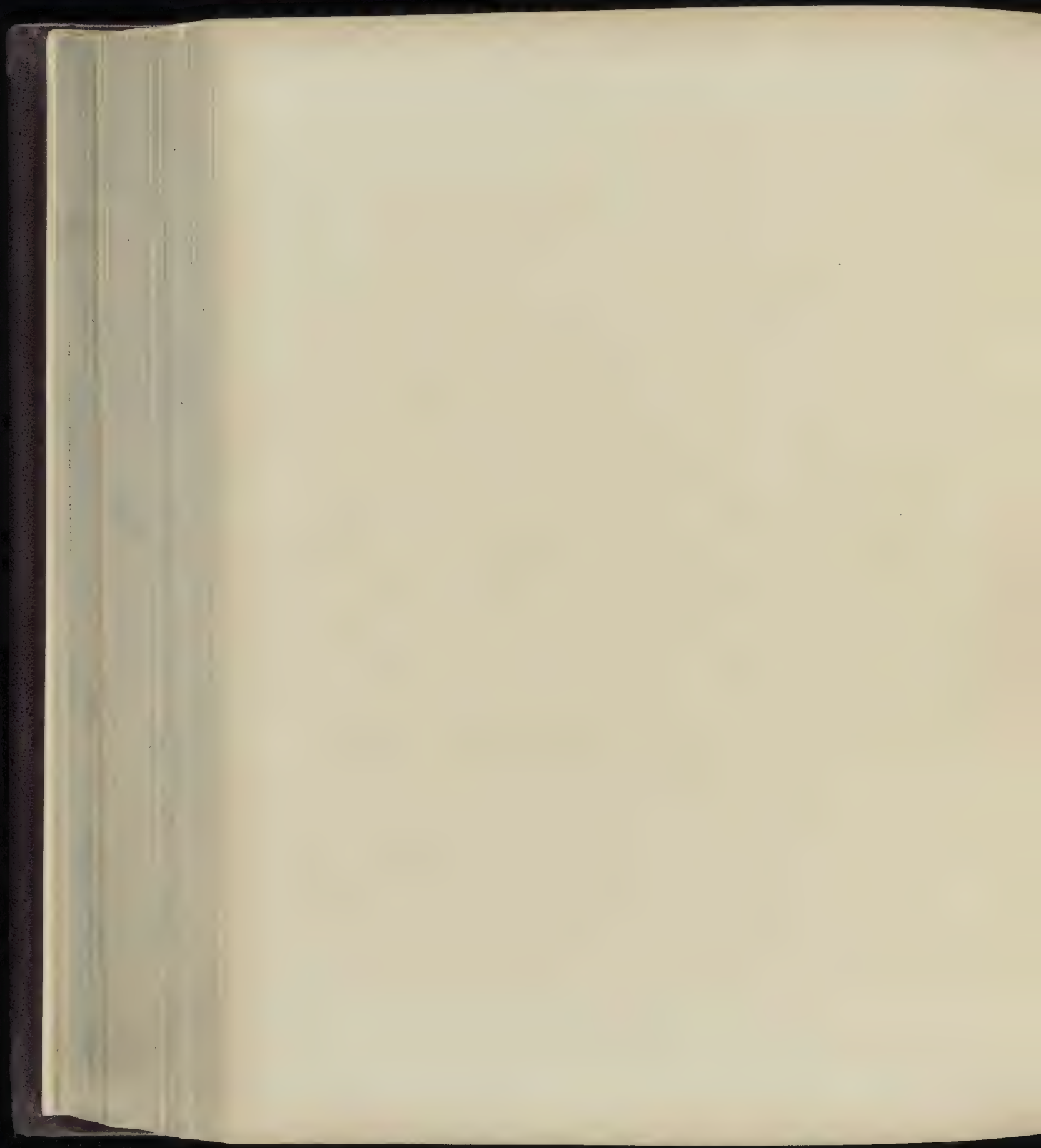


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Sophia, the Abbess of the Monastery of Mount Carmel, having become with child, the Virgin Mary appears to her, and commands one of the two angels who are with her to deliver her, and the other to give the child to a certain man called Felix to rear.

(See page 68).



CHAPTER XXV.

THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

[A fol. 50*a*. 1; B fol. 47*b*. 1] A MIRACLE OF OUR HOLY LADY THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain Abbess in the Monastery of Mount Carmel whose name was Sôfyâ (Sophia), who was a God-fearing woman and who was very beautiful in form; and she loved our holy Lady, the two-fold Virgin MARY, with her whole heart. And she had under her in that monastery a large number of virgins and women who were devoted to the ascetic life, and the Abbess taught them the rules and ordinances of nuns, [A fol. 50*a*. 2] and strictly admonished them continually not to speak words of lightness and not to be slothful in observing the season[s] of prayer. Now for this reason they used to hate her, [B fol. 47*b*. 2] and they awaited some scandal which should happen in her time so that they might remove her from her position. And there was in the monastery a certain young man who was a servant and who attended to the food and the clothing of the virgins, and Satan was envious of the Abbess and he cast into her heart the desire of the flesh, and she committed fornication with that serving-man and became with child by him. And this thing became manifest unto the nuns and they knew that the Abbess had conceived; and they went and made an accusation against her to the Bishop, whose name was Abbâ Severus, [A fol. 50*b*. 1] and informed him that the Abbess had become with child. Now when the Bishop had heard [this] he sent messengers unto the Abbess, [saying] that the virgins were to be gathered together on a certain day, [and that he would come] to



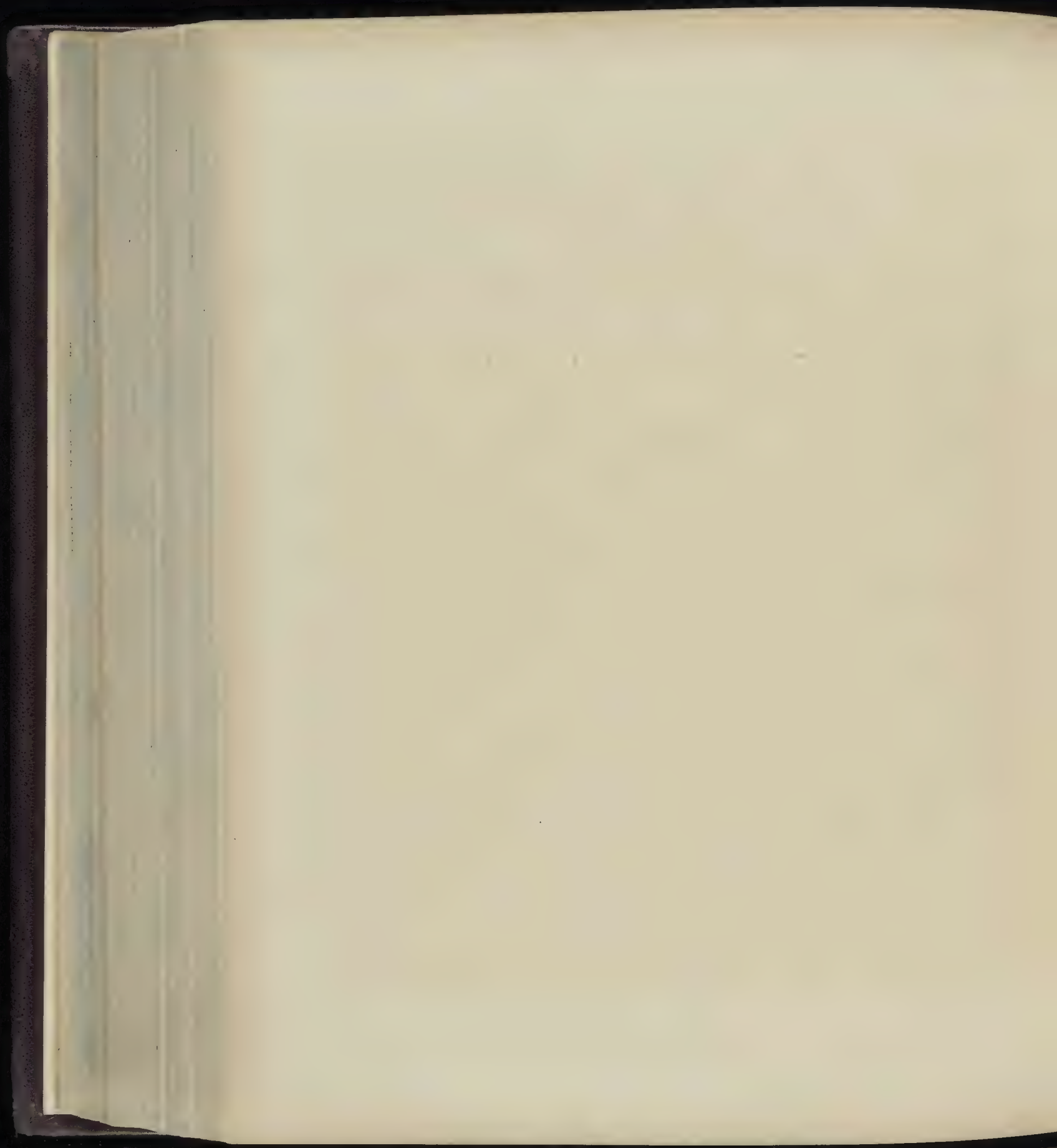
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- I. Sophia, the Abbess, having become with child, the Virgin Mary appears to her, and commands one of the two angels who are with her to deliver her.

- II. The two angels hand the child over to a man called Felix to rear.

(See page 69)



inspect them; and when the Abbess heard the words of the messenger she was [B fol. 48*a*. 1] terrified, and she knew that the virgins had laid an accusation against her. Then she went quickly into the church and bowed down before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, who gave birth to God. And she wept with a bitter weeping and with a burning heart, and she said, "O thou who lovest mercy and compassion, make soft thine heart [A fol. 50*b*. 2] towards thy sinful handmaiden who hath been entrapped in a snare, and shew loving-kindness unto her; and do away with the wickedness which I bear in my womb, and put me not to open shame, O my Lady." Now through the abundance of her weeping [she became weary] and fell asleep, and she saw in her sleep that our holy Lady, the two-fold Virgin MARY, came unto her, and that with her there were two angels. And she said unto the Abbess, "Be not thou sorrowful, for behold, I have made supplication to my Son to forgive thee thy sin [B fol. 48*a*. 2]; only thou must never repeat the sin." Then our holy Lady the Virgin MARY said unto those angels, "Take ye away the child which is in her womb, and give it unto [A fol. 51*a*. 1] a man whose name is Pilkes (Felix), so that he may take it under his protection and suckle it, for he possesseth much cattle." And the angels did as our Lady had commanded them. Then the Abbess awoke from her sleep, and felt her womb, and did not find the child there; and she gave thanks unto our Lady MARY, the two-fold Virgin, who gave birth to God, with her whole heart because of the miracle which she had wrought for her, and she went forth to her work according to her wont.

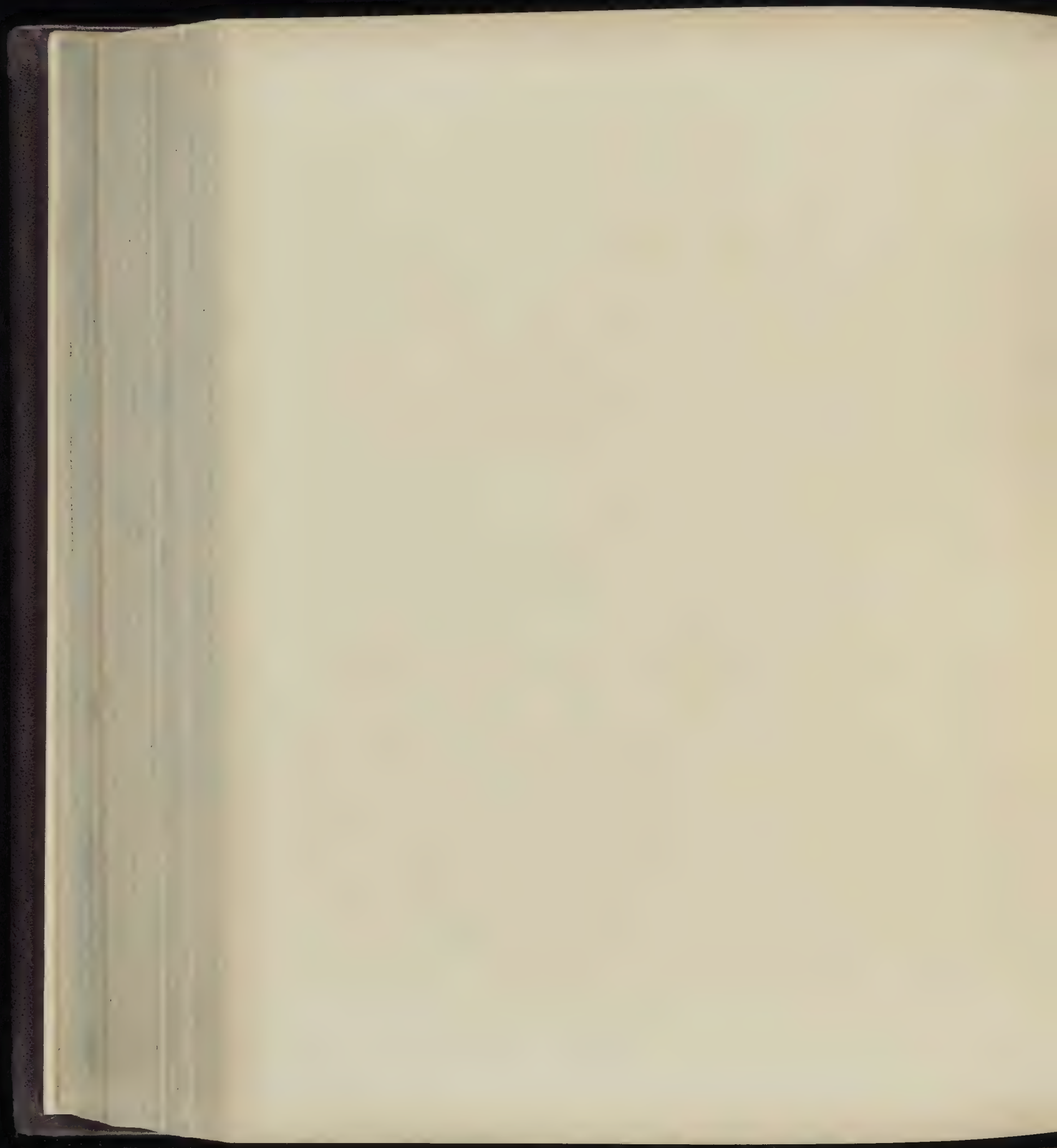
And it came to pass that the Bishop arrived in his appointed season, [B fol. 48*b*. 1] and he entered into the abode of the virgins, and the Abbess met him, having with her [A fol. 51*a*. 2] one of those who had made an accusation against her. Then the Bishop asked the Abbess how it was that she had become with child by fornication, and she





- I. The Bishop conversing with the Abbess.
- II The Bishop rebukes the nuns who reported her unchastity to him.
- III The Abbess confesses her sin to the Bishop, and describes how the Virgin Mary helped her.
- IV Felix showing the child to the Bishop.

(See page 70).



denied it, saying, "I have not done this thing". And the Bishop commanded the oldest of the women to examine the Abbess and to find out whether she was with child or not; and when they had done so they did not find a trace of conception in her womb, and they thought that she was a virgin who had never known man. Then they told the Bishop this thing and he did not believe them, but thought that, having taken a bribe from the Abbess, they were concealing her transgression for her. And the Bishop rose up, [A fol. 51*b*. 1; B fol. 48*b*. 2] and with him there were priests, and deacons, and women who were devoted to the ascetic life, and they examined the womb of the Abbess, but they did not find a child therein. Then straightway the Bishop repented with a great repentance because he had reproached the Abbess without just cause, and he turned to those virgins who had made the accusation against the Abbess, and was wroth with them because they had accused her of shameful conduct.

Now when the Abbess saw that the Bishop was angry she was afraid lest those virgins would be dismissed and sent away and led into captivity by Satan through her. And straightway she rose up [A fol. 51*b*. 2] and said unto all the people, "Depart ye for a season from the 'Bishop'; and she told him all her transgression, and confessed openly unto him what she had done in secret. And besides this she told him how our holy Lady the two-fold Virgin MARY, [B fol. 25*a*. 1] who gave birth to God, had appeared unto her, and how the two angels had taken the child from her womb, and how they had given him unto a certain man to be suckled and reared. Now when the Bishop had heard these things from the Abbess he marvelled exceedingly, and he sent a message unto the man, whose name was Felix and who was concerned in the miracle, to come and bring the child with him; and Felix [A fol. 52*a*. 1] came and brought the child with him. And it came to pass when he had arrived that the Bishop questioned him closely about the child, and Felix told



II



I.

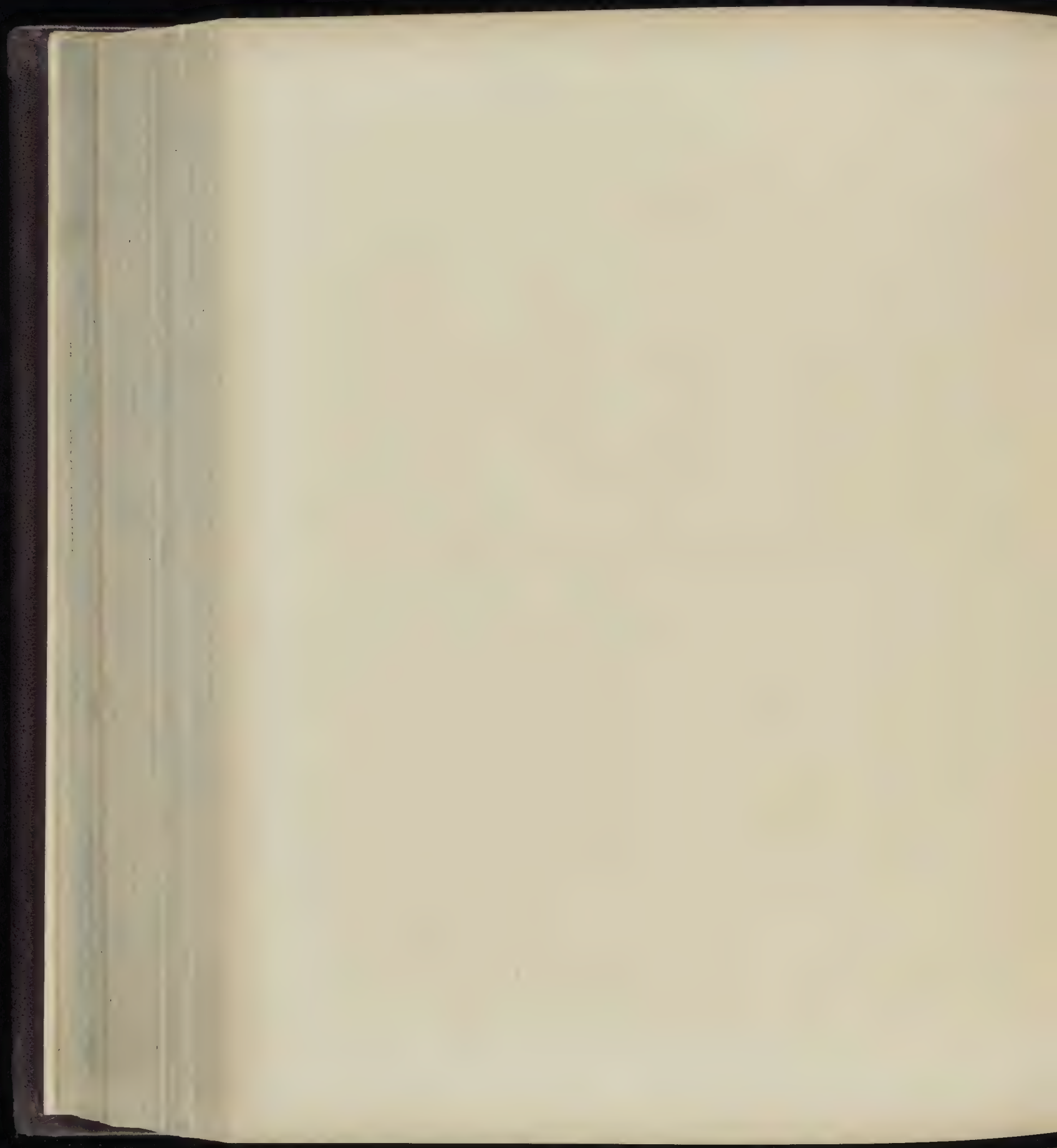
III.



IV.

- I. The Bishop conversing with the Abbess. II. The Bishop rebukes the nuns.
 III. The child is brought by Felix before the Bishop.
 IV. The Bishop giving orders concerning the education of the child.

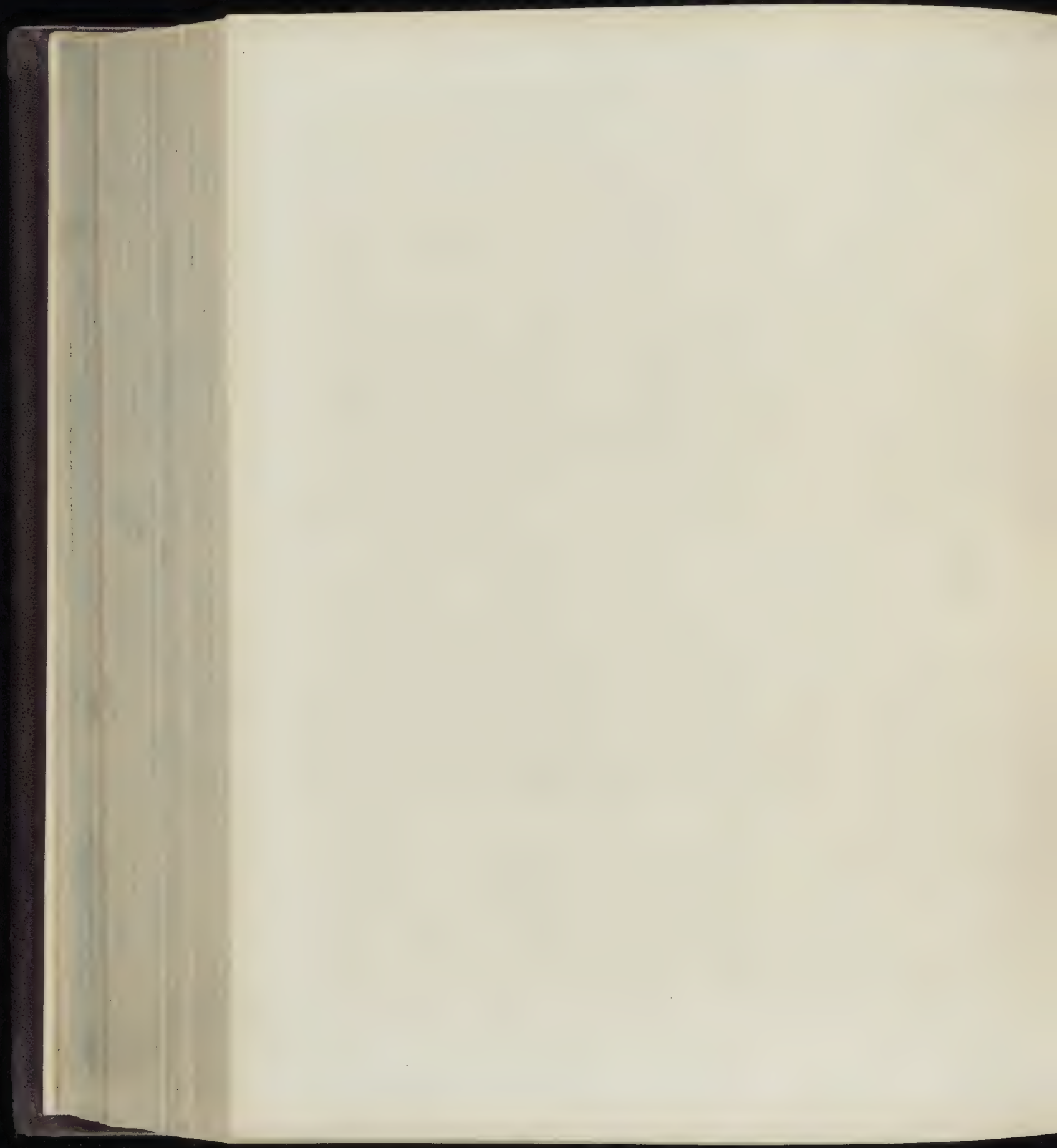
(See page 71).





Bárók makes a feast and celebrates a festival in commemoration of the burial and Ascension of the Virgin Mary.

(See page 71).



him, saying, "Two young men of most beautiful appearance came unto me and said, 'Our Lady MARY saith unto thee, Take this child, and "keep him with thee, and suckle him and rear him'; then they gave me the child and disappeared from me, [B fol. 25*a*. 2] and behold, this is the "child." And when the Bishop had heard him he marvelled greatly, and he took the child and kept him in his own house, and he provided him with everything which was required by a child of his age. And when the boy had grown up he taught him the Psalms [A fol. 52*a*. 2] of David, and read to him the books of the saints; and the Holy Spirit came upon him in abundance, and the love of our holy Lady, the Virgin MARY, was with him in full measure. Now after the death of Abbâ Severus the Bishop they appointed the young man bishop in his stead, and seated him upon [his] throne; and he was a good shepherd all the days of his life until he died in peace. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen. [B fol. 25*b*. 2]

The Sanctuary of the Law [is] MARY, and she is the Evangelist,
[and] the abode

Of the Paraclete [A fol. 52*b*. 1] Who visited her.

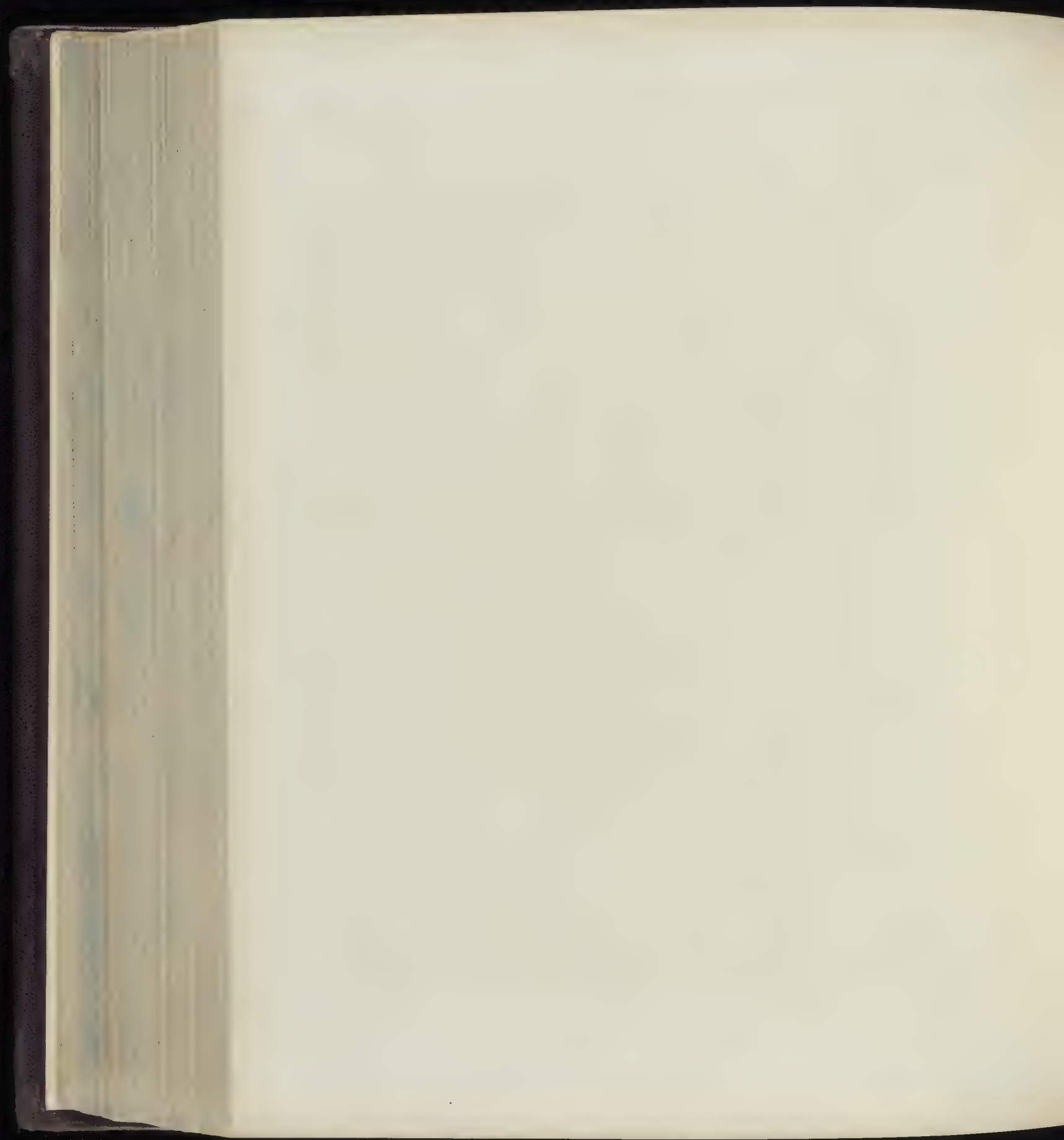
Quickly didst thou remove from the womb of Sophia [B fol. 25*b*. 2]
the child of her sin.

By the sound of thy supplication let my sin be done away
Even as the foam(?) of the sea is done away by the sand.

CHAPTER XXVI.

THE VIRGIN MARY AND THE MAN BÂRÔK.

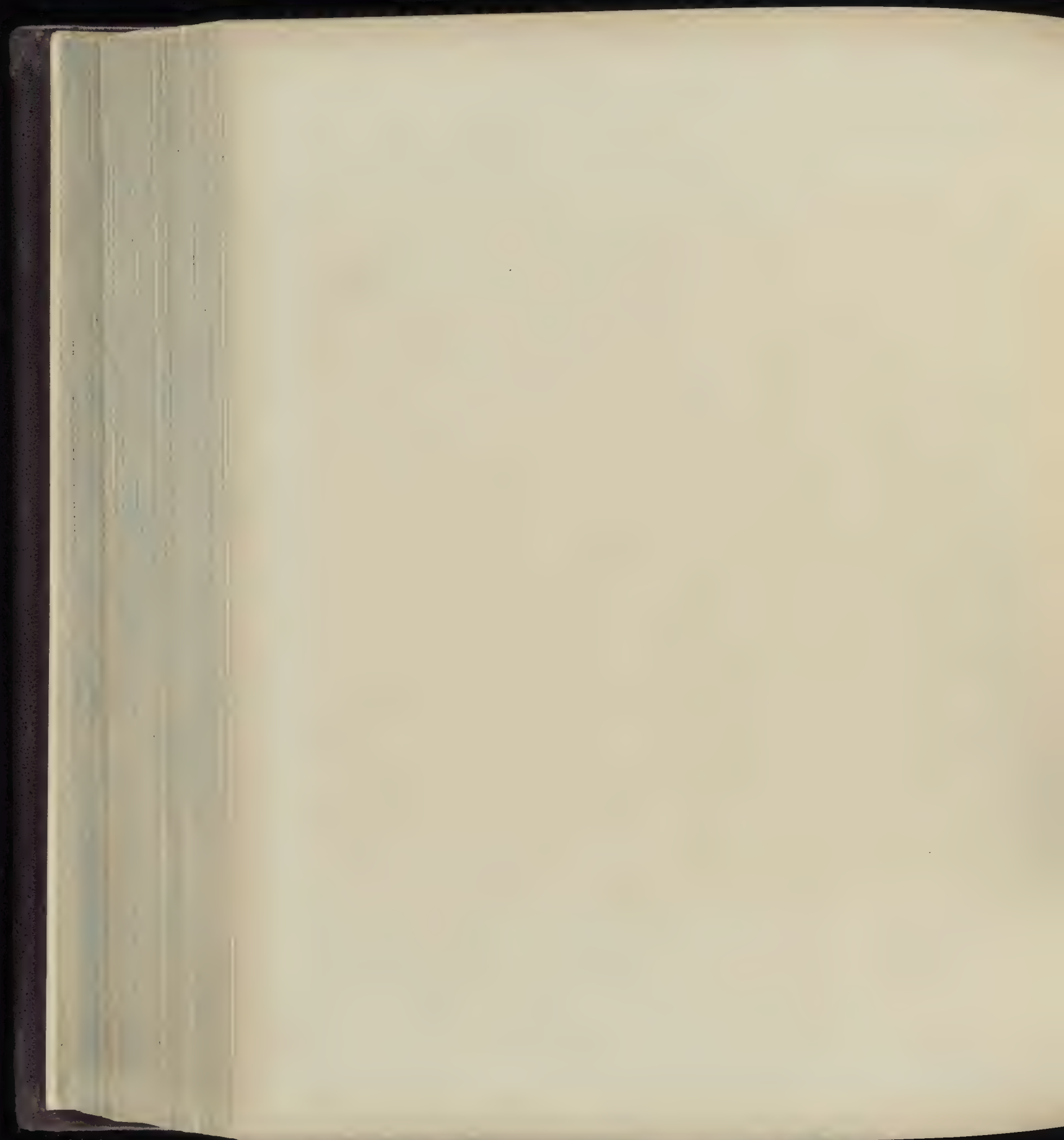
[A fol. 53*b*. 1; B fol. 26*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-
FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May the blessing of her





Bârôk is attacked by a number of his enemies who buffet and stone him,
and cut him with a sword.

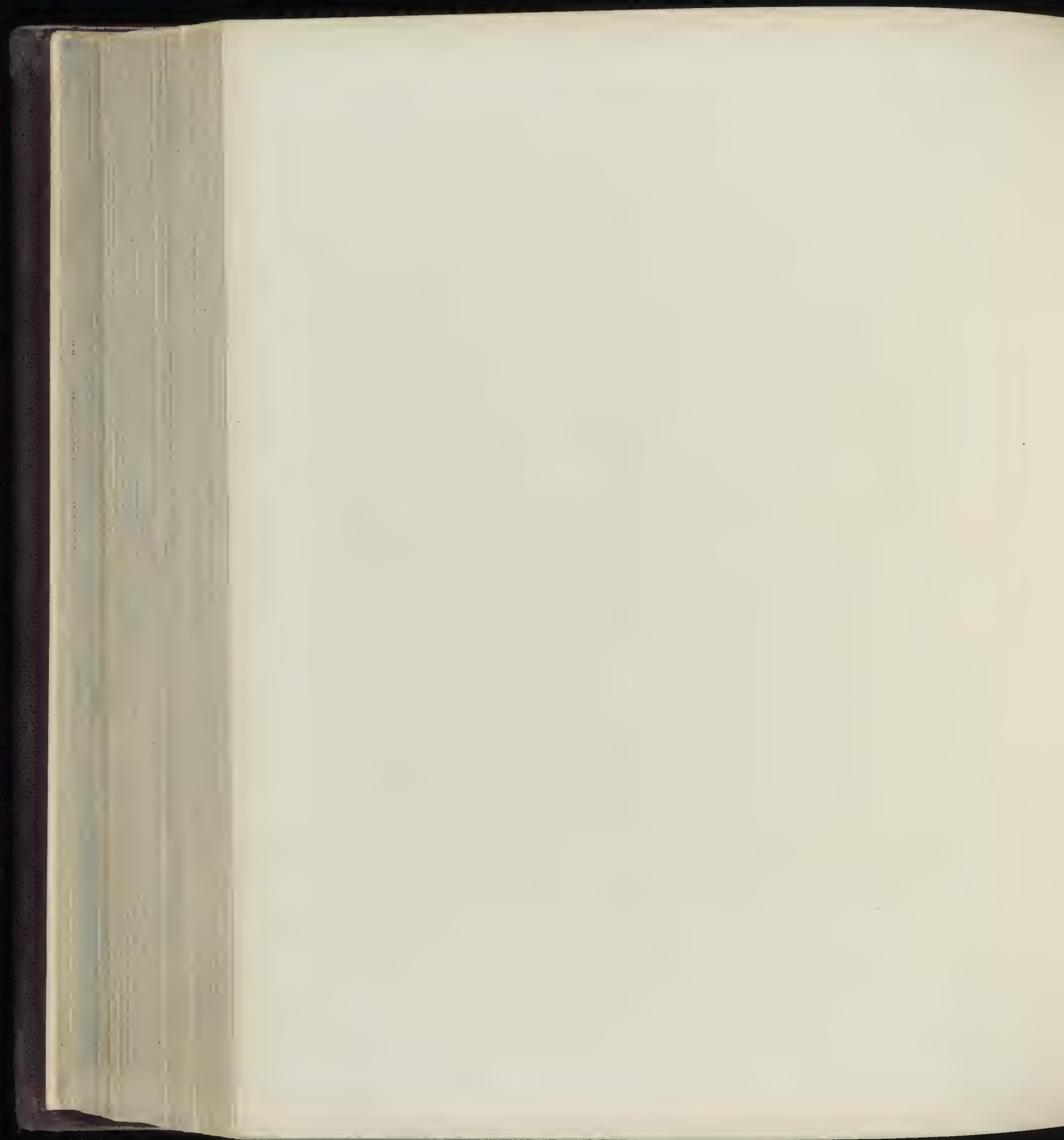
(See page 72).

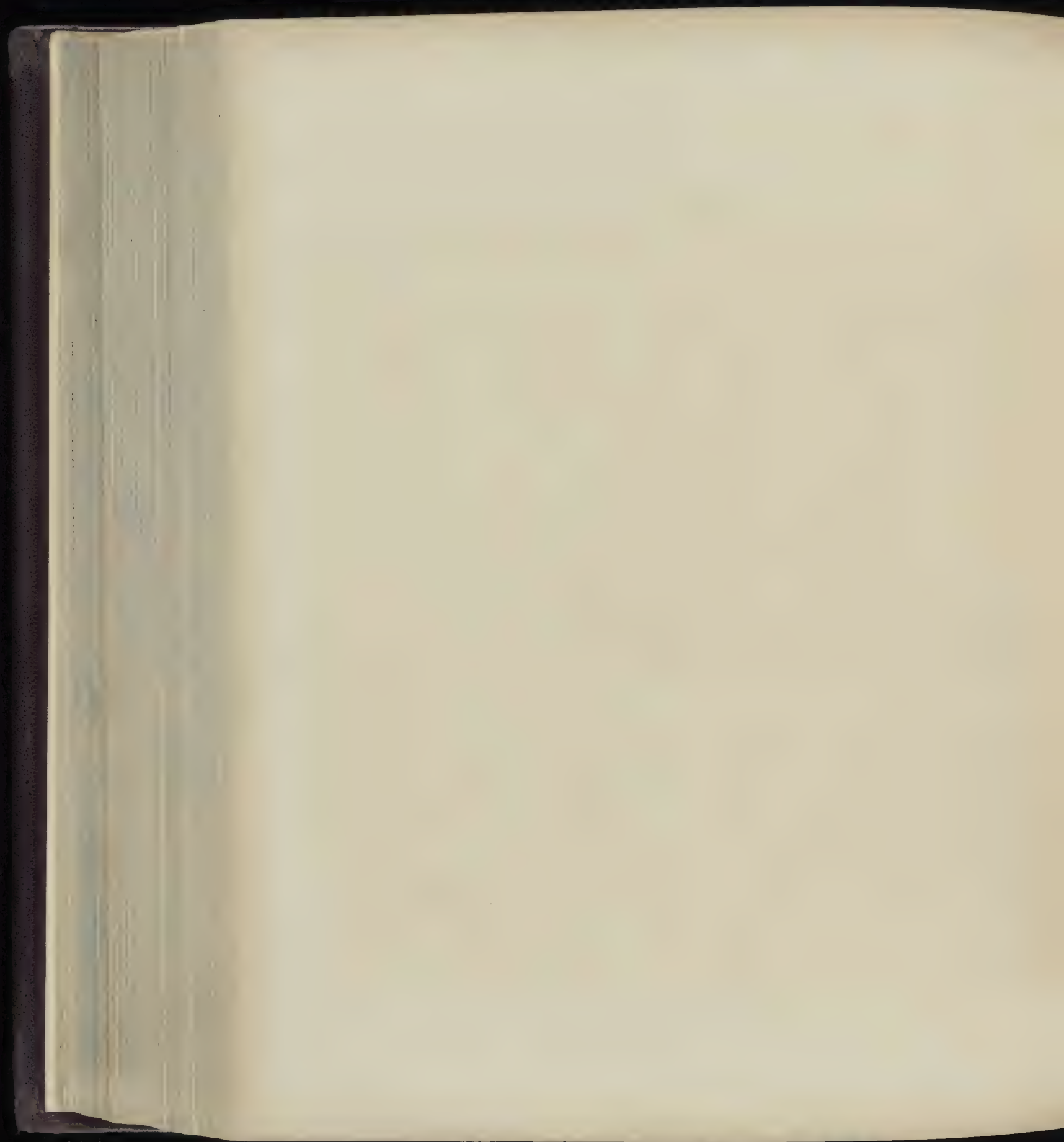


prayer and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was a certain man in the country of Fenkê whose name was Bârôk; and he was a depraved man and did no good work of any kind whatsoever, and all the people hated him. But he loved our holy Lady the Virgin MARY with a ready heart and a determined mind, and he used to keep the fast of Naḥasse¹ because of his love for her, and on the festival of her departure [from this world] he rejoiced exceedingly. And he was wont to make a feast for [A fol. 53*b*. 2] the poor, and the needy, and the old, and the young, both male and female. Now one day certain men who hated him found him on the highway, and [bruised him with stones], and beat him and wounded him with sticks, until his body [B fol. 26*b*. 2] was a mass of bruised and bleeding flesh, but they were not able to drive his soul out of him, and then they smote him sorely with swords, but he did not die. Then Bârôk said unto them, "Even though 'ye cut my flesh into little pieces I shall not die, for my Lady MARY will 'keep guard over me, and she will be watching over me at all times, and 'will deliver me out of your hands"; and when they had heard his words they all took to flight. Then Bârôk made his way to the priest and received the Holy Mysteries, and at that moment the light of life rose [A fol. 54*a*. 1] upon him and he died. And our Lady, the holy Virgin MARY, received his soul and placed it in the [Garden of] joy, and those who had beaten him repented with tears and sorrow [and turned] to our Lady, the holy Virgin MARY, who gave birth to God. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

¹ The festival of the preparation of the body of Mary for burial is celebrated on the 15th day of this month; the ascension of her body into heaven is commemorated on the 16th, and an ordinary festival was kept on the 21st.







I. Anastasius, the Roman deacon, praying to the Virgin Mary.
II. He dies, and the Virgin Mary receives his soul.

(See page 73).



As thou, O MARY, didst deliver from swords and spears unto repentance and obedience

[B fol. 27*a*. 1] Bârôk, who was called depraved, and didst preserve him,

Even so at all times [A fol. 54*a*. 2] in safe condition

Preserve me, [B fol. 27*a*. 2] O my Lady, so that I commit not sin,

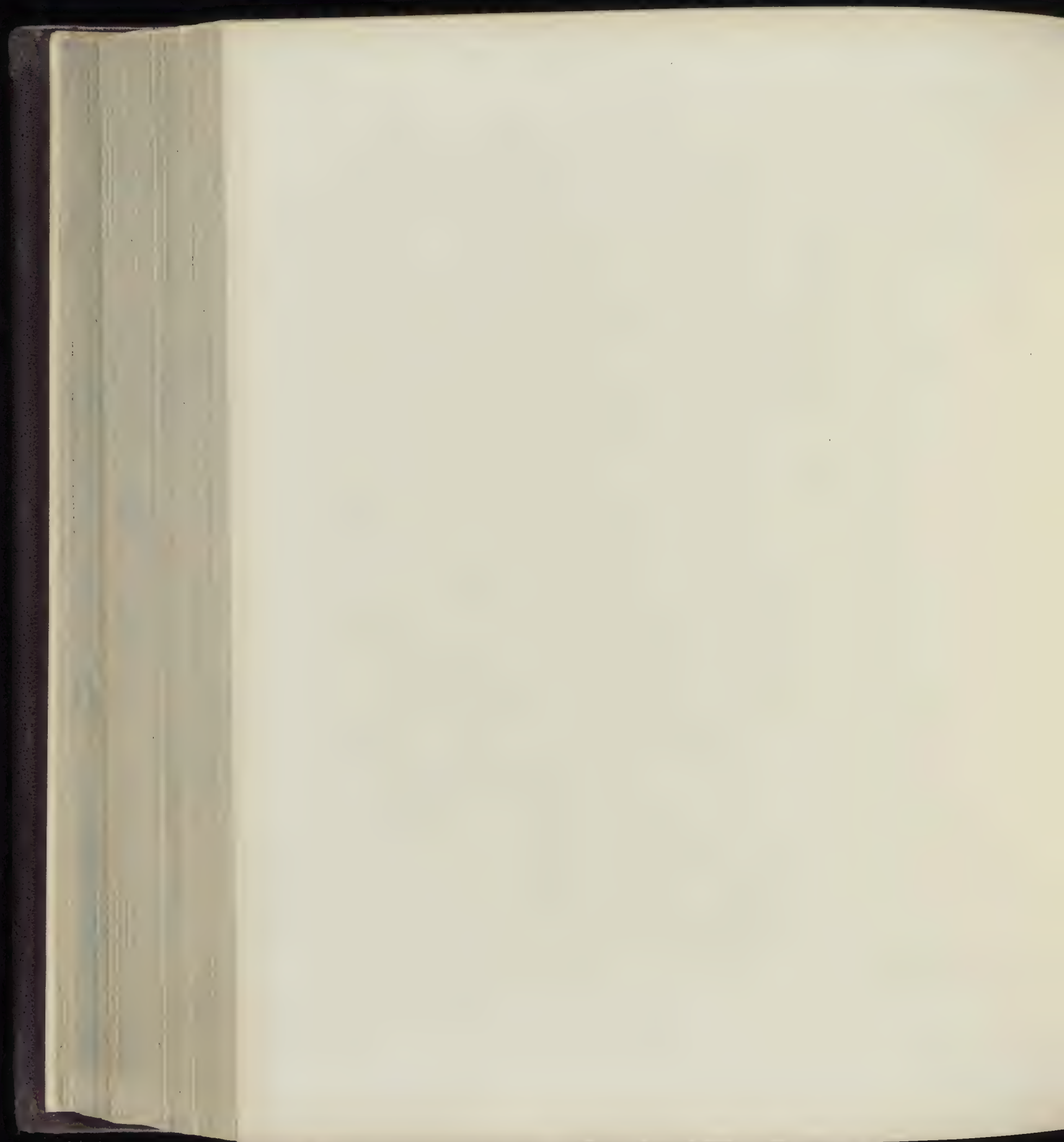
And even if I commit sin let thy mercy [come] to me.

CHAPTER XXVII.

THE VIRGIN MARY AND ANASTASIUS THE ROMAN.

[A fol. 56*a*. 1; B fol. 27*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

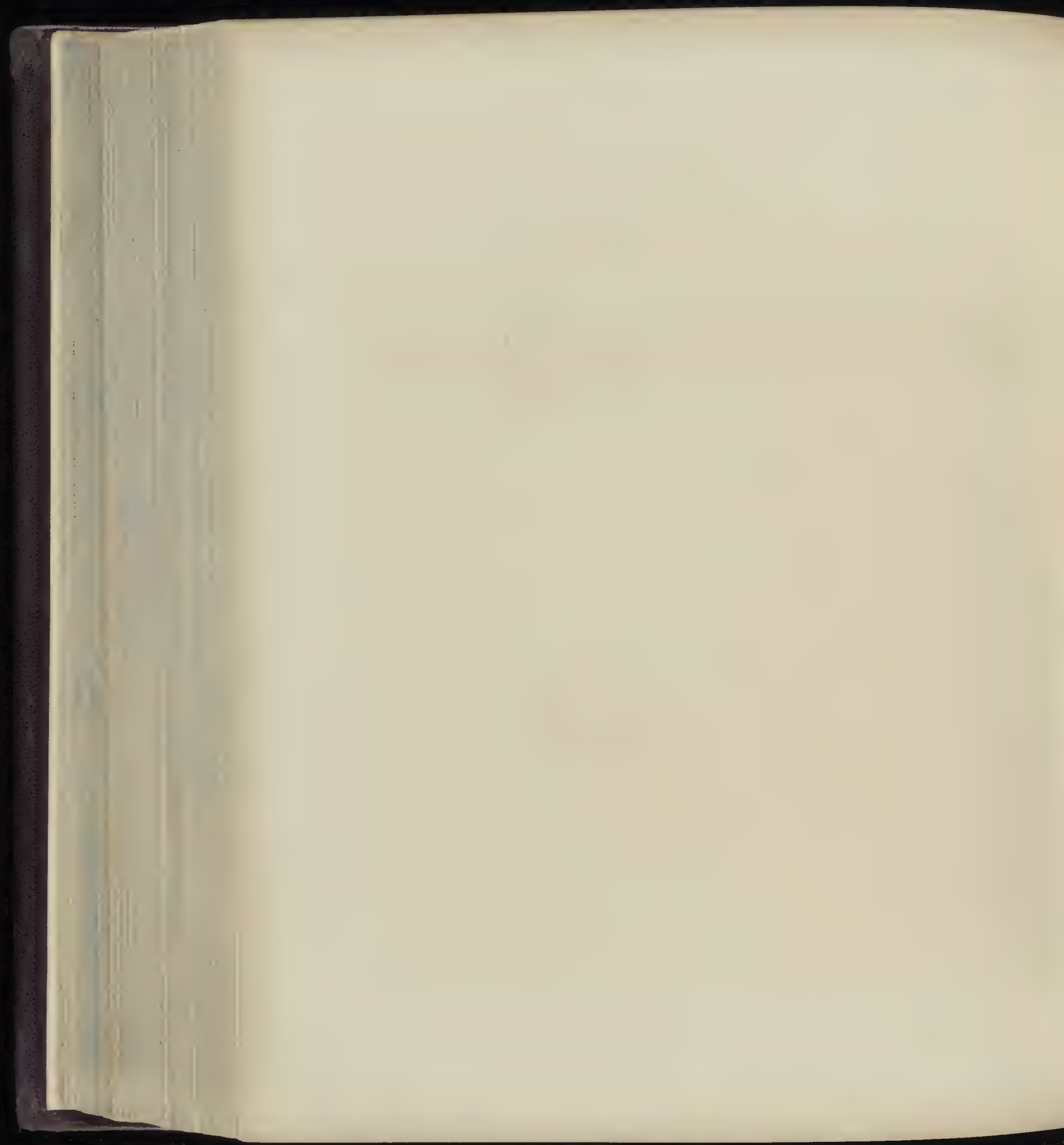
Now there was a certain man in the city of Rome whose name was Anastasius, and he feared God and loved our holy Lady, the two-fold Virgin MARY, who gave birth to God. And he used to visit the church of our Lady, the Mother of mercy, and make pure first-fruit offerings unto her, and pay honour unto her with gifts and salutations, saying, "Rejoice, O thou Virgin undefiled who hast [A fol. 56*a*. 2] given birth unto Emmanuel! Hail to thee, O thou who art full of grace, for "thou hast given birth unto the Light which is before all others! Rejoice, "O thou who hast given birth unto our Redeemer! Rejoice, O holy "Virgin, O thou who hast given birth to Christ, who didst bring Him into "the world without union with man! Therefore shall the nations bow "down and adore thee, O thou who didst give birth to our Light! I beseech thee to be for me a mediator between me and thy Son." And in





Anastasius, the Roman deacon, receiving words of consolation from the Virgin Mary
before his death.

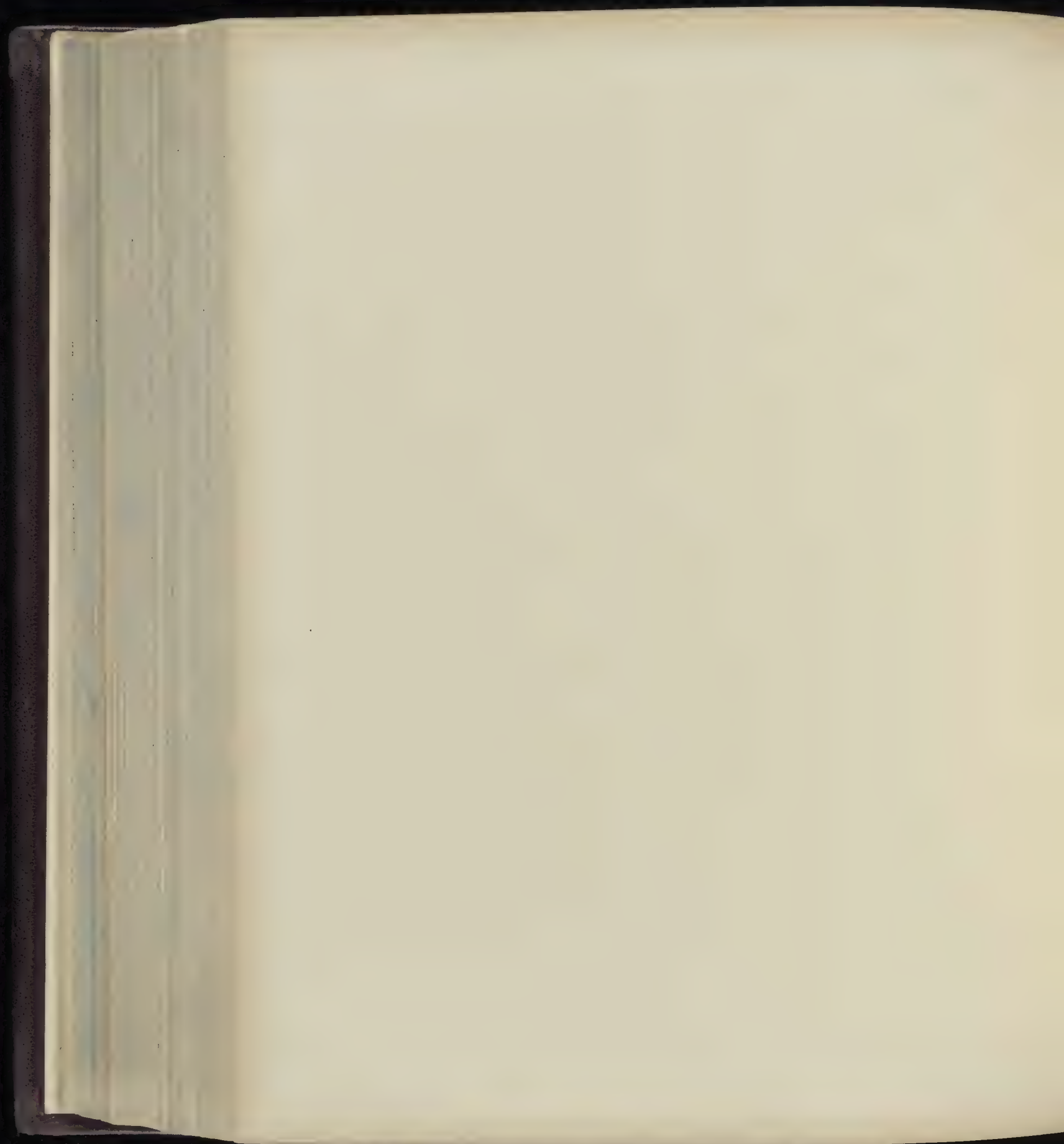
(See page 74).



this wise used he to pray in the church at the time when the heavenly Offering was being made, and at the time of the five joys of our Lady MARY.

And it came to pass a short time after these things that the deacon fell sick, and was nigh unto death, and the angel of death [A fol. 56*b*. 1] struck fear into his soul. Then our Lady [B fol. 27*b*. 2] MARY, the storehouse of mercy, the blessed Virgin, the joy of Christian folk, who sheweth favour unto kings, the mistress of the angels, and the crown of the martyrs, appeared unto the deacon, and said unto him, "Why fearest thou with so great a fear? And why art thou dismayed? For when thou wast in good health thou didst greet me joyfully each and every day. And now, fear not, O my beloved, and let not thine heart be terrified, for no evil thing shall draw nigh unto thy body, and thou shalt not be dismayed at [the coming of] the angel of death; and as thou didst not cease [to praise me] with thy mouth, and didst greet me with joy, so likewise [A fol. 56*b*. 2] thou shalt find joy [with me], and shalt be with me in Paradise for ever". And when the deacon heard these words he found peace, and he thought that he would recover from his sickness. Then he awoke from his sleep and found his soul in great joy and gladness; and immediately he awoke he died, and his soul went forth from his body. And our pure Lady MARY received it in her hands, and it entered with her into the Garden of joy and unto the place of delight and pleasure, where it would neither perish nor come to an end for ever. May the prayer of our Lady give him help and make him to be girded about with power; and may it make him to be free [A fol. 57*a*. 1] from the opposition of the wicked and from the hosts of the enemy, and from the pointed [arrow of] the bow, and from the sharp spear! O storehouse of mercy, take thou under the protection of thy prayer the soul of thy beloved one, our king David, for ever and ever! Amen.

O MARY, thou ark of God, who dost protect me continually,
Thou refined gold of holiness unalloyed with silver,



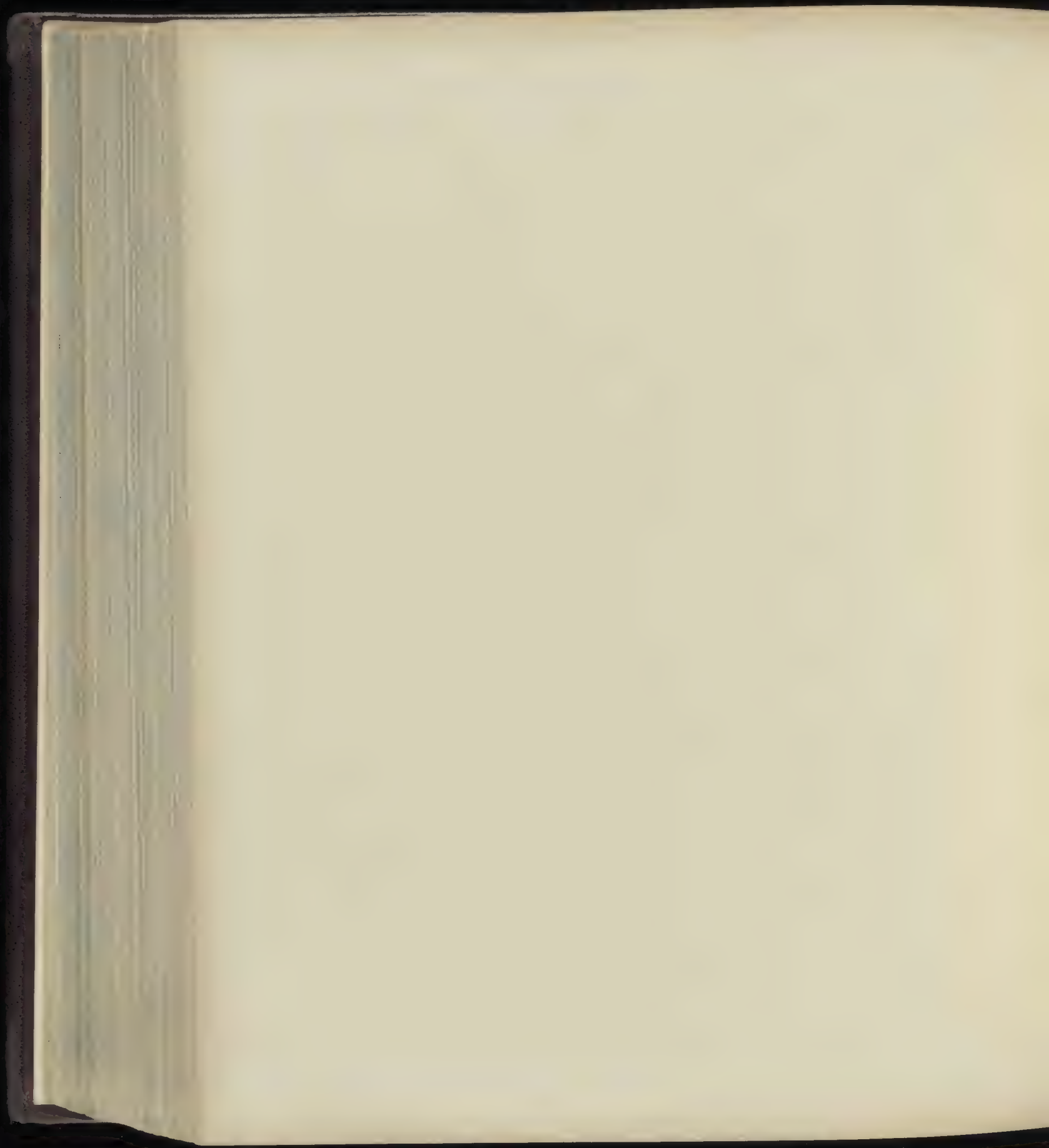
Thy servant Anastasius was lying grievously tormented by his sickness;
As thou didst announce unto him glad tidings and didst make him to rejoice by [thy] words,
Make thou me to hear continually the glad tidings of peace.

CHAPTER XXVIII.

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF ẖALMÂN.

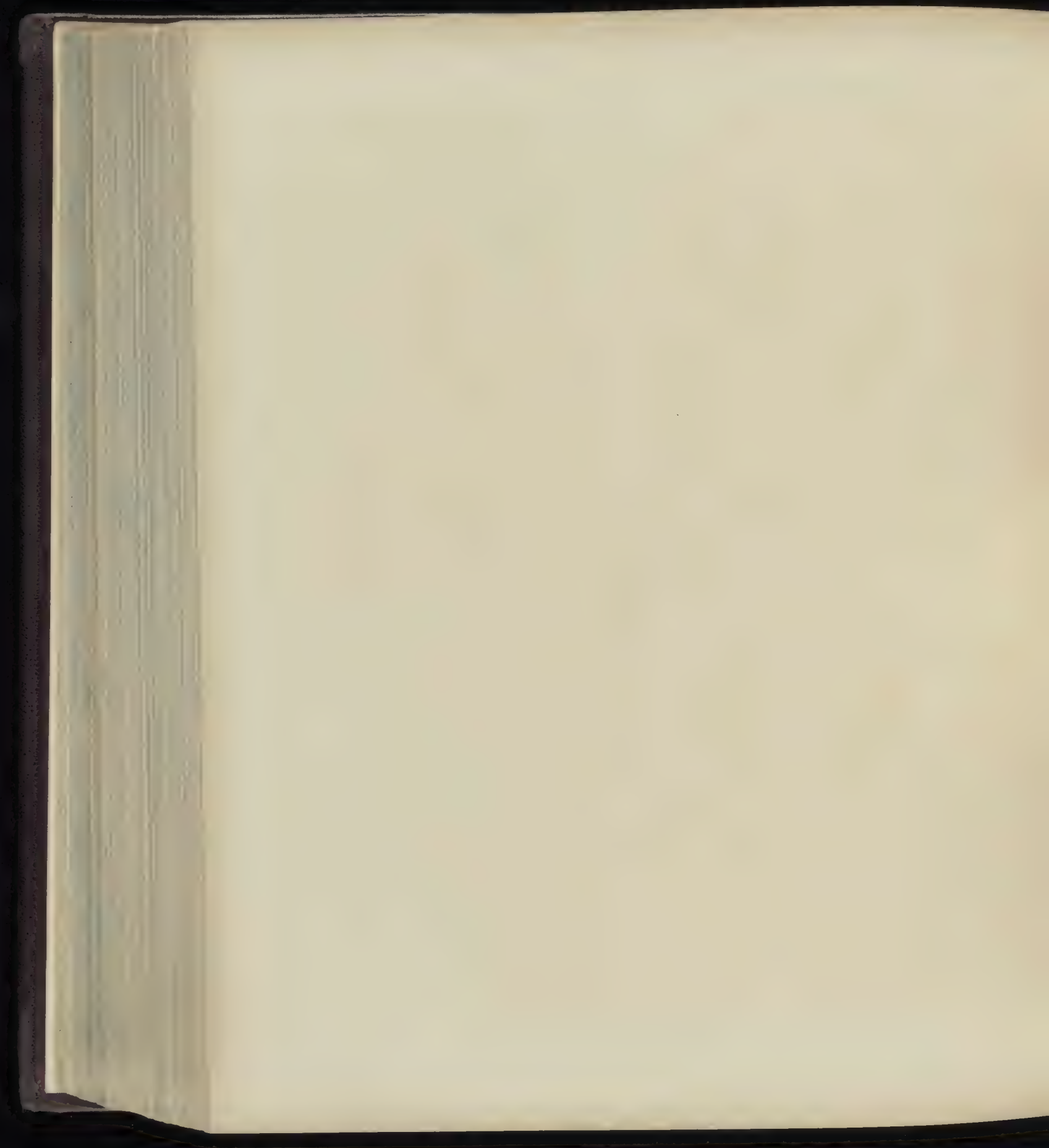
[A fol. 58*a*. 1; B fol. 28*b*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Now there was in the great and holy Monastery of Abbâ Samuel of ẖalmân a beautiful church [which had been built] in the name of our pure and holy Lady MARY, and in this holy church, in the west wall thereof, was a great and wonderful statue [of her]. And in this famous Monastery there lived a certain holy man who had stablished in his heart and mind the salutation [A fol. 58*a*. 2] of the angel Gabriel unto our holy Lady, the Virgin MARY, and it never ceased to be in his mouth and on his tongue. And he rested neither by night nor by day from reciting salutations to the holy Virgin MARY, and he placed his confidence in her, [and believed] that she would save him [when he should enter] into the presence of her beloved Son. He neither fasted nor prayed, and he made himself to appear to be foolish and weak of understanding, so that the [other] monks might not know concerning his strivings and labours; and he used to act in such a way that the monks treated him with contempt—



now this was an unseemly thing for monks to do—when they went out from the church. In the morning, at the time when the sun was rising, he ate a few [wild] herbs and beans, and to every one [A fol. 58^b. 1] who spake with this monk he appeared to be mad. And he ate nothing from this time until the same hour of the morrow of that day when he again ate in the presence of the monks; and this he was wont to do daily. Now when the monks saw him acting in this wise, the matter was hard unto them, and they were exceedingly sorry for him. And this monk, who hath been mentioned above, did not receive the Holy Mysteries except on three days in each year, that is to say, on the Festival of the blessed Nativity, on the Festival of the holy Epiphany, and on the Festival of the precious Passover. Now our honourable and holy fathers, the teachers of the Church, have commanded [A fol. 58^b. 2] that the Offering shall be [offered up] on these days of festivals of the Son at the sound of cock-crow in the night. And it came to pass that, when the monks saw him eating each day in the morning before the prayer of the third hour of the day, and knew nothing of his fasting and of how he was wont to fast until the morrow of the day when at the time of the same hour he ate [again], they imagined that he ate at the ordinary times throughout the day, and did not keep the ordinance of the monks, and they murmured greatly against him among themselves. And when the day of the festival of the nativity of our pure Lady, the Virgin MARY, which is on the first day of the month Genbôt¹, had come—now the day of the nativity of the woman who saved the whole world [fell that year] upon [A fol. 59^a. 1] the day of the blessed First day of the week—the monks were gathered together in the church to be present at the honourable consecration of the Offering for the celebration of the festival. And there sat with them the holy father who was called Abbâ Isaac, and he was

¹ I. e., the twenty-sixth of April.



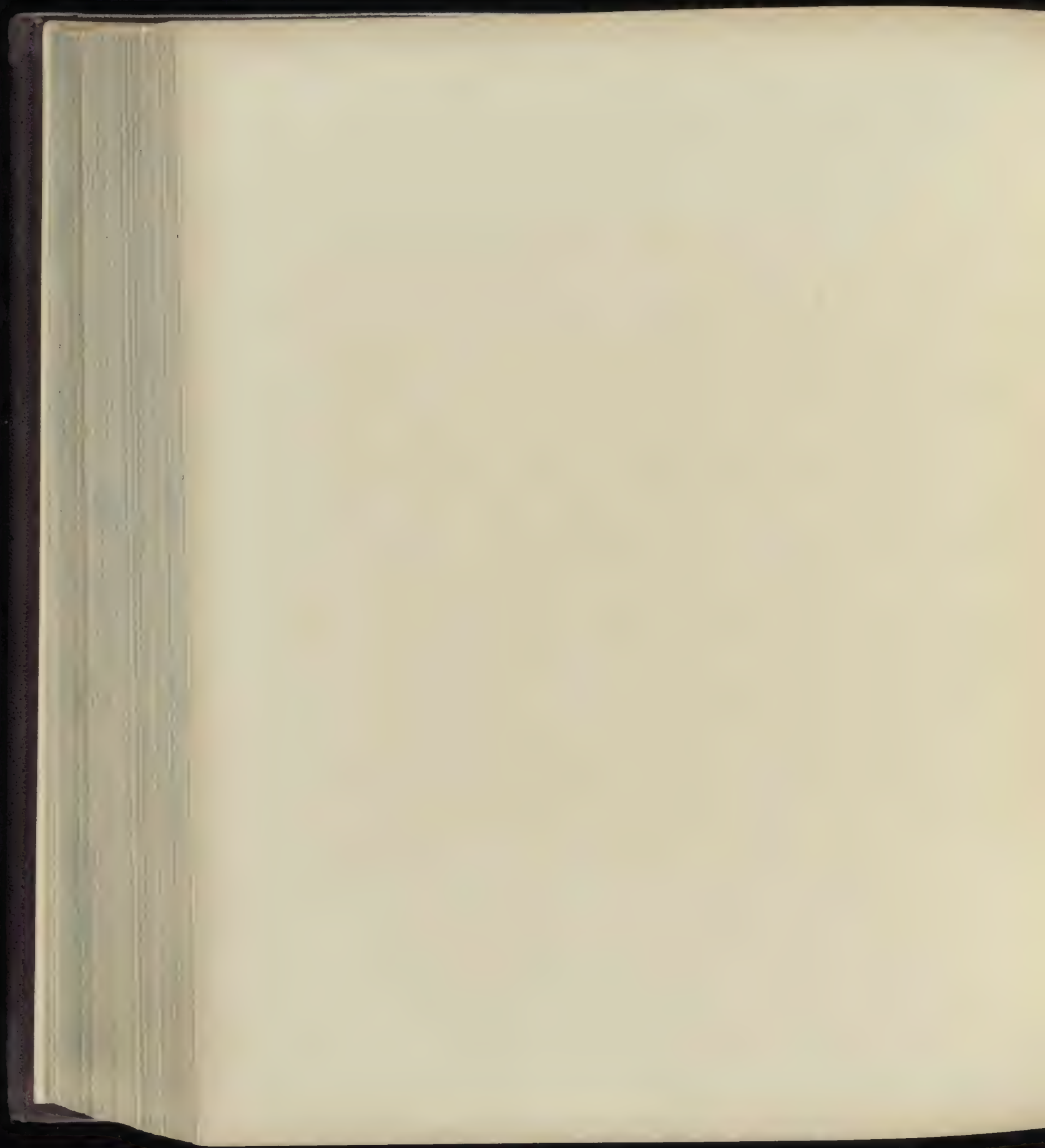


The monks in the monastery of Kálman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(See page 77).



the Abbot of the monastery, and the father confessor and prior, and he saw the monk of whom we have already spoken with a few lupin seeds which had been soaked in water, in his hand, and he wished to eat them. Then the Abbot said unto the monks, "Seize ye this monk and take from him these lupin seeds which he hath in his hand, and let two [A fol. 59*a*. 2] of the brethren bring him into the church and keep guard over him until the service of consecration be ended—if it be possible for us to offer up the Holy Offering. Peradventure this evil habit shall be removed from him by the prayer of our Lady, the holy Virgin MARY, and he shall walk in the way of the monks with the keeping of fasts and prayer." Then the monks did according as the Abbot had commanded them, and they took the lupin seeds from his hand with rude violence; and straightway the monk was enraged with those who had laid hold upon him, and he became like a madman. And when they had brought him to the church he said unto the monks who were to keep guard over him, "O my brethren, [A fol. 59*b*. 1] will ye not hearken unto the voice of your father concerning me? I am a poor and wretched man, take me unto the picture of our Lady so that I may entreat her to accept the prayer of our Abbot, and so that all my hunger may be removed from me little by little." And they told him they would consent to do so, and they went with him to the *eikōn* of the Virgin, and he performed bowings of adoration before her, and said, "O thou who dost save the penitent, O thou who art the hope of the poor and needy, O thou who art the helper of the oppressed, deliver thou me from these monks, for I cannot fast until the time of the Offering." And it came to pass when the [two brethren] heard these words from him they laughed within themselves, and heaped derision upon him. Now when our compassionate Lady [A fol. 59*b*. 2] knew that the whole body of the monks were murmuring against him, and that they were laughing at him and treating him with contempt, she put into his heart the good thought that

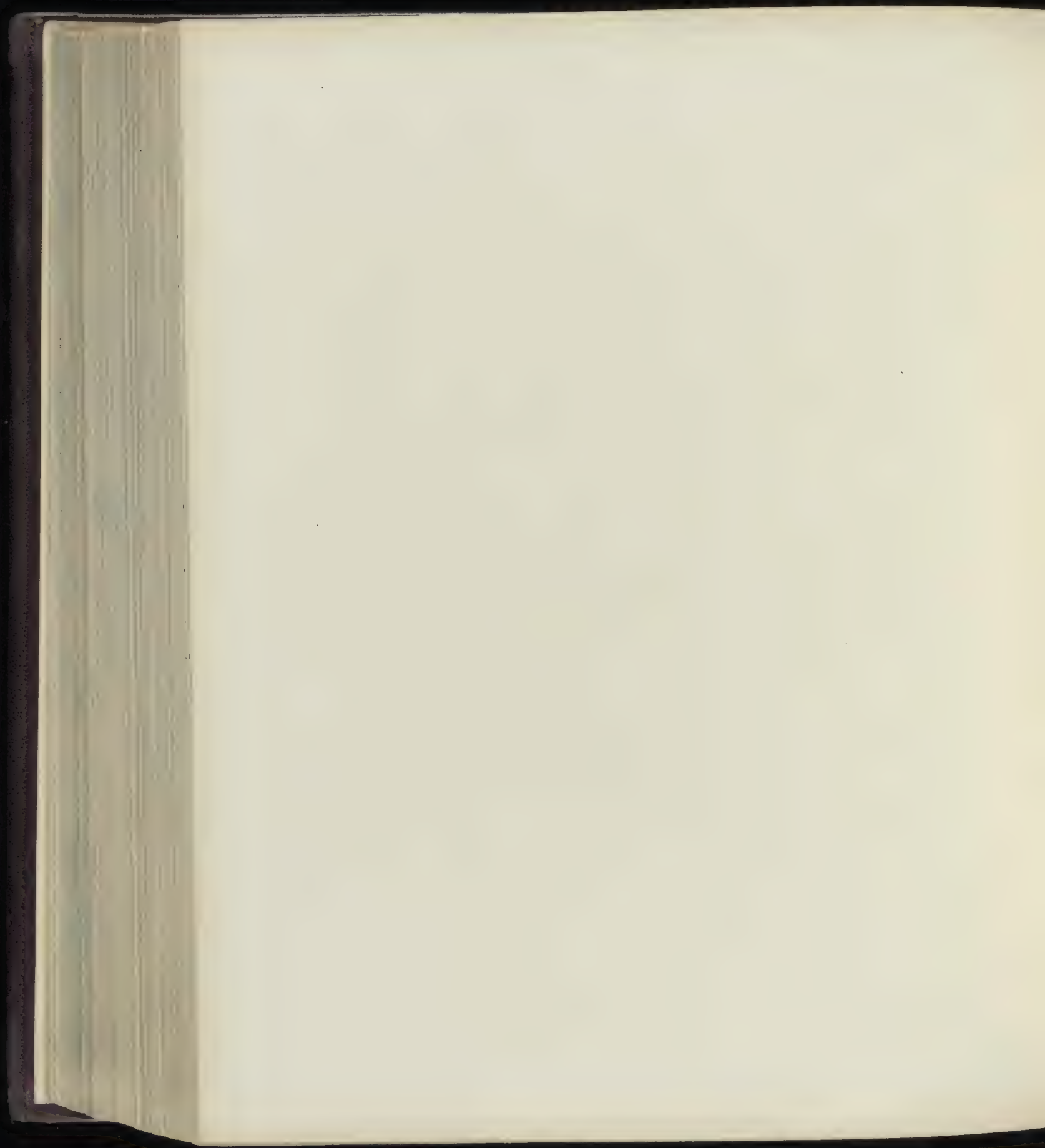


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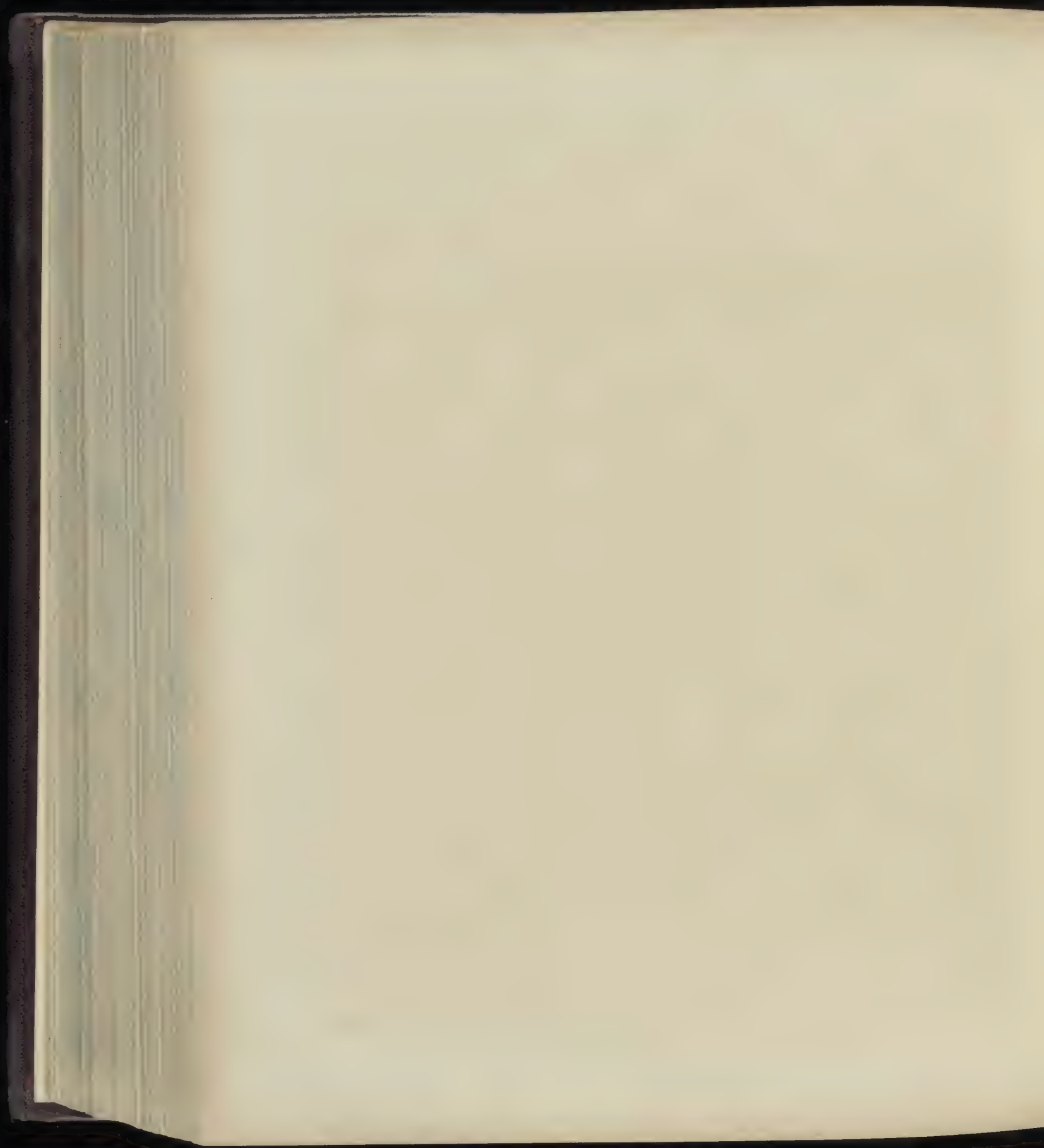
The monks in the monastery of Kálman persecute one of their brethren, and treat him roughly and beat him. He prays to the Virgin Mary, and casts his skull cap at the wall of the church, which opens straightway, and he passes out into the desert.

(See page 78).



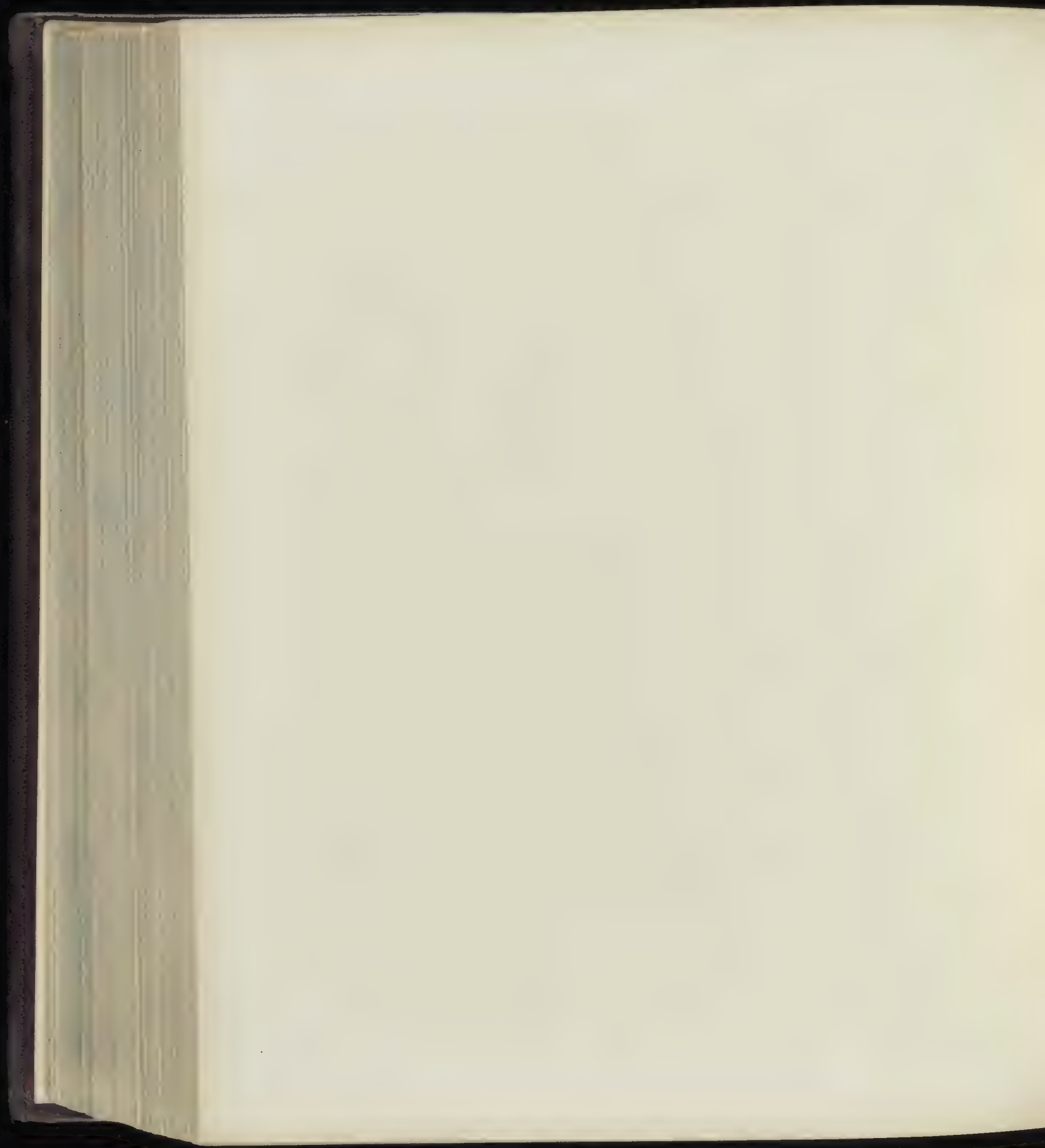
she would make manifest unto the other monks her mighty and marvellous acts, and the faith of the monk, and the confidence which he had placed in her.

Now at the time when the service of consecration was half through, when every man had brought his mind into a fit state and collected his thoughts to hear the holy prayer of sanctification, the monk drew nigh unto the west wall of the church, wherein was [placed] the picture of the Virgin, and stood up before it, and lifted up his eyes and said unto her, "O my Lady, peradventure thou dost receive [my] prayer, [A fol. 60*a*. 1] "and dost accept [my] supplication and the salutation of the angel "[Gabriel], wherewith I have saluted thee without ceasing by day and by "night. I am a poor and wretched man and a sinner, and only God and "thou thyself have any knowledge of me. I have thought that thou wouldst "deliver me on the Day of Judgment before thy Son, and if thou wilt "deliver me before thy Son, then deliver me from these monks; for [all "men] know that whosoever putteth his trust in thee shall neither be put "to shame nor perish before thy beloved Son." Then with power and faith he girded himself about, and he took off his skull cap from his head and smote therewith [A fol. 60*a*. 2] the western wall [of the church], and said, "O might of the Virgin MARY, deliver me." And it came to pass that when he had spoken in this wise, in that same hour the wall was rent asunder, and having cast his skull cap from his hand into the middle of the church he passed out quickly through the opening in the wall. Now when he had gone out the wall closed up again, with the exception of a small opening which was large enough for a man to put his hand into, and this remained as a memorial and a testimony of the miracle which the pure Virgin MARY had wrought; and when the monks saw what had taken place they marvelled with a great astonishment. Then the monks went out to look for the man in all the desert places round about, and in the caves and hollows of the ground, [A fol. 60*b*. 1] but





The monk of Kalman praying to the Virgin Mary, who is accompanied by two angels.
(See page 79).



they found no trace of him. And straightway they sorrowed with a great sorrow and their hearts were pained, and their Abbot was exceedingly harsh [towards them] because of the things which they had been accustomed to do unto him. For, when in times past they had been in the habit of seeing him every day at dawn, some of them cursed him, and some buffeted him, and some spat in his face, and some laughed, and some derided him. Now when they saw this wonderful thing they recognized the righteousness, and the strivings of the monk, and how he had loved our Lady the Virgin MARY in his heart, and how he had put his confidence in her, even as they had heard from him [A fol. 60^b. 2] when he departed through the opening in the wall. And they knew also of a certainty that the heartfelt prayer of a pure and sincere mind is better and more honourable than the prayer of the tongue, even as our Lord saith in the Holy Gospel, "When thou risest up to pray enter into thy chamber, and shut thy door, and pray unto thy Father in secret." Now the interpretation of this [verse] is "Collect thy mind in thy heart"; and in that it saith, "Shut thy door", thou must shut thy mouth and pray with thine heart. For the prayer of the heart in a mind which is sincere and collected is better than the prayer of the tongue when the mind is wandering about and going unto another place. It is meet for a man to pray with his heart, [A fol. 61^a. 1] and not with his tongue [only], even as this monk was wont to do at all times, although no one knew about it.

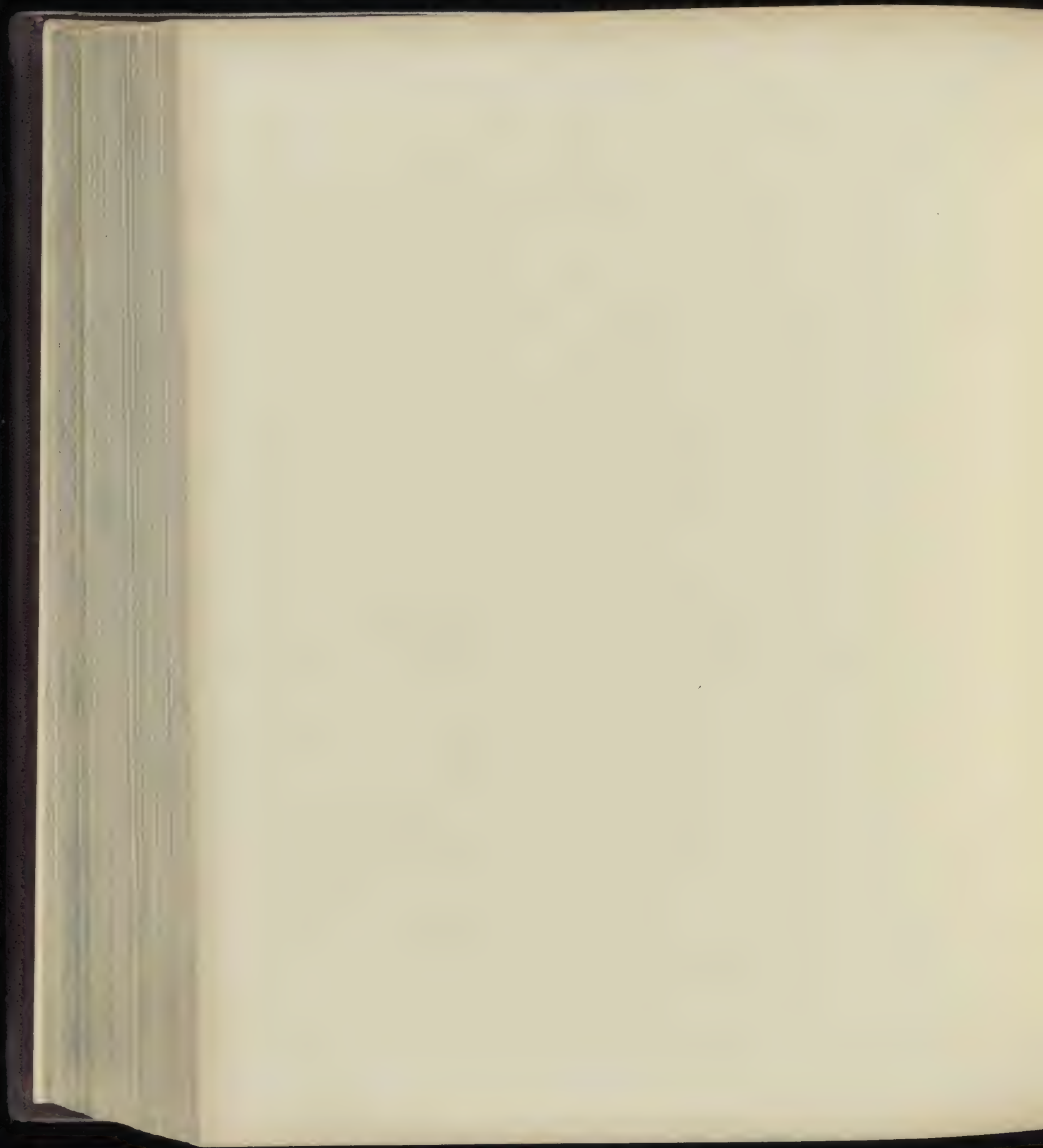
And it came to pass that when the monks saw what had happened, they went to the Bishop, and told him all these things. Now when the Father, the Bishop, had heard thereof, he sent and informed the Archbishop concerning what he had heard and seen in the matter of the skull cap, which the monk had thrown into the church, and concerning the miracle which had taken place through it. Now when the Archbishop

¹ St. Matthew VI. 6.

² I. e., "collect thy mind within thyself".



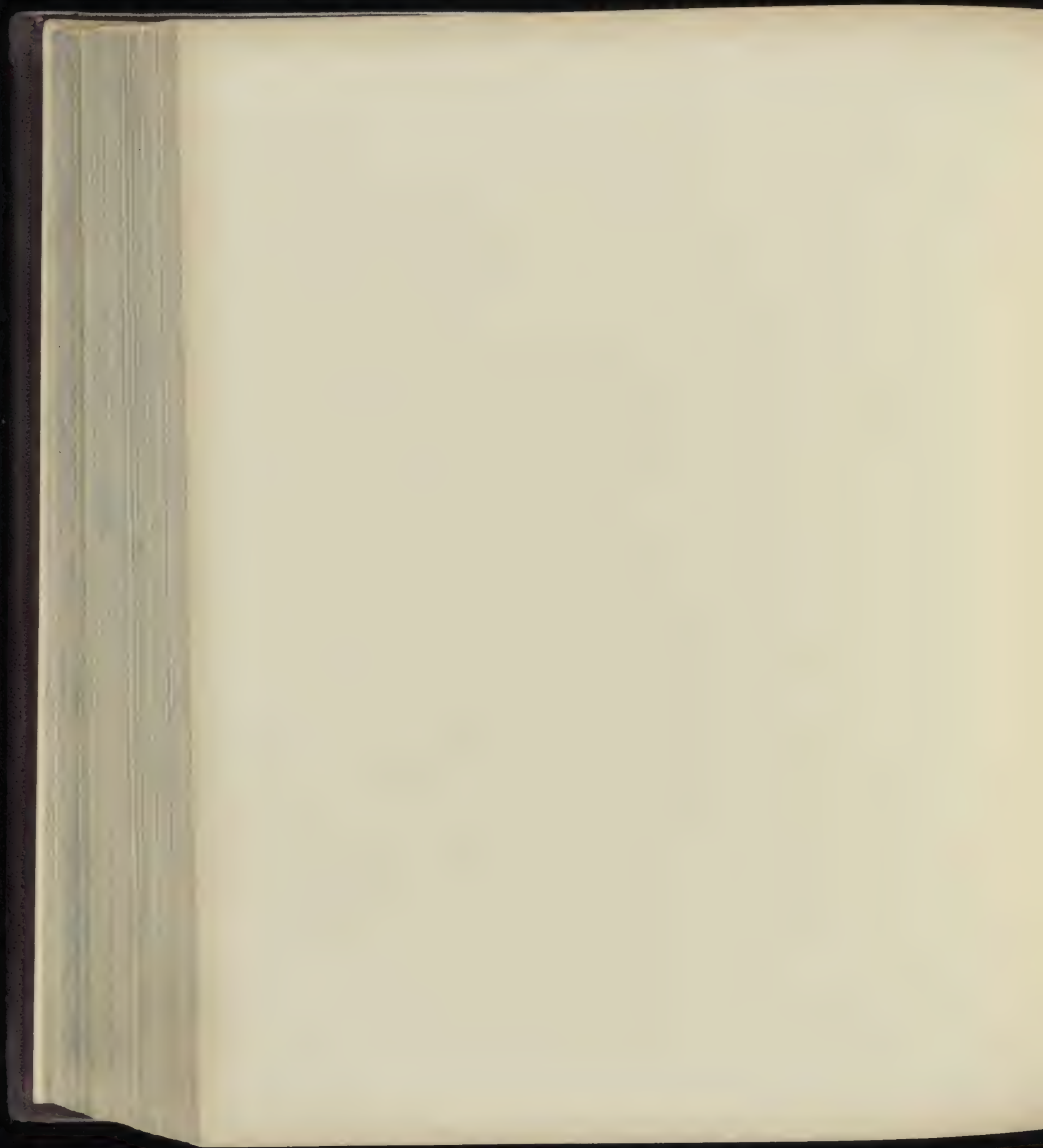
had heard these things he rejoiced greatly, and he sent to the holy monastery of Abbâ Samuel asking for the skull cap of the monk, so that he might obtain [A fol. 61*a*. 2] a blessing therefrom: but the monks would not send it to him, for they thought that he would lay it up in his own house as a thing to be kept there for safety. So they placed the skull cap in the chest of the church as a memorial of the miracle which the Lady of us all, the Virgin MARY, had wrought. Now that the Bishop might prepare the way the Archbishop sent a message unto him [telling him] to go to the Monastery of Kalmân and to bring the skull cap [to him], that he might be blessed thereby. And the Bishop obeyed the command of the Archbishop, and went to the Monastery, and he took the skull cap of the monk from out of the chest [which held] the property of the church, and he obtained a blessing therefrom. Then he went to the wall which [A fol. 61*b*. 1] had been rent asunder, and he obtained a blessing also from the opening which was left [there]; and he bowed down in adoration before the picture of our Lady MARY three times, and received a blessing therefrom. Then the Bishop anointed himself with the oil of the lamp which was kept burning before the picture, and departed from the Monastery. Now when he had journeyed a little way on his road, and had arrived in the desert, he sought for the skull cap and found it not; and having turned back forthwith and come to the Monastery a second time, he found it in the place wherein it had been formerly and whence he had taken it. Then he took the skull cap a second time, and laid it between the folds of his apparel, and he tied it securely thereto with leather thongs(?). And when he had journeyed a little way he untied the thongs(?), and unfastened his apparel, [A fol. 61*b*. 2] and found it not; then he turned back to the Monastery a third time and found the skull cap [there]. And he took it out of the chest and fastened it inside the covering of his cross; and having taken it in his hand, he went a little way on his road, but when he opened the covering he found



it not. Now when he had turned back to the Monastery a fourth time and found the skull cap there, he knew that God did not wish it to go forth from the holy Monastery of Abbâ Samuel. And the report of this thing was heard in all the borders, and in all the countries and cities round about. Glory be to God Who chose MARY the Virgin to be the mother of His Son Jesus Christ; and thanks be [A fol. 62*a*. 1] unto His Only Son Who put on flesh of her in becoming the new man; and adoration be unto the Holy Spirit who purified her from all unchastity. May her blessing be with our king David, and may she make him to have an inheritance in the prayers of Jerusalem the holy place, the city of his fathers, of the prophets, and of David the Psalmist, and of Solomon the king! And may she make him to see Bethlehem wherein she bowed herself to bring forth the Child of the Spirit Who was conceived without the seed of man! And may she then baptize him in the waters of the Jordan, wherein the Fire of the Godhead was baptized by the hand of the son of the barren woman, John! And may she make him to salute the mountains of Quarantania¹, [A fol. 62*a*. 2] wherein our Lord fasted and vanquished the Devil! And may she cause his royal tabernacle to be planted on the Mount of Olives, where our Lord went up and blessed [His disciples] with His holy hands! And may she make his habitation to rest on Mount Zion, where the disciples drank of the flood of fire, the Paraclete! And may He establish him in such wise that he shall stand on his feet, and make vows and pay adoration, and pray, and make supplication at Gethsemane, the grave of His beloved one, the Virgin MARY, the merciful intercessor, the green thorn-bush, for ever and ever! Amen and Amen.

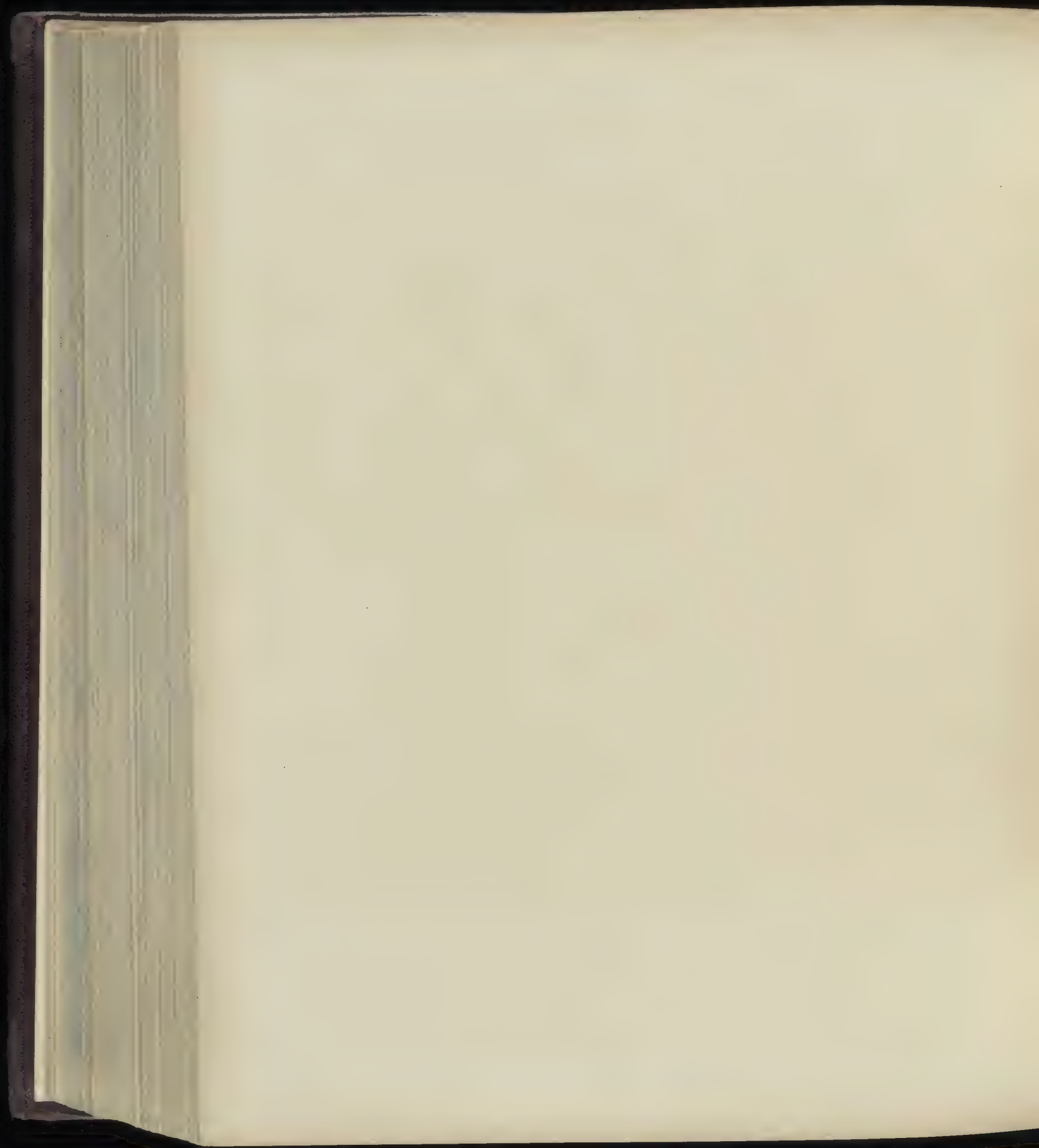
O MARY, who without stroke of hammer, or blow of chisel,
Didst cleave a wall of dry stone when there passed out into the desert
The man with whom thou wast well pleased, who was called Shâlûsa,

¹ I. e., the desert where our Lord fasted forty days.



Cleave thou the back of mine enemy, and the belly of him that
hateth me,
And take thou [in thine hand] a new sword.

The following is the version of this miracle according to the MS. B:—
[B fol. 28^b. 1] Now there was a certain man in the Monastery of
Kalmân who had stablished in his mouth and heart the salutation of the
angel [Gabriel, and who recited it always] before the picture of our holy
Lady, the two-fold Virgin MARY, who gave birth to God. And this
man did not receive the Offering except [during the festivals of] the
Epiphany, and the Nativity, and Easter, and on the day of the festival
of our Lady MARY, who gave birth to God. Now the monks saw him
holding [in his hands] some beans which had been soaked in water
and which he wished to eat; and straightway they laid hold upon him
and took him into the church [B fol. 28^b. 2]. And he came in before the
picture of our Lady, and said unto her, "Deliver thou me from the wick-
"edness of these monks"; now he was unable to fast, and they were
making a laughing-stock of him. And he said, "I have taken refuge be-
"fore thy picture, surely thou wilt deliver me". Then he took his skull
cap, and smote therewith the west wall, and said, "O my holy Lady,
"thou two-fold Virgin MARY, who gave birth to God, deliver me". And
immediately the wall was rent asunder, and he went out [through it],
and [as he was going] he cast his skull cap [back into the church]; then
the wall which had been rent asunder closed up, and became as it was
formerly, with the exception of a small opening which was wide enough for
the hand to enter, and which was left as a memorial [of what had happened].
Now when the monks saw this they marvelled, for when they sought
for the monk they could not find him; and they and their Abbot Isaac
sorrowed with a great sorrow [B fol. 29^a. 1]. And when the Bishop heard
this, he rejoiced and went to the wall which had been rent asunder, and



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 ነ፡ማይ፡ዘቆመ፡በገቦ፡ነዳይ
 ከንቱ፡ከንቱ፡በታሕተ፡ስማ
 ይ፡ምንቱኑ፡ለአጋለ፡እመ
 ሕያው፡ሠናይ፡እንበለ፡ፍ
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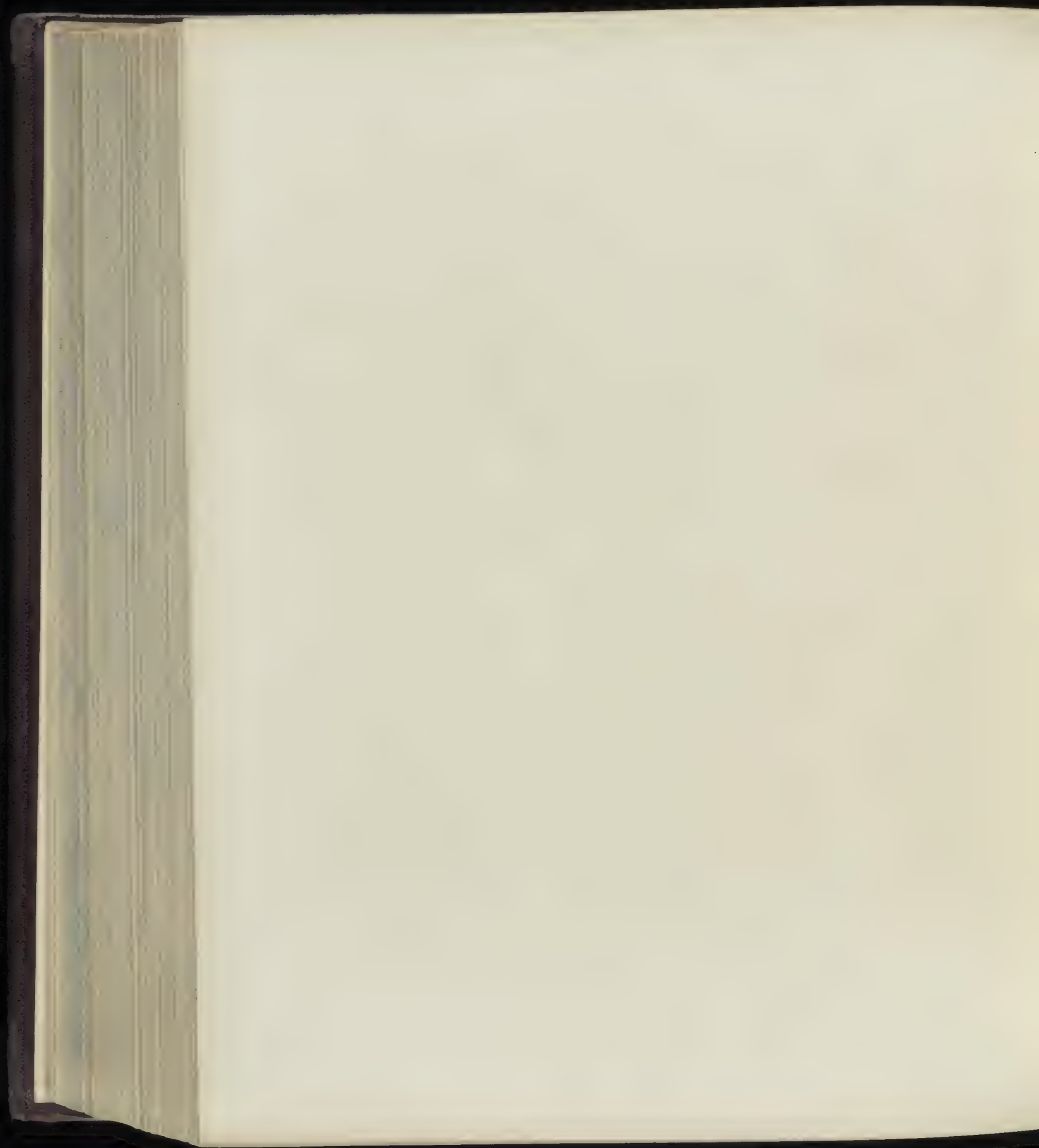
II.



III.

- I. The cannibal of Kemer devouring human flesh.
 II. He offers his bow and arrows to a farmer in exchange for an ox.
 III. He offers an additional arrow to the owners (?) of the ox.

(See page 83).



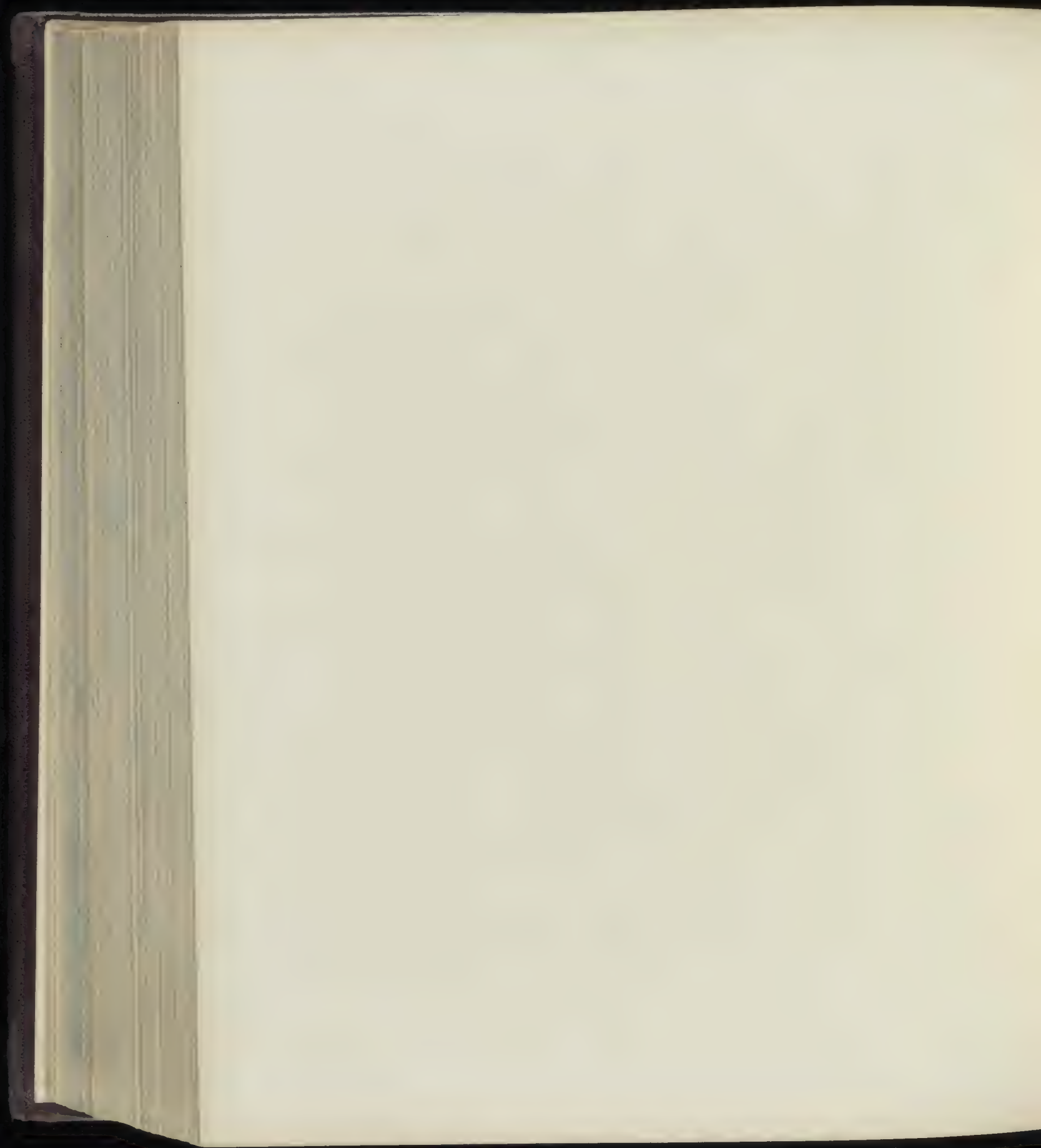
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ቶኑ፡ለእንለ፡አመሐያው፡ሠና
ይ፡እንበለ፡ፍቅርኪ፡ማ፡ገሐርይ፡



- I. The cannibal of Kemer devouring human flesh.
II. He offers his bow and arrows to a farmer in exchange for an ox.
III. He gives a drink of water from his skin bottle to a leprosy beggar.

(See page 83).



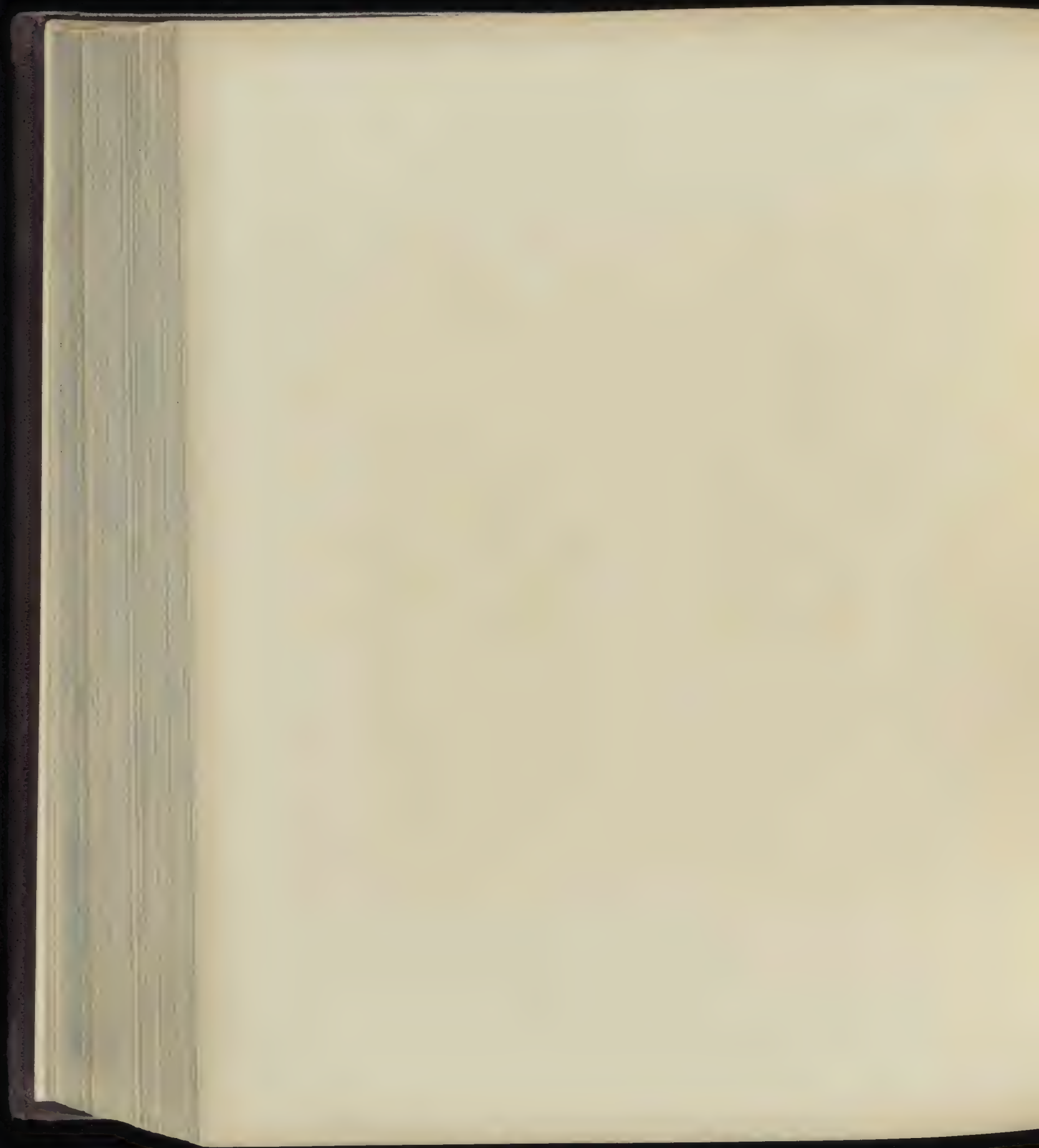
he bowed down before it; and he anointed himself with the oil of the lamp which was burning [before the picture]. Now this thing was heard of throughout all the borders of Egypt. May her prayer and her blessing be with her servant Hâyla Maryâm for ever and ever! Amen.

CHAPTER XXIX.

THE VIRGIN AND THE CANNIBAL OF THE CITY OF KĒMER.

[A fol. 63*b*. 1; B fol. 30*a*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

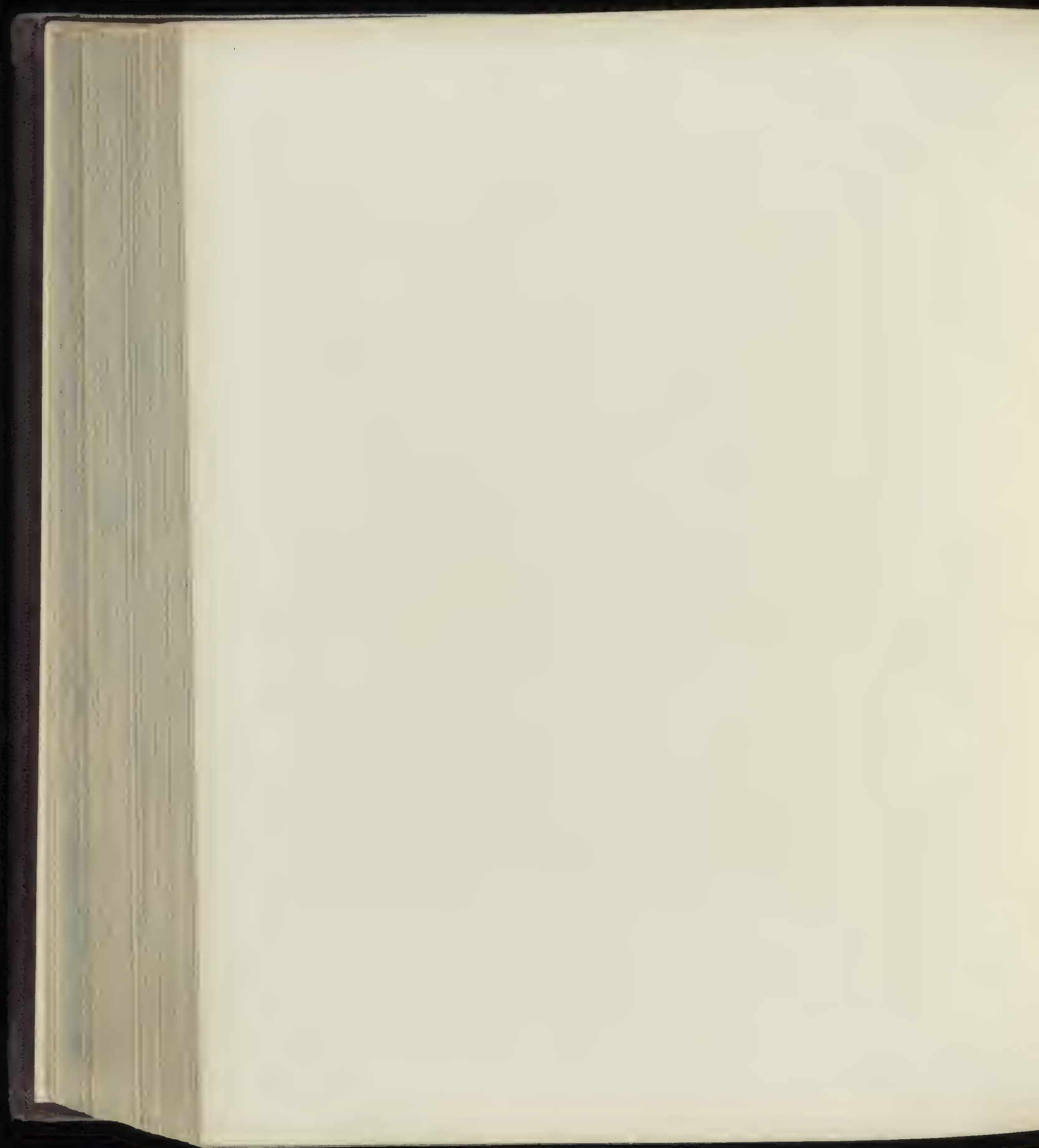
Now there was a certain man in the city of KĒmer, and he was of noble race and was, in name, a Christian. And his sin was very great, and indeed, it exceeded that of all other men, for he did not eat [ordinary] food and the flesh of oxen, but he lived upon human flesh. Now when this cannibal had devoured eight and seventy people, his friends, and his acquaintances, and his kinsfolk, and the people who were in his service [A fol. 63*b*. 2] began to come to an end, and the men who remained fled from him so that he might not be able to devour them; and he was left alone with his wife and his two children, and them also he ate. And it came to pass one day as he was walking along that he found a certain husbandman on the road, and he lay in wait [B fol. 30*a*. 2] for him and followed him; and when he knew that he would be too strong for him he left him and departed. And as he was going away he said unto him, "Sell me an ox, and behold, I will give thee my bow which is ornamented with gold; take [it]". And the husbandman said unto him, "I refuse it wholly, for money and food are more useful to me; I will not give thee [the ox]".





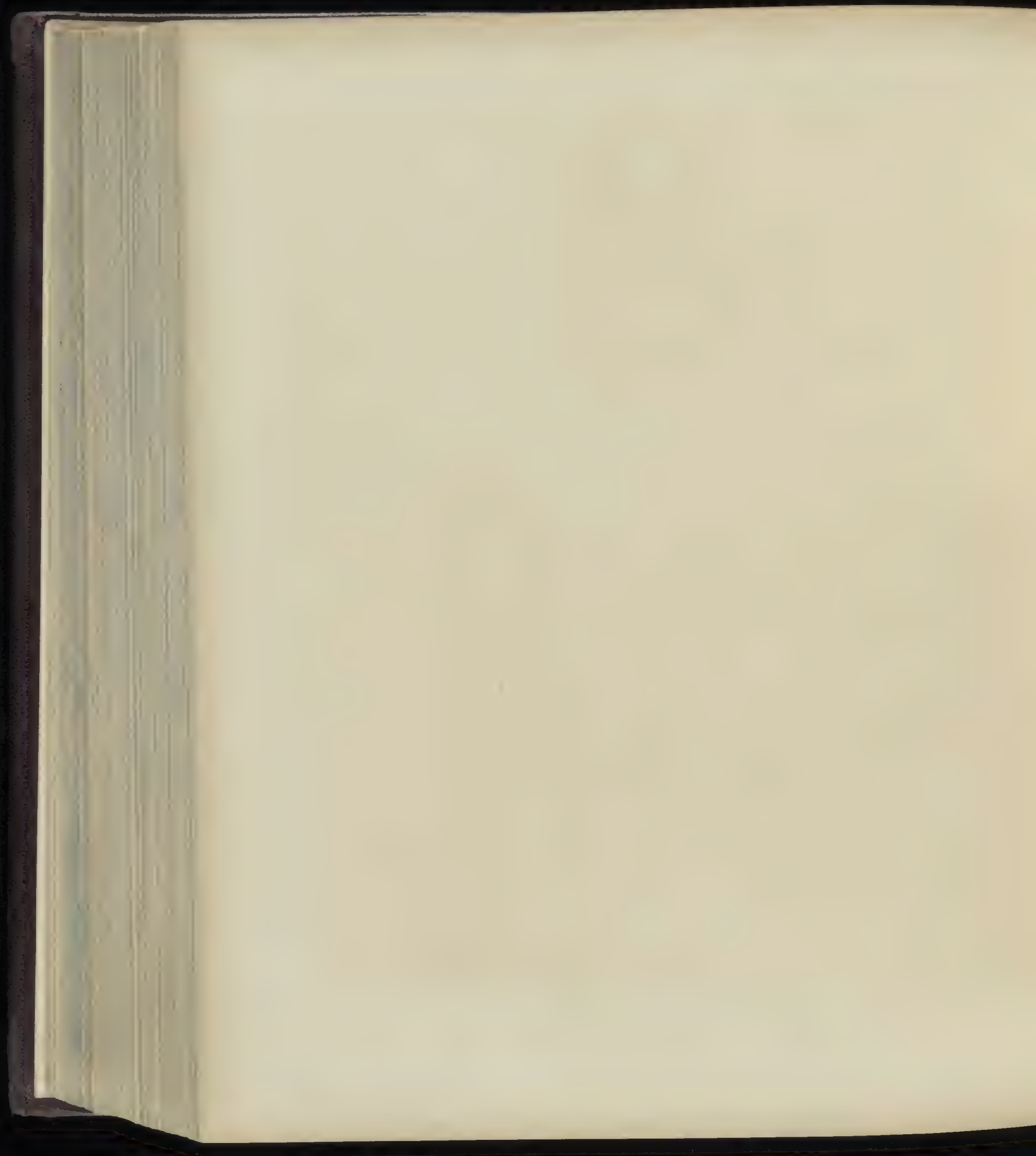
- I. The cannibal gives a drink of water from an earthenware bottle to a leprosy beggar.
- II. The cannibal dies, and the Devil tries to carry off his soul to hell, but it is grasped tightly by the Virgin Mary.
- III. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.
- IV. The soul of the cannibal in the protection of the Virgin Mary.

(See page 84).



Then the cannibal spake unto him a second time and said, "I will give thee in addition arrows"; but the husbandman refused [to accept them] [A fol. 64*a*. 2]. And again the cannibal said unto him, "Shew me, I pray, thy cave wherein thou dwellest". Then the husbandman said unto him, "Behold [it] close by thee. Dost not thou thyself dwell in the habitations of men?" And he refused [to shew him his dwelling], and departed. Then again the husbandman said unto him; "Thou art of noble family, but thy heart is depraved, and full of guile, and thou appearest to be like unto a rich man who hath his abode in the city of Kēmer". And the cannibal said unto him, "Why dost thou compare me with such an one, O my brother?"

Then the cannibal took some water in a vessel, and as he was going along the road he found a certain poor beggar whose whole body [B fol. 30*b*. 1] was covered with the sores and scabs of leprosy; and he wished he could eat the poor man, but he did not like him because of his sores which were putrefying and which stank exceedingly. Now the beggar was thirsty, and he begged some water from the cannibal, and said unto him, "Give me some water to drink, for God's sake"; but the cannibal became greatly enraged, and heaped abuse upon him. Then the beggar begged again for water from him for the sake of heaven and earth, and for the sake of the martyrs and the righteous men; and the cannibal refused [to give him any]. And the beggar begged from him a third time, and said unto him, "In the name of MARY, give me water to drink before my soul depart". Then the cannibal said unto him, "Verily, from my youth up, I have heard that she saveth [men] by her prayers, therefore I myself will take refuge in her". And he said to the beggar, "Take, and drink, [A fol. 64*b*. 1] for MARY's sake"; but when only a little water had gone down his throat, that is to say about a handful, the cannibal seized him and stopped him from drinking before he was able to satisfy his thirst. Then the cannibal died, and the angels of darkness [B fol. 55*b*. 2]



III.

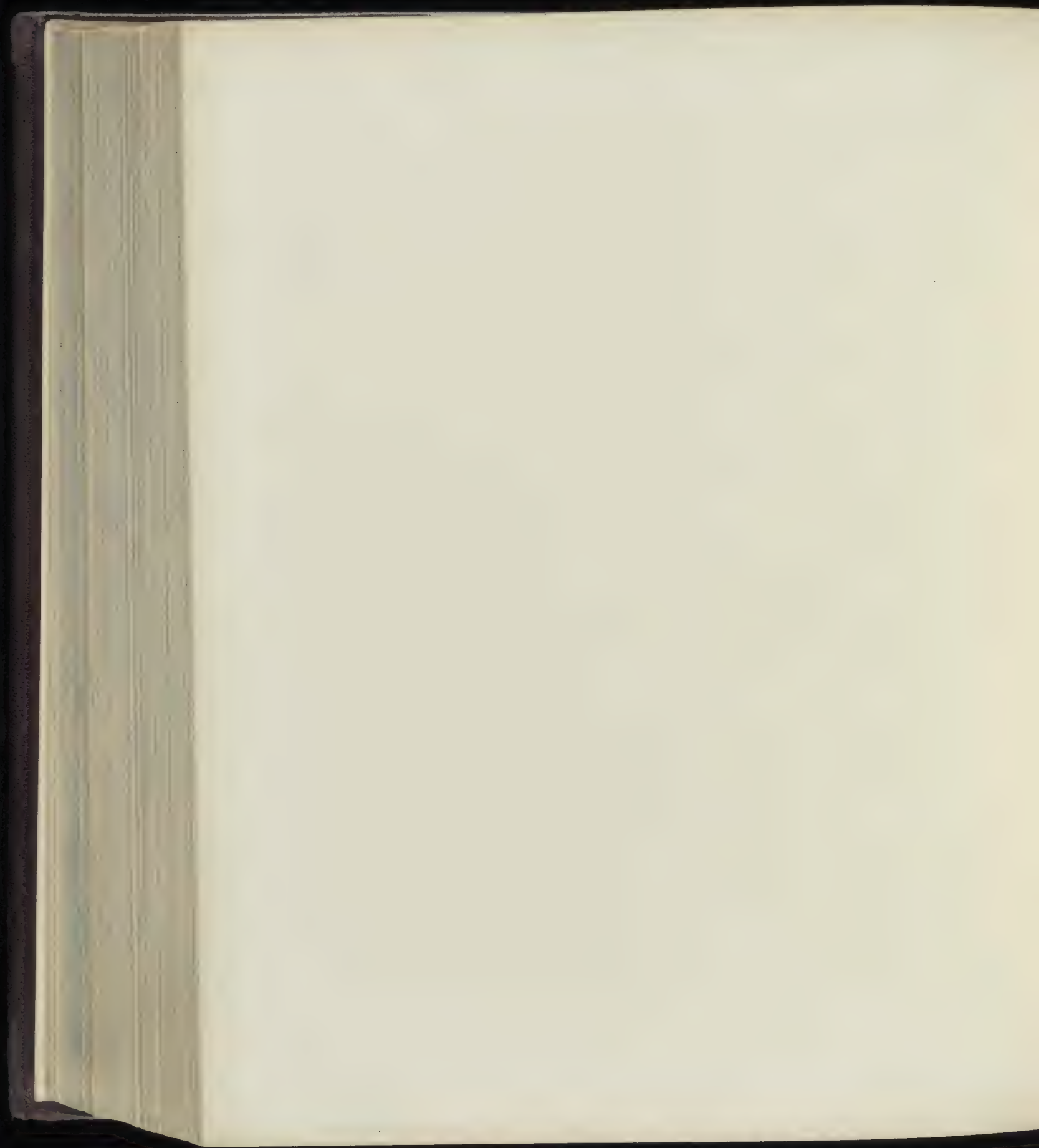


II.

IV.

- I. The cannibal's soul carried off to hell by the Devil.
 II. An archangel weighs the drink of water which he gave to the beggar against the eight and seventy souls whose bodies he had devoured, and the souls are outweighed thereby.
 III. Our Lord Jesus Christ in glory.
 IV. The soul of the cannibal in the protection of the Virgin Mary.

(See page 85).



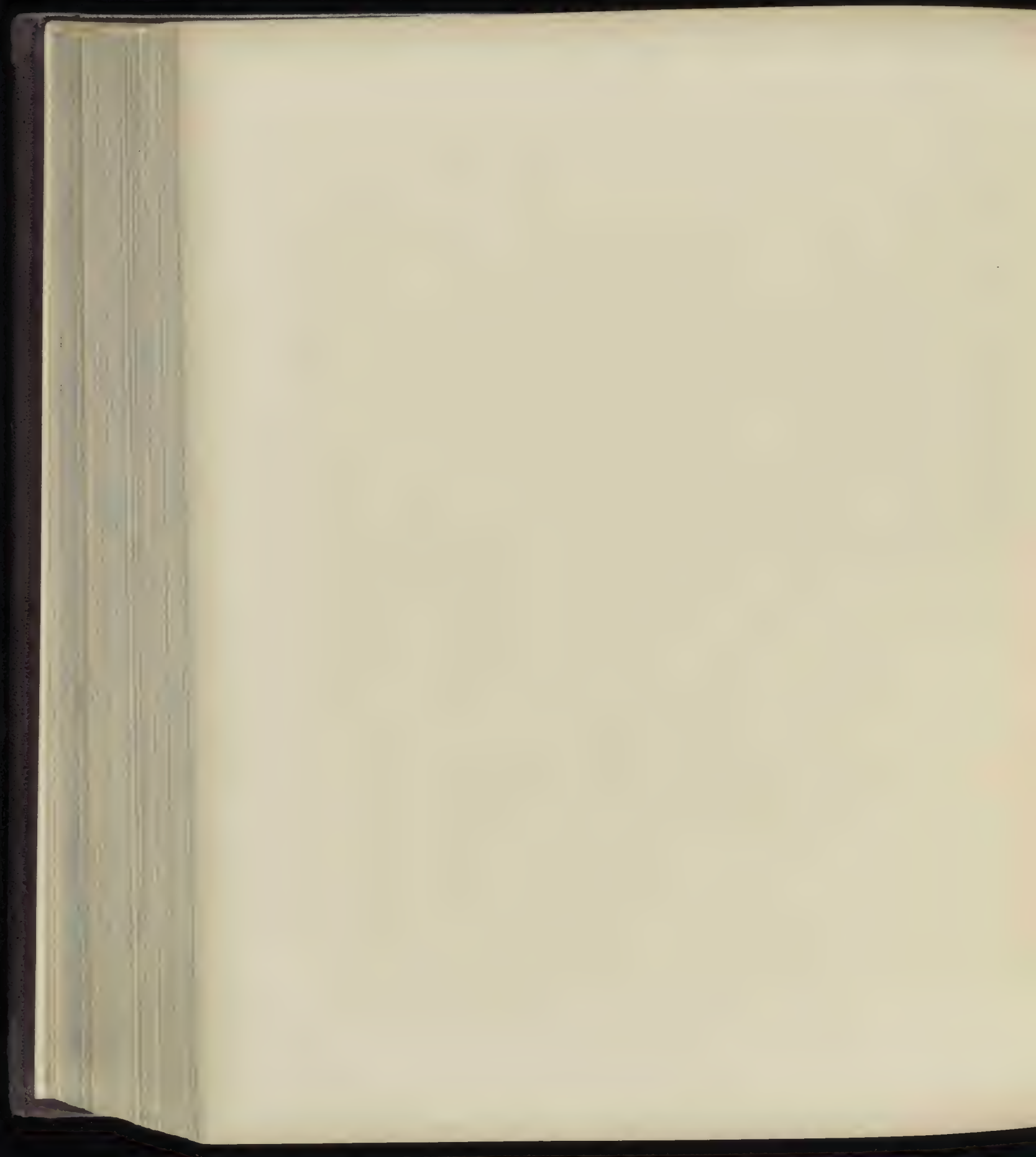
took his soul, and cast it into Sheol. And our holy Lady, the Virgin MARY, who gave birth to God, came unto the Son of God and said, "Have compassion upon me, O my Son". And He said unto her, "What good thing hath he done for thee?" And she said unto him, "He gave a thirsty man water to drink in my name". Then the Lord said, [A fol. 64*b*. 2] "Bring forth the scales and weigh the souls which he hath devoured against the water which he gave the thirsty man to drink"; and they weighed them, and the little drop of water outweighed the eight and seventy souls. And the angels of light who were looking on marvelled, and they gave shouts of joy because the cannibal had been saved and was made to live through the entreaty of our holy Lady, the twofold Virgin MARY, who gave birth to God, through Whom all things come to pass. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! [A fol. 65*a*. 1] Amen.

Thy love did save the evil-doing cannibal,
 Because the handful of water [given to] the beggar stood on his side.
 Vain and useless beneath the heavens [are all things];
 What can [B fol. 32*a*. 2] benefit the children of men
 Without thy love, O MARY, thou Pearl?

CHAPTER XXX.

THE VIRGIN MARY AND THE WIDOW'S SON WHO BECAME A THIEF.

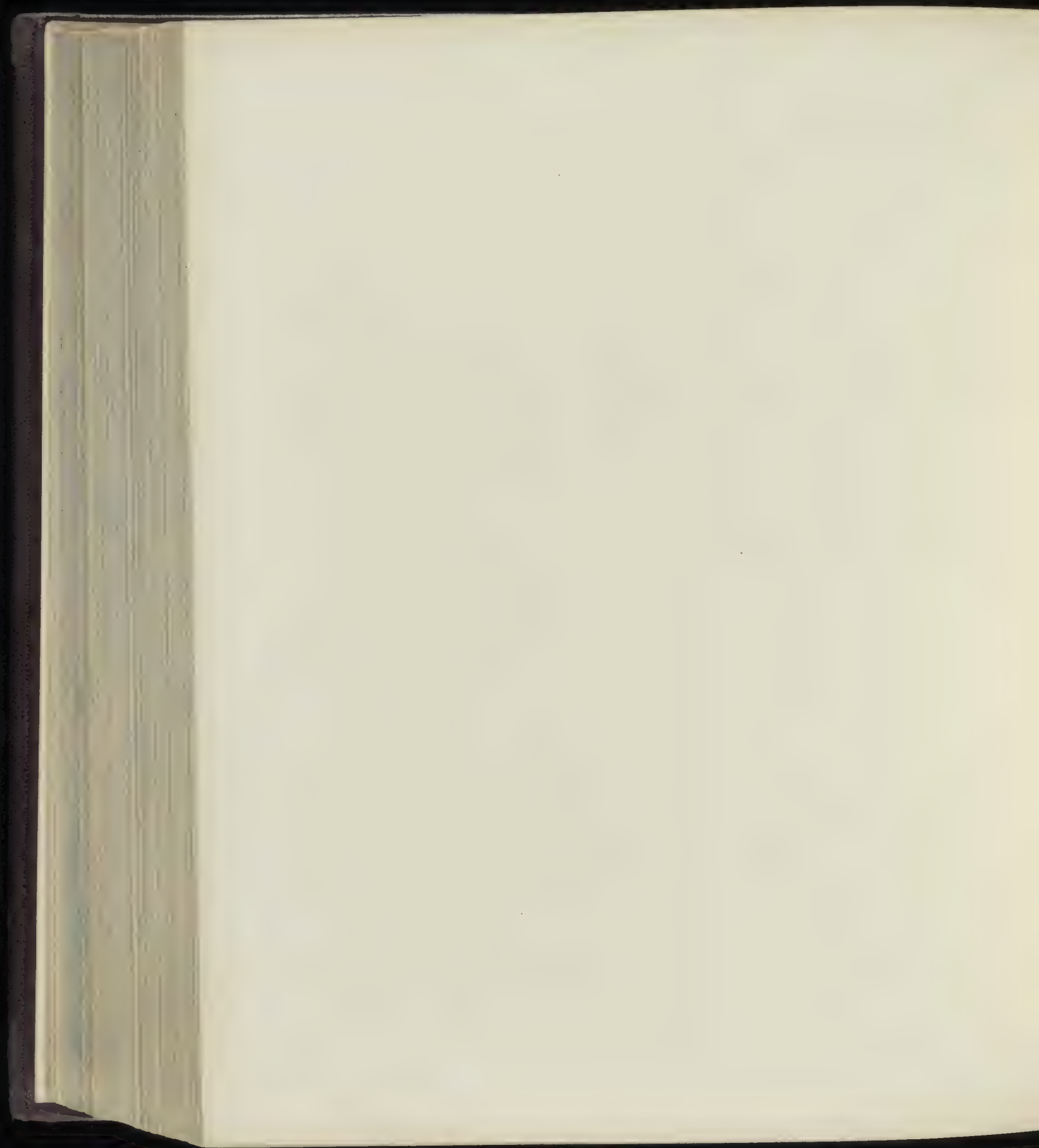
[A fol. 66*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her intercession be with our king David for ever and ever! Amen.



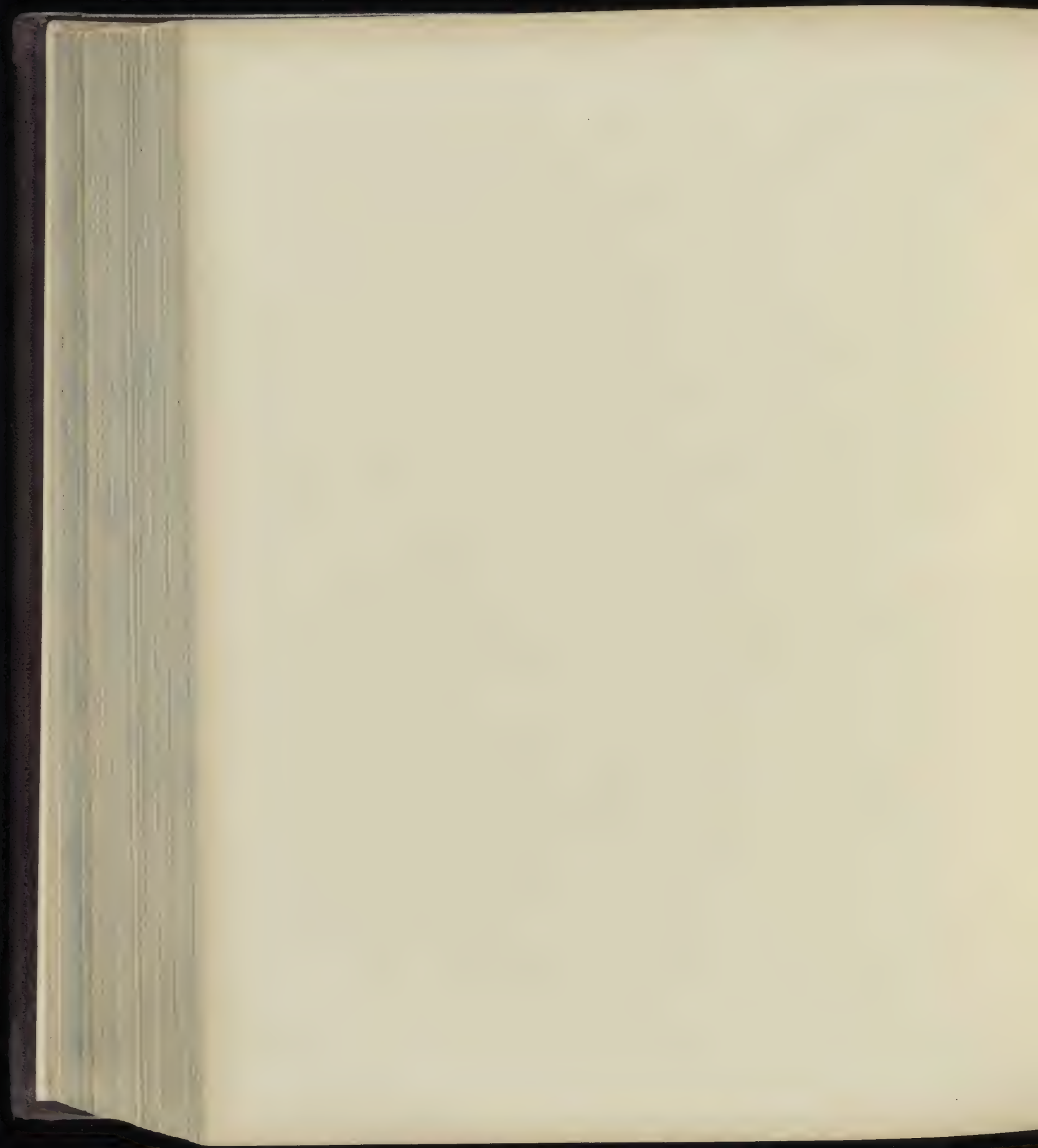


- I. The son of a pious widow falls into bad company, and steals goods from a house.
- II. He is caught in the act, and hanged by order of the magistrates of the city
- III. His mother appeals to the Virgin Mary for help.
- IV. The Virgin Mary appears and releases the young man from the gallows.

(See page 86).



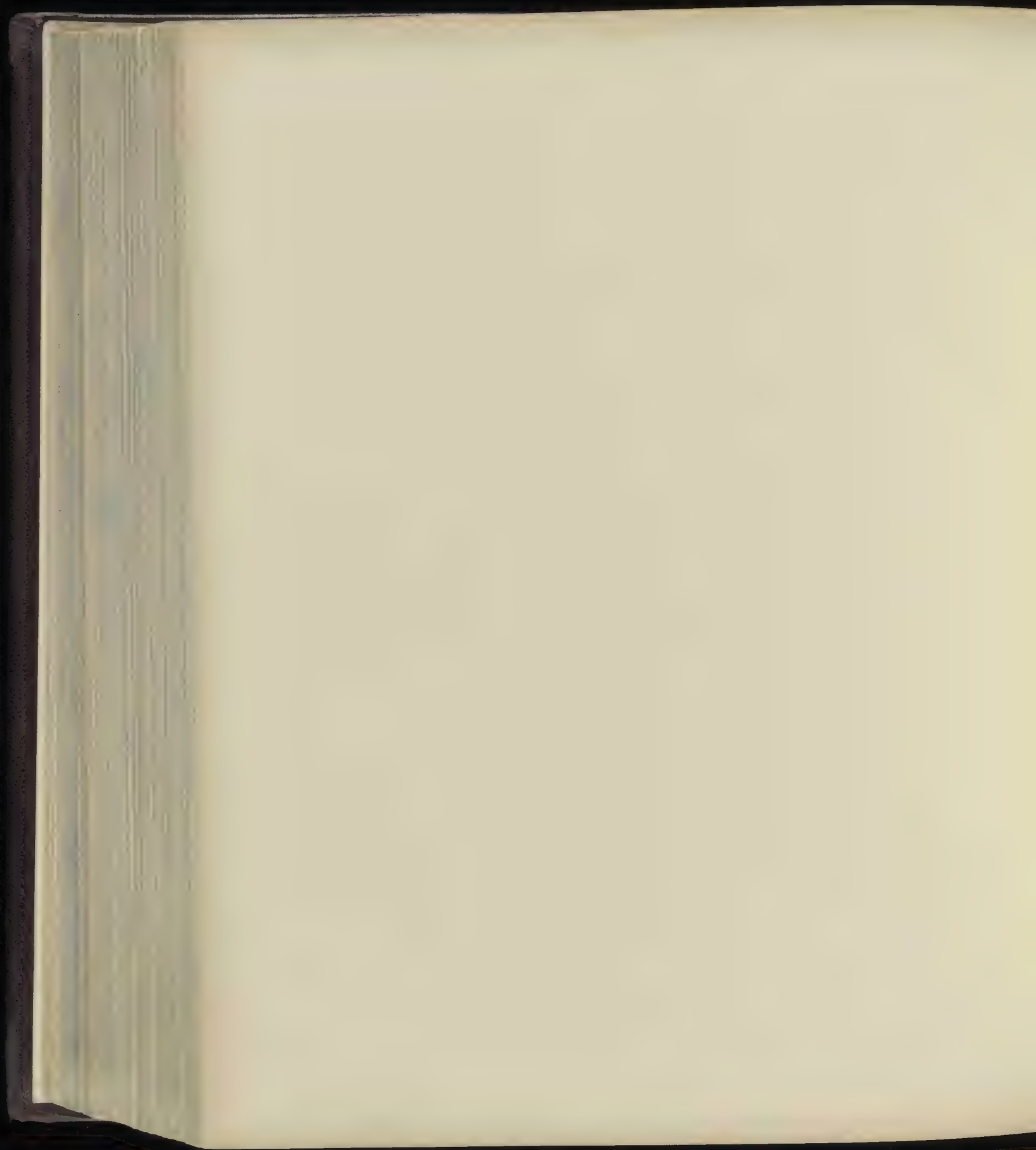
Now there was a certain poor widow who had one son, and besides him she had no other child. And every day she used to come to the church and stand up before the picture (*or* image) of our holy Lady, the two-fold Virgin MARY, and say, "O my Lady, I commit this my son unto thy safe keeping, so that thou mayest guard him, for I have no other child besides him"; [A fol. 66*a*. 2] and thus she used to pray daily. And it came to pass that when her son had grown up, and had become a young man, he fell into the company of thieves and became a robber. Now after a little time [the watchmen] seized that young man, together with the other thieves who were with him, and brought them before the magistrate of the city; and he passed the sentence of doom upon them, and they crucified them according to the law of their city. And the mother of the young man did not know that all this had happened unto her son, and as she was going into the gates of the church the people told her, and said unto her, "Knowest thou not that they have crucified thy son together with the other thieves?" And she said unto them, [A fol. 66*b*. 1] "I did not know it". And forthwith she cried out with a loud cry and wept bitterly, and [she went and] stood up before the picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, and she lifted up her eyes, and said, "Where is he whom I committed into thy safe keeping? Where is the pledge which I deposited with thee, O my Lady? Behold, they have seized my son, together with the other thieves, and they have crucified him. So now, if thou wilt not deliver my son and save him, I will snatch thy Son out of thy bosom". And at that moment there was a great outcry [A fol. 66*b*. 2], and many people came thronging into the church through the gates. Now when the woman heard the outcry, she turned and [looked] behind her, and she saw her son coming in with the people, and she ran and embraced him. Then the people who were gathered together said unto him, "What hath happened unto thee? And how wast thou saved?" And the young



man said unto them, "When they had suspended me upon the wood, "and were about to drive the nails into me, there came unto me a certain "woman, who was most beautiful in form, and who was shining with light "that was brighter than that of the sun, and she held back the nails so "that they did not touch my flesh. Then she took me down from upon "the wood, and said unto me, 'Get thee to the church, and to thy mother, "for she wisheth to snatch my Son from my bosom in thy stead". Then the people ascribed praise and glory unto God, the Glorious and Most High, and they gave thanks unto our holy Lady, the [two-fold] Virgin MARY, who gave birth to God. And the woman and her son ministered in the church of our holy Lady, the [two-fold] Virgin MARY, who gave birth to God, until their death. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

In the MS. B. the narrative of this Miracle is much shorter and runs thus:—

[fol. 32a. 1 and 2]. It is said that there was a certain man who was a thief and a robber of churches, and that inasmuch as he was a man of evil habit and life he stole things from them daily; and all the people were lying in wait [to catch him]. And it came to pass one day that he carried off some of the possessions of our Lady MARY according to his wont, and the people caught that thief, and beat him, and bound him in fetters and chains, and then they thought that they would take away his life(?). And he said, "I place my trust in our holy Lady, the two-fold "Virgin MARY, for whosoever believeth in her prayers shall be saved "from all sorrow". Then she appeared openly unto the men who had beaten him, and had laid hands upon him that they might take away his life, and she said unto them, "Release him"; and they released him by the command of our holy Lady, the two-fold Virgin MARY₂, and set



him free from his fetters; and all the people marvelled at her mercy. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Ḥayla Mâryâm, for ever and ever! Amen.

CHAPTER XXXI.

THE VIRGIN MARY AND THE LADY EUPHEMIA.

[A fol. 67*a*. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May the blessing of her prayer, and the gift of her help be with our king David for ever and ever! Amen.

Now there was a certain woman in the city of Sâmër whose name was Euphemia, and she was stricken in years and lived in deep poverty. And she had one son, and besides him she had no other child, either son or daughter; and she loved this son exceedingly, and with her very soul. Each day, without fail, she was wont to go to the church of our Lady MARY with her son, whose name was Philemon, and pray to her [A fol. 67*b*. 1] for him, that she would take his soul under her protection, and would keep him from all evil, and would deliver him from all the distress which is planted in this world. And she used to pray continually in the church, and she never failed to go there, and to pray on behalf of her son and to make supplication [for him] with a ready heart. And it came to pass that when Philemon, the son of the poor old woman, was moved by hunger and want of apparel¹, and poverty found him, and he came to be in want, he joined himself unto a company of thieves and robbers. And one day when he was plundering the house of a certain rich man in the

¹ Literally, "hunger and nakedness".

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 ራዘመ፡እስከ፡አመ፡አዕረ፡ፈ፡
 በእንተ፡ከብራ፡ለማርያም፡
 ድንግል፡ንጽሕት፡ብረከተ፡
 ጸሎታ፡የሀሉ፡ምስለ፡ንጉሥ
 ነ፡ጻዊት፡—፡በዝ፡ዓለ
 ም፡ወበዘይመጽእ፡ዓለም፡
 ወእስከ፡ለዓለመ፡ዓለም፡
 አሠናይት፡ወላዲተ፡ንጉሥ፡
 ፈራቂ፡ከመ፡አድኃንኪዮ፡
 ቅድመ፡ለወልደ፡መበለት፡ከ
 ራቂ፡ማርያም፡ድንግል፡አድ
 ኅኖትዮ፡ጸሐቂ፡ለፀርየኒ፡እ
 ስከ፡አስናኒሁ፡የሐቂ፡ላዕለ
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ተአምረሃ፡ለእግዝእትነ፡ቅድ
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 ከተ፡ጸሎታ፡ሀሉ፡ምስለ፡ን



Philemon, the son of the pious woman Euphemia, becomes a thief, and steals apparel from a house in Alexandria.

(See page 89).



city of Alexandria, together with the thieves who were his companions, the menservants of the house of the rich man heard the noise of [A fol. 67^b. 2] their feet on the third floor above, and they made an outcry. Then the people of the city [came] to their help, and they seized Philemon, and the thieves, and they brought an accusation against him, and then they hanged him upon a fig tree; and he remained hanging there for three days and three nights, without eating food or drinking water. Now at the end of the three days they told his mother. And it came to pass that when she heard this she cried out with a loud voice, and she [went] to the church, and called upon the name of our Lady MARY, and said unto her, "Behold, my son whom I committed to thy care hath been 'cast away, [A fol. 68^a. 1] and he hath been destroyed for nought. Now 'therefore, give me back my son and redeem thou him by the might of 'thy Son; now if thou lovest my son thou canst deliver him, for thou hast 'the power to do whatsoever thou wishest. Thou art the mother of the 'Word of God Who became man through thee, and He hath delivered 'us from our enemy Satan, and He will consent to that which thou sayest, 'and will grant thee thy command, for there is none who can resist thee. 'Of His own will, and by the good pleasure of His Father, He came and 'took up His abode in thy womb, and whatsoever thou askest Him He 'will give unto thee, O thou who art the boast of the [A fol. 68^a. 2] race 'of the children of men, O thou who art the Bridge of the sons of men! 'O thou who art full of grace, God, in Whom there is neither division 'nor diminution, is with thee, and by the power of Jesus Christ thy beloved 'Son our Lord thou hast the power and might [so to do]. Now there- 'fore, O my Lady, if thou wilt not make my son Philemon to come back, 'and wilt not bring him to me here, where shall I be able to find him? 'And in that I have committed him unto thy care I shall have destroyed 'mine own son, in mine own lifetime. And behold, I will take thy Son out 'of thy bosom in the place of mine own son Philemon". And having said

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I. Philemon is caught in the act of thieving, and is hanged by order of the magistrates of the city.

II. Philemon's mother, accompanied by an angel, sets out for the shrine of the Virgin.

III. Philemon's mother entreating help for her son from the Virgin Mary.

(See page 90).



these words, [A fol. 68*b*. 1] she set out to go to the image of our Lady MARY and perform that which she had imagined in her mind.

And straightway, on that same day, MARY took a strong rod in the form of a pole, on the top whereof was a curved knife (or scythe), and cut off the branch of the fig tree upon which the son of the widow was hanging, and she released him from his fetters. Then the young man rose up forthwith, and went and journeyed on among the crowd of people, and arrived speedily at the church. Now his mother heard the noise of the multitudes of people as they were coming in through the door of the church, and when she turned [A fol. 68*b*. 2] and saw her son among the people who were crowding each other to enter in through the door of the church, she ran unto him, like a woman who had gone mad by reason of her exceedingly great joy at the sight of her son. And she grasped him with her hands, like a savage lioness, and she embraced his neck, and kissed his mouth, and said unto him, "O my son, tell me where thou hast been. Behold, for three days and three nights I have been dying for a sight of thy face; oh, I beseech thee to tell me where thou hast been. Who hath given thee bread to eat? Who hath given thee water to drink? O my son, tell me". Then [A fol. 69*a*. 1] her son cried out with a loud voice before the people, and said, "Behold, I have been hanging for three days and three nights upon a fig tree, but our Lady MARY fed me with heavenly food, and gave me to drink of the water of life. And moreover, she brought me down from the fig tree, and sent me away, and said unto me, Go unto thy mother in peace". And it came to pass that when the people who were there, that is to say men, and women, and children, and old men, and young men, and children, and old women, heard this, they glorified God and [A fol. 69*a*. 2] ascribed unto Him great praise. And they praised our Lady MARY exceedingly, and likewise gave thanks unto her, and they sang unto the Word of God hymns and praises, and they cried unto Him joyfully, and



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The shrine of the Archangel Michael which was situated near the sea-coast.

(See page 91)



shouted with gladness in honour of our Lady MARY, because of the wonderful and miraculous thing which she had wrought.

And it came to pass that when the Bishop, Abbâ Benyâmî, heard these praises and glorifyings of MARY, he called unto all the people and made them come unto him, and then he enquired concerning the youth and his mother, and concerning the miracle which our Lady MARY had made manifest that day. Then he took the youth and his mother and established them [A fol. 69b. 1] in his own house, and because of the honour in which he held the pure Virgin MARY he appointed unto them their daily food, and their apparel, until he died. May the blessing of her prayer be with our king David, both in this world and in that which is to come, for ever and ever! Amen.

O thou beautiful mother of the King Who redeemed us,
As thou didst aforetime deliver the widow's son who was a thief,
So, O MARY the Virgin, mayest thou earnestly desire my deliverance!

May mine enemy [be turned away] until he gnasheth with his teeth,
And send thou against him a devil which shall torture him.

CHAPTER XXXII.

THE VIRGIN MARY AND THE WOMAN WHO WAS ABOUT TO BRING FORTH.

[A fol. 70b. 1] A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May the blessing of her prayer be with her beloved one, our king David, for ever and ever! Amen.

Now there was a certain city wherein a church had been built, and this church was built in the name of the Archangel Michael, and each year, on the twelfth day of the month Ḥadâr, which is the day of the





A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety.

(See page 92).



festival of the Archangel Michael, great numbers of the people [of the city] did not fail to visit his church (May his intercession and his supplication keep our king David [A fol. 70*b*. 2] from the evil Enemy!). And behold, it came to pass one day when the people were travelling along the road to come to that church, that a mighty roaring rush of waters [came] from the sea, which burst upon the people and terrified and alarmed them exceedingly, and drove their senses¹ out of them; and the waves thereof surrounded that place and rose to a height of about two measures, and the people were wellnigh drowned. Then each and every one among them made supplication unto God, and every man sought out a means whereby he might save himself, and they took to flight and ran away from before the billows of the sea, so that they might not be drowned by the waves, according to that which was wont to happen. And behold, there was [A fol. 71*a*. 1] a certain woman travelling with them who was with child, and her time for bringing forth was nigh, and she was unable to run away with them; and she cried out unto those who had forsaken her and fled, but no man turned back to have regard unto her, and she found none to help her and despaired utterly of obtaining any help from man. Then she cried out with tears unto God, the Most High, and unto our Lady MARY, the storehouse of compassion and mercy, who calleth every one unto the love of her beloved Son, the Redeemer of the world. And it came to pass that when those who had taken to flight arrived at the seashore, they stretched out their hands, [A fol. 71*a*. 2] and turned their eyes upwards unto God in heaven, and they made supplication unto our Lady MARY with great outcry, and with much weeping, and with lamentation. And the waves of the sea stood [still] by the power of the billows thereof, and our Lady MARY brought tidings of hope and joy unto the woman, and covered her with

¹ The text is corrupt here; read **ΗΕΛΙΔΑ: ΔΔΓΩ:**

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ሞ፡ክግዝኡተዩ፡ዘከጥረደ

ክኒኡሞከርሥቶክዕዳሰ፡
ብርሃን፡ወክኮ፡ዘማኡ
ስቶ ቶ ቶ



I. A poor woman, who was about to give birth to a child, travels with a number of pilgrims to visit the shrine of Saint Michael, which was near the sea-coast. On their way along the shore they are overtaken by the tide, and the woman is deserted by her companions, who take to flight. The Virgin Mary appears and protects her, and the woman brings forth her child in safety.

II. The companions of the woman looking on.

III. The woman describes the miracle to them.

(See page 93).

her garments, and hid her from the sight of the sea; and it seemed to the woman that she was in a house which was [well] built and furnished. Then, whilst she was in the midst of the sea, the pains of childbirth laid hold upon her, and our Lady MARY took the child from her womb; and she gave birth to a fine boy. And his mother called the boy [A fol. 71b. 1] "Abrâskîrôspâs", [a name which means] in Greek and in Hebrew, "The hand of MARY hath touched him and blessed him in the womb of his "mother". Now neither pain nor blood came to his mother [when she brought him forth]. And it came to pass that, when the sea returned into its wonted place, and the waters thereof became quiet, and the waves went down, the woman went forth from it carrying her child in her arms. Now when the people saw her many of them marvelled and were made speechless, by reason of the greatness of the wonderful and miraculous thing [which had happened]; and they all ran and followed after her. And when they had come up with her, they asked her questions, and she related unto them this great and wonderful miracle which [A fol. 71b. 2] MARY, the mother of life, the vessel of prophecy, had wrought, and she told them how she had hidden her beneath the dark masses of water so that she should not suffer death. And those who heard this story, men, and women, and children, and old folk, and young men, and babes, and Jew and Gentile, and all the people of the world, marvelled exceedingly, and they gave thanks unto the God of righteousness, and they multiplied the praises of our Lady MARY, who worketh miracles without number, whose beauty of goodness is without measure, and whose rule is beneficent and hard to explain. May her prayer deliver our king David [A fol. 72a. 1] from the wrath of her Son for ever and ever! Amen.

As thou didst cover over with [thy] garments the woman who was
with child, and who was among

The terrible waves of the sea, at the hour of her bringing forth and
bearing a son,

Even so cover thou me over, and let not my need be too hard
for me,
O my Lady MARY, who didst receive me into thy care from the
womb,
With vestments of light and not of skin.

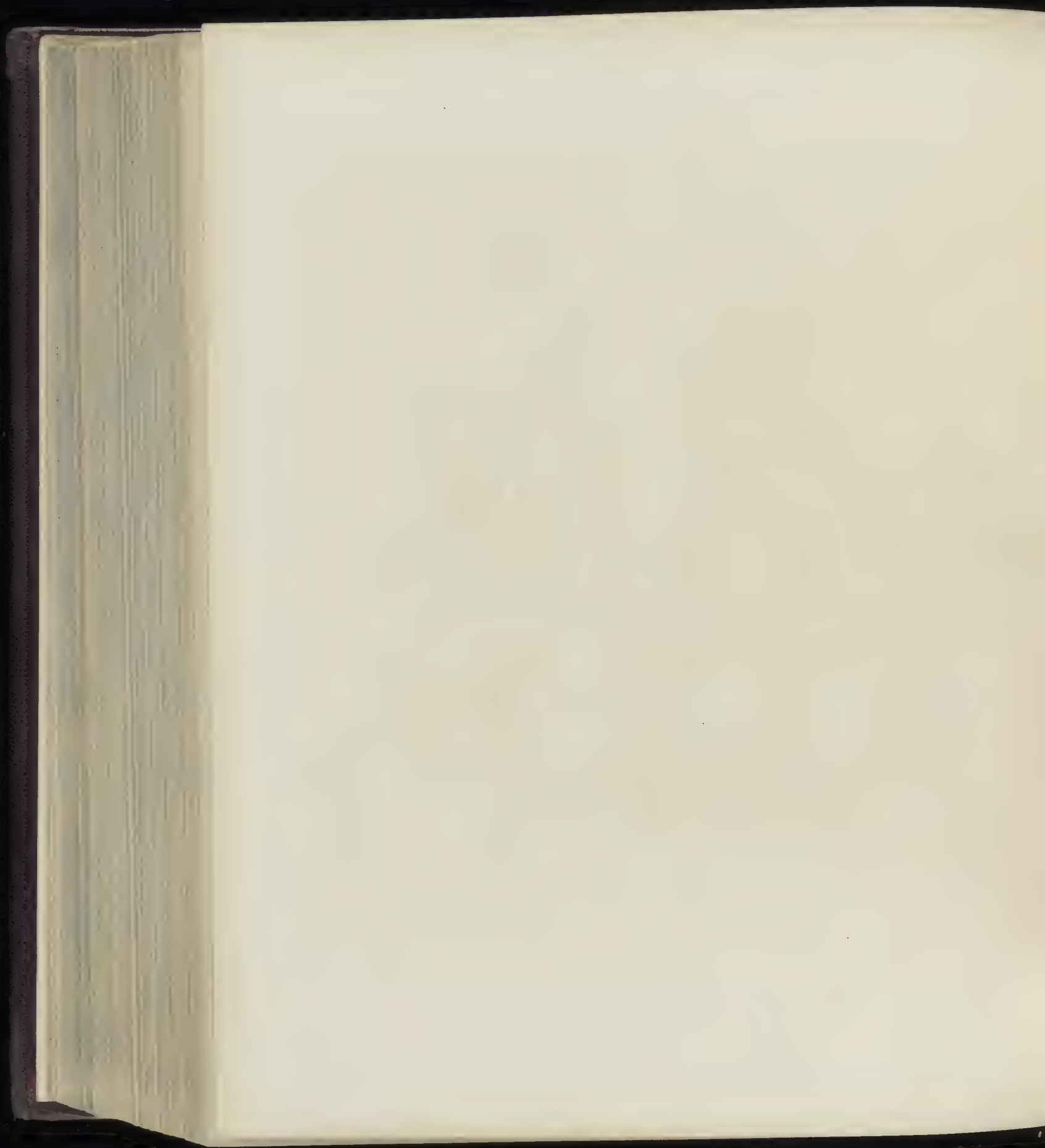
In the MS. B the story is much shorter, and reads:— [fol. 58 *a.* 1 and 2].

Now there was a certain woman who was with child, and whose hour for bringing forth had well-nigh come. And as she was journeying [along the road to go] to the church of Saint Michael, to keep the feast 'together with many other people, they heard the roar of the waves of the sea as it came rushing when it was as yet a distance of three measures away. And the people were afraid and fled, and the woman was left alone because she was unable to run away with them, and none of them turned back to her. Then she cried out to our Lady MARY, and said, "O my Lady, [save me] from being drowned in this "flood of waters". And our Lady MARY came, and hid her with her mantle, and she gave birth to her child, without pain and without suffering, and not one drop of the water of the sea touched her; and the waters went back within their bounds, and the woman came forth, together with her son, [unhurt]. Then those who had forsaken her enquired of her, and she related unto them how this thing had happened unto her; and they rejoiced with great joy and glorified God, and gave thanks unto our Lady MARY, who doeth wondrous things and worketh miracles. And [his mother] called the child "Abreskirôspôs", that is to say, "The "hand of MARY hath touched him". May her prayer, etc.



- I. The Virgin Mary gives a thirsty dog a drink of water from one of her shoes.
II. The companions of Mary guarding the water pots to prevent the dog from drinking out of them.

(See page 95).



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The Virgin Mary gives a thirsty dog a drink of water from one of her shoes.

(See page 95).



- I. One of the two companions of the Virgin Mary drawing water from a cistern.
II. Another driving away the thirsty dog from the water pots.

(See page 45)



CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

[A fol. 73*a*. 1; B fol. 59*b*. 1] A MIRACLE OF OUR HOLY LADY, WHOSE NAME IS SWEET, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant our king David for ever and ever! Amen.

Now [one day] there were two women with our Lady MARY, and a thirsty dog came to them, and they drove him away; but our Lady MARY was exceeding grieved when she saw how thirsty he was, and she wept. And the women said unto her, "Wilt thou be more merciful unto 'this dog than we? Shall not Christ, [A fol. 73*a*. 2] Who is called the 'Messiah, be born of thee?" Now when our holy Lady heard these words great joy entered into her heart. Then, taking up her water pitcher, she went [B fol. 59*a*. 2] to a place some distance away, and having put off her shoes from her feet, she poured water into one of them and gave it to the thirsty dog to drink. And one of the women said unto her, "Why hast thou drawn water [for him] from thy pitcher? And if thy jar 'be broken thou wilt not find water [elsewhere]". Then our Lady MARY answered and said unto her, "The water [which I have given the dog] 'is not that which cometh forth from a well, but from heaven, and God, 'Who hath given this thirsty dog water to drink, [A fol. 73*b*. 1] gave it 'unto me from above". Now after she had spoken these words the Word of the Father took up His abode in her. May her prayer, and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

Feed thou me, O MARY, thy servant, who is held in honour [by thee],

With bread of [B fol. 59*b*. 1] beautiful knowledge, and with wine of wisdom.

Even though my sin exceedeth computation (?),

Remember, O my Lady, [B fol. 59*b*. 2] in thy gracious kindness, him that is in sore straits,

Even as thou didst give the thirsty dog water to drink.

CHAPTER XXXIV.

THE VIRGIN MARY AND THE KHALÎFA OF ATHRIBIS.

[A fol. 81*a*. 1; B fol. 60*b*. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, [and the mercy of her beloved Son,] be with our king David for ever and ever! Amen.

There was¹ a certain king whose title was "Kalîfâ"², and he reigned after his father Rashîd (now the interpretation of this title is "cruel" (*or* "savage"), and before he had received the kingdom he set himself in opposition to the Christians, and persecuted them³, and made violent attacks upon the churches. And his disposition was like unto that of [A fol. 81*a*. 2; B fol. 60*b*. 2] Paul before his conversion⁴ to the faith of Jesus Christ, when he was a Jew. Now this king chose a certain man from among his soldiers; and having appointed him general over one hundred horseman, he commanded him to journey through all the cities and provinces of the

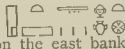
¹ B begins:—"O my brethren, ye Christian people, we will relate unto you this great miracle "and wonderful deed which our holy Lady . . . wrought in the city of Athribis".

² This is the Ethiopic form of the Arabic title Khalîfa خلیفة.

³ These, and other words, are added from the variants given by the MS. B.

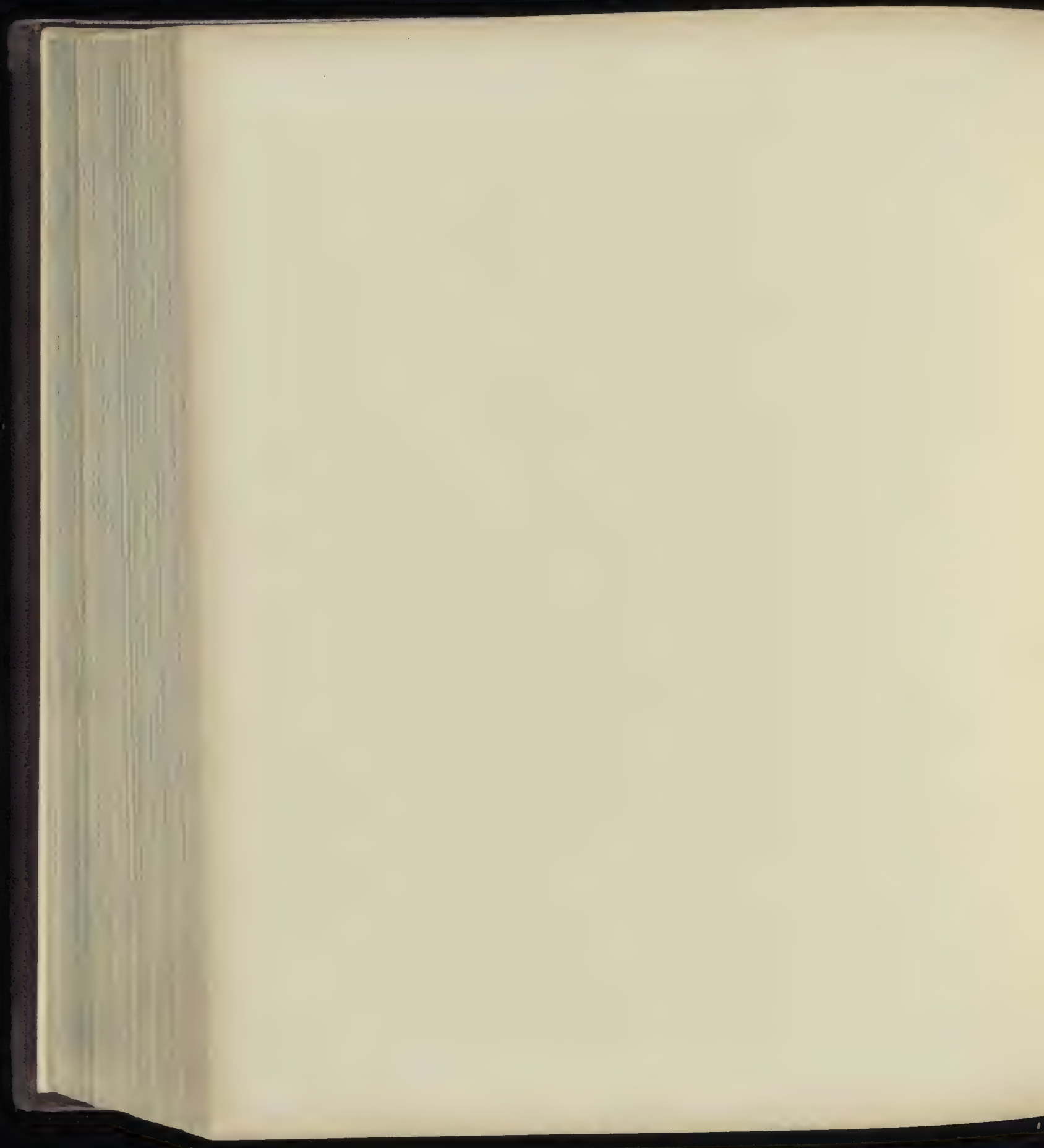
⁴ Compare "As for Saul, he made havock of the church, entering into every house, and haling "men and women committed *them* to prison". Acts VIII. 3.

country of Egypt, and to go round about in all the borders thereof, and to pull down and destroy the churches, and everything which was therein [A fol. 81b. 1]. And this man came unto the city of Athribis¹, that is to say to that portion of the boundary of its territory which is opposite to the building wherein they make honey². Now there was in the city an exceedingly large church³ which had been built in the name of our holy Lady [B fol. 61a. 1] the Virgin MARY, who gave birth to God, and it was the first and oldest of the churches which had been built in the name of our holy Lady MARY in all the monasteries of Egypt. And in this church there were four doors, and in these four doors were four [A fol. 81b. 2] shrines, and above the four shrines were four canopies, [and between each of these] was a distance of forty cubits; and one hundred and six[ty] pillars, which had been hewn out of white stone, supported them. Each of the pillars was carved all over with vine branches, and the hollow parts of them were sculptured and ornamented with cunning work in stone, and they were encircled with bands of gold and silver. And there were in the church four and twenty saints' chapels, and in them were placed [B fol. 61a. 2] four and twenty tabernacles of the Law. And among these was an image of our holy Lady, the Virgin MARY, who gave birth

¹ I. e., the capital of the tenth nome of Lower Egypt, the name of which is written  *Het-ta-her-abt*, the Ἀθρίβις of the Greeks, and the *ΑΘΡΙΒΙ* of the Copts; the city lay on the east bank of the Damietta branch of the Nile.

² The allusion here is to Benha al-'Asal, i. e., "Benha of the honey", a large village or town to the north-east of which Athribis was situated. Benha has been famous for its honey for centuries, and it is said that the words "al-'Asal" were added to its name because the Copt Maḳawkas sent a jar of its honey to Muḥammad the Prophet as a gift.

³ M. Amélineau, quoting from an Arabic MS. in the Bibliothèque Nationale at Paris, thus describes the Church of the Virgin at Athribis. "Dans cette ville était une église au nom de la Vierge avec quatre portes et quatre piliers. Entre chaque pilier, il y avait 40 coudées d'intervalle, ce qui donnait une longueur de plus de 80 mètres à l'église entière. Elle était tout entière bâtie de pierres et ne comprenait pas moins de 160 colonnes. Le sanctuaire et l'autel étaient sculptés, ornés d'or et d'argent. Il y avait en outre une image de la Vierge incrustée de pierreries, revêtue d'une robe de soie, provenant de Constantin, avec des portraits de Michel, de Gabriel et des autres anges. Des chandeliers d'or et d'argent y étaient continuellement allumés". *La Géographie de l'Égypte*, pp. 67, 68.

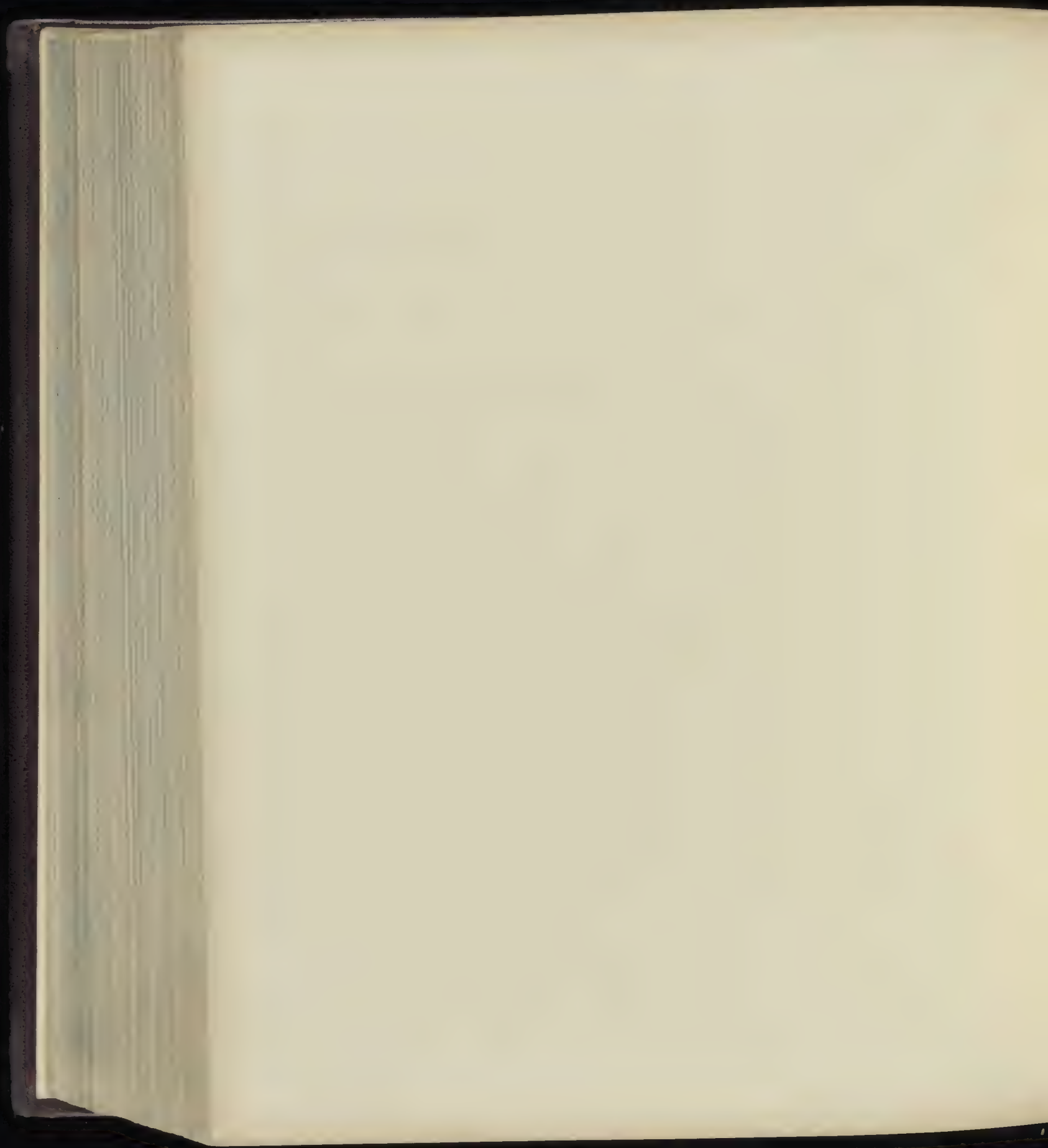


to God, [A fol. 82*a*. 1] which was sculptured and inlaid with mother-of-pearl, and this image was apparelled in a garment which was made of the purple of Constantinople. And near the image of the Virgin MARY were sculptured the figures of two angels¹ which stood one on each side of it. And the lamps which were hanging before the image were made of gold and of silver, and they ceased not to burn by day or by night, for [the servants of the church] kept them supplied and filled with the holy oil. And there lived in that church a certain monk who was the chief priest, and his name was John. He was a virgin, and a righteous man, and he kept diligently the laws of the church in respect of the times for prayer, and for the consecration of the Eucharist, [A fol. 82*a*. 2] both by night and by day, without ceasing. And God was well pleased with him by reason of the beauty of his righteousness, and his gentleness, and his humility. But let us return to the beginning of the story.

Now when the general [B fol. 61*b*. 1] of the king's host had arrived at the church, he took up his abode on the bank of the Nile², and they pitched his tents there so that he might rest a few days. And the people of the city were greatly moved because they heard that the general had come to pull down the church, and to destroy the fair beauty of the building which had been built in the name of our holy Lady, the two-fold Virgin MARY, who gave birth to God, [A fol. 82*b*. 1] and that he was about to make an end of the words of the priests thereof who used to proclaim the true faith therein. And the people informed the holy man John concerning this thing, and when he had heard it he became sad, and was exceedingly sorrowful. Then he girded himself about with strength in the Holy Spirit which dwelt in him, and he rose up and prayed unto God [B fol. 61*b*. 2] in bitterness of heart. And after he had

¹ I. e., the archangels Michael and Gabriel.

² I. e., the Damietta branch of it; on the right or east bank of which the city of Athribis lay.

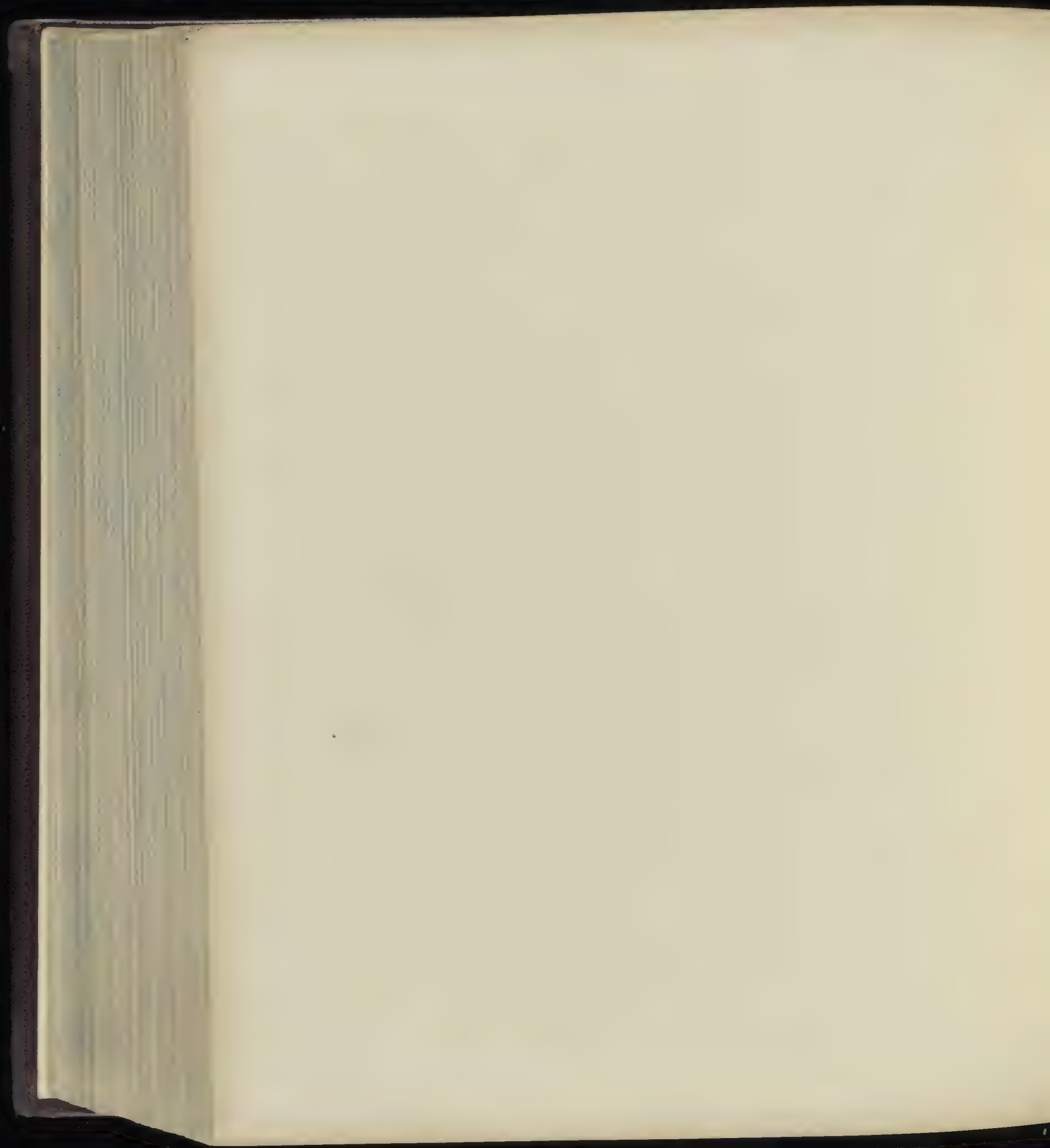


made an end of his prayer and of the supplication which he offered up with much crying, he left his house and departed unto the place where the general was [sitting] in his tent. Now when the servants of the general saw him they said unto the holy man John [A fol. 82*b*. 2], "Why hast thou come here, O monk, and what dost thou desire?" And John answered and said unto them, "Behold, I have the wish that ye should announce me quickly to the general, for there is a word which I would speak with him, and it must be spoken between us two in private"; so the servants departed and made known to the governor concerning him, and he made [them] bring John into his presence. Then John gave him the salutation of "peace" with modesty and humility of spirit. And the general received him, and said unto him, "And to thee also be peace with the mercy of God!" And again the general said unto him, "O monk, [A fol. 83*a*. 1; B fol. 62*a*. 1] hast thou a desire to seek ought from me?" Then John the monk said unto him, "Yea, my lord. I wish thee to take me unto some place, where there is no man except thyself, so that I may speak unto thee in private the word which I have to say". And the general commanded those who were round about him to withdraw, and there remained no one [with them] except the friend who was first counsellor, and who lay in his bosom. Then the general said unto him, "O monk, declare what thine heart desireth." And John said unto him, "O my lord and master, behold now! I have heard that thou hast come hither to pull down the church, and to destroy the fair beauty [A fol. 83*a*. 2] of the edifice thereof, which hath been built in the name of our holy Lady, the Virgin MARY, who gave birth to God, the church which is the first and oldest [B fol. 62*a*. 2] of all the churches [in Egypt]. And behold, I entreat [the favour of] God, and I make supplication unto thee also that thou wilt rise up [and come] and walk about a little in the courtyard and in the broad aisles of the church, so that thou mayest be able to see the building thereof, and its foundations,



“and the paving of its courtyard, and the boundary of its walls, and the “roof of the building which is over the shrines, and its pillars and its “vaulted roofs which are inlaid with gold, and silver, and shining mother-of-pearl. Come now, that thou mayest look upon the church before the “order for the destruction thereof goeth forth from [A fol. 83*b*. 1] thy “mouth”. Then he who was the first counsellor and friend of [B fol. 62*b*. 1] the general said unto him, “O master, the words of this old man are “weighty, and to them attacheth a meaning; it will do thee no harm to “look upon the church, on the contrary, it will do thee good. Rise up, “then, that thou mayest see the church—for the way [thither] is short — “even though the beauty of the building may not please thee”.

And it came to pass that when the general had heard what his first counsellor, who lay in his bosom, said unto him, he rose up quickly and walked round about through the courts and aisles of the church in doubt of mind, whilst the old man John waited in the path before him. [Now when the general and his counsellor] had come into the church, and had looked about it [A fol. 83*b*. 2], they marvelled at the beauty of its disposition and arrangement, and at the majesty of each and all of its splendid decorations, and at its venerable appearance, and at its doors. Then the general said unto [B fol. 62*b*. 2] John, “O monk, how exceedingly “beautiful is this church! The foundations thereof are pleasing, and the “building thereof is glorious and of most marvellous beauty. But what “shall we say concerning it? For the king Kalifâ hath commanded us to “pull down the churches and to overthrow the houses of idols, and for “this reason we dare not transgress by the least jot or tittle the words of “his command”. And the old man John answered and said unto the general [A fol. 84*a*. 1] in a humble voice, “O master, thy word is true; “but I pray thee to hearken unto the words which I would speak before “thee, for the words which I would speak unto thee are good and not “bad”. Then the general said unto him, “What good words are there

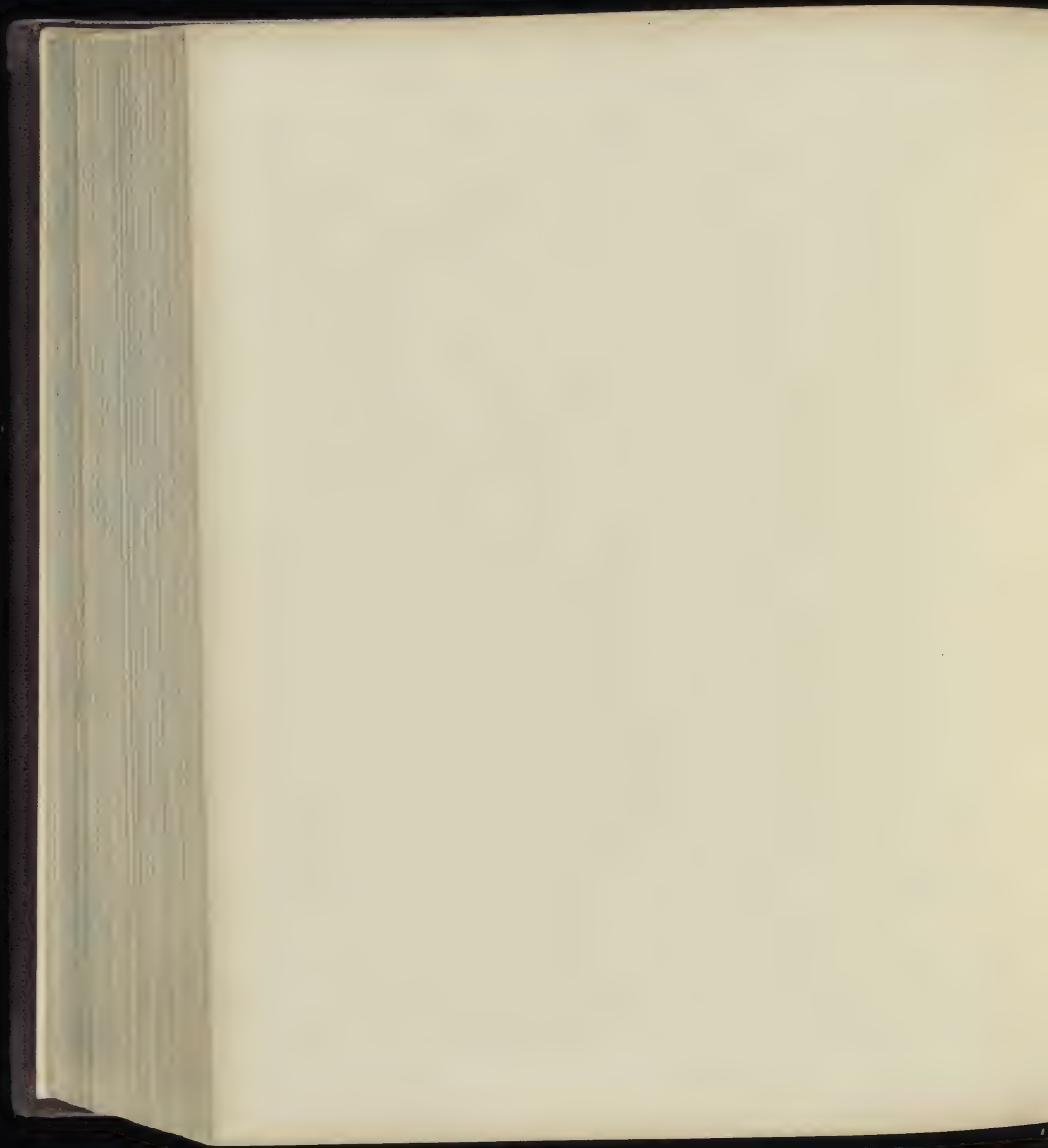


"[which thou couldst speak] that would please me? But speak, I pray thee". And the old man John said unto him, "O my lord, grant me a boon and wait in patience for a space of three days [B fol. 63*a*. 1] before thou destroyest this church — and for each day I will give thee one hundred dinârs — until a letter with commands from the king shall reach thee; and after the three days are ended then shall it be as God Almighty wisheth. And if a letter with commands reach thee [good and well]; and if not, then do according as thou shalt desire". Now when the general and his friend and counsellor had heard these words from John the priest, he laughed at him, and derided him, and said unto him, "O aged man, between us and between the country of Macedonia is it not a journey which would require a space of two months to perform by those who would travel thither? And to return hither would also require two months, that is to say, added together the number of the months is four, and yet thou sayest unto me, 'Wait patiently for three days until a letter with commands from the king shall reach thee!'" And the counsellor said unto the general, [A fol. 84*b*. 1; B fol. 63*a*. 2] "As [these] Christians grow old their brains dry up in the years of their old age, and their understanding waxeth little, and they become stupid through overmuch fasting and prayer, and they destroy their minds with food made of garden herbs, and lentiles, and pulse. But now, I will give thee counsel which shall be pleasing unto thee. Take from this old man the three hundred dinârs, for they will pay that which thou owest; a letter with commands from the king cannot reach thee in three days, and after that period thou canst do as thou wishest".

Then straightway the general said unto the blessed [A fol. 84*b*. 1] old man, "I consent, and I will wait patiently for thee until three days are ended, and in accordance with what thou sayest I will not pull down the church". And John the priest said unto him, "Now therefore, establish a covenant with me, and swear an oath before our holy Lady, [B fol. 83*b*. 1]

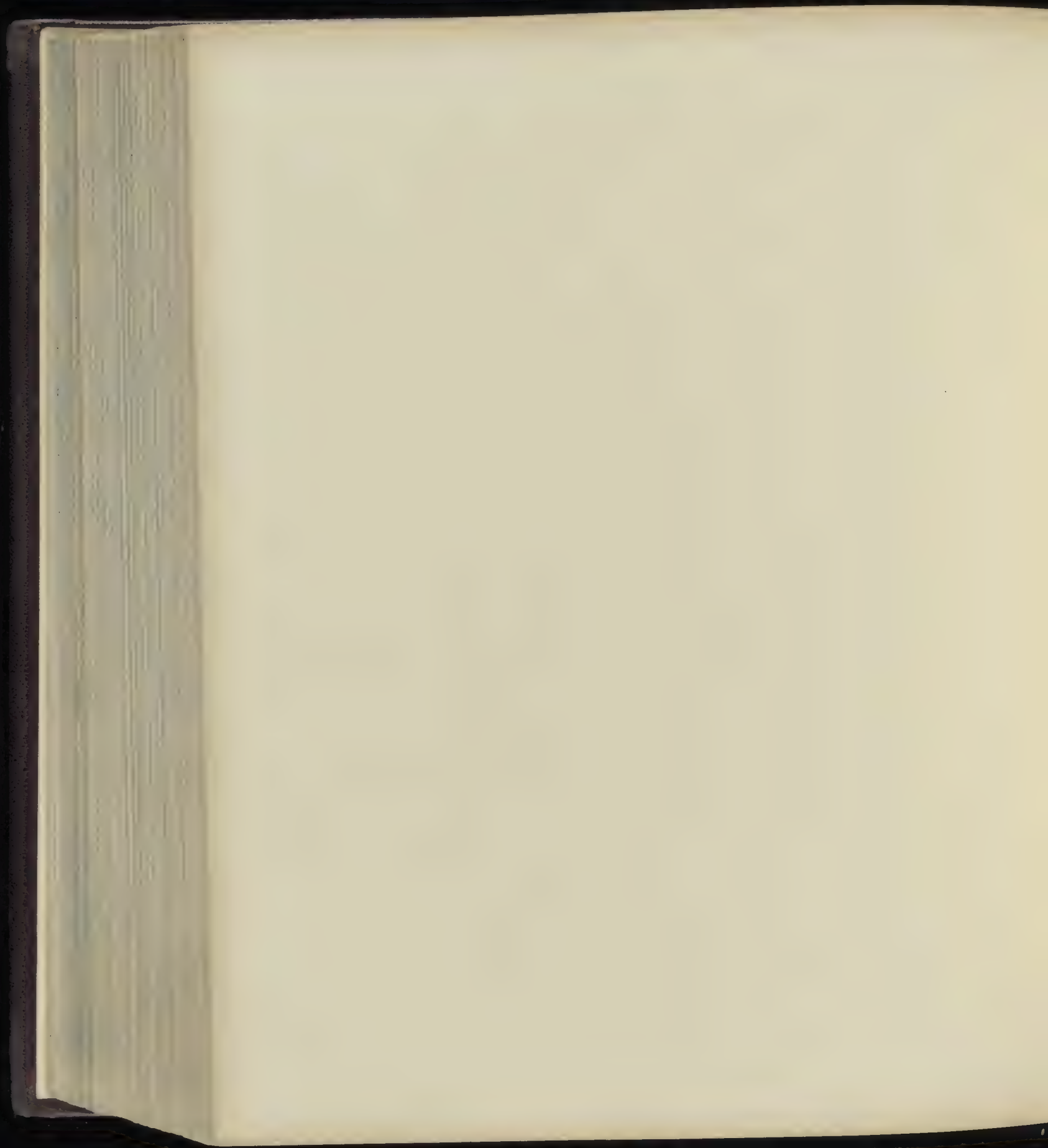


"the Virgin MARY, who gave birth to God, that thou wilt not change these thy words, and that thou wilt not deceive me". Then they made a covenant together and they established an agreement, and the general took an oath before God at the shrine of our holy Lady, the Virgin MARY. And straightway the governor went forth [from the church] with his counsellor, and he tarried in the [A fol. 85*a*. 1] place where he was living for three days; and the general and the counsellor together derided the blessed old man, and they laughed his folly to scorn. Then John the priest said unto his companions, "Shut ye fast the doors of the church upon me, and bolt them with the bolts thereof, so that none of you may be able to draw nigh unto me and to visit me for three days and three nights". And having said these words he went into the sanctuary of the church, and stood up before the image of our holy Lady, the Virgin MARY, who gave birth to God; and his mind was carried away into heaven, and he began to pray with exceedingly great watchfulness, and he made abundant supplication with [A fol. 85*a*. 2] discretion and with understanding. He wept with a bitter weeping, and scalding tears flowed from his eyes and covered his cheeks, and he bathed himself in the flood of tears which rolled down from his weeping upon the place where his holy feet stood; and he grieved and mourned with sore lamentation lest he should see the destruction of the church. Then, standing up before the figure of our Lady, he said, "O my holy Lady, thou two-fold Virgin MARY, who didst give birth to God, thou deliverer of those who commit themselves unto thee, who dost receive into thy safe keeping those who flee unto thee for refuge, O my Lady, thou Queen of heaven and of earth [A fol. 85*b*. 1], behold [B fol. 64*a*. 1] the time hath arrived for thee to pray and to make supplication unto thy beloved Son, our Lord and Redeemer, Jesus Christ. O my Lady, He Who was brought forth by thee is holy, and He is called the Son of God the Most High, and the Lord God hath given unto Him the throne of David His father.



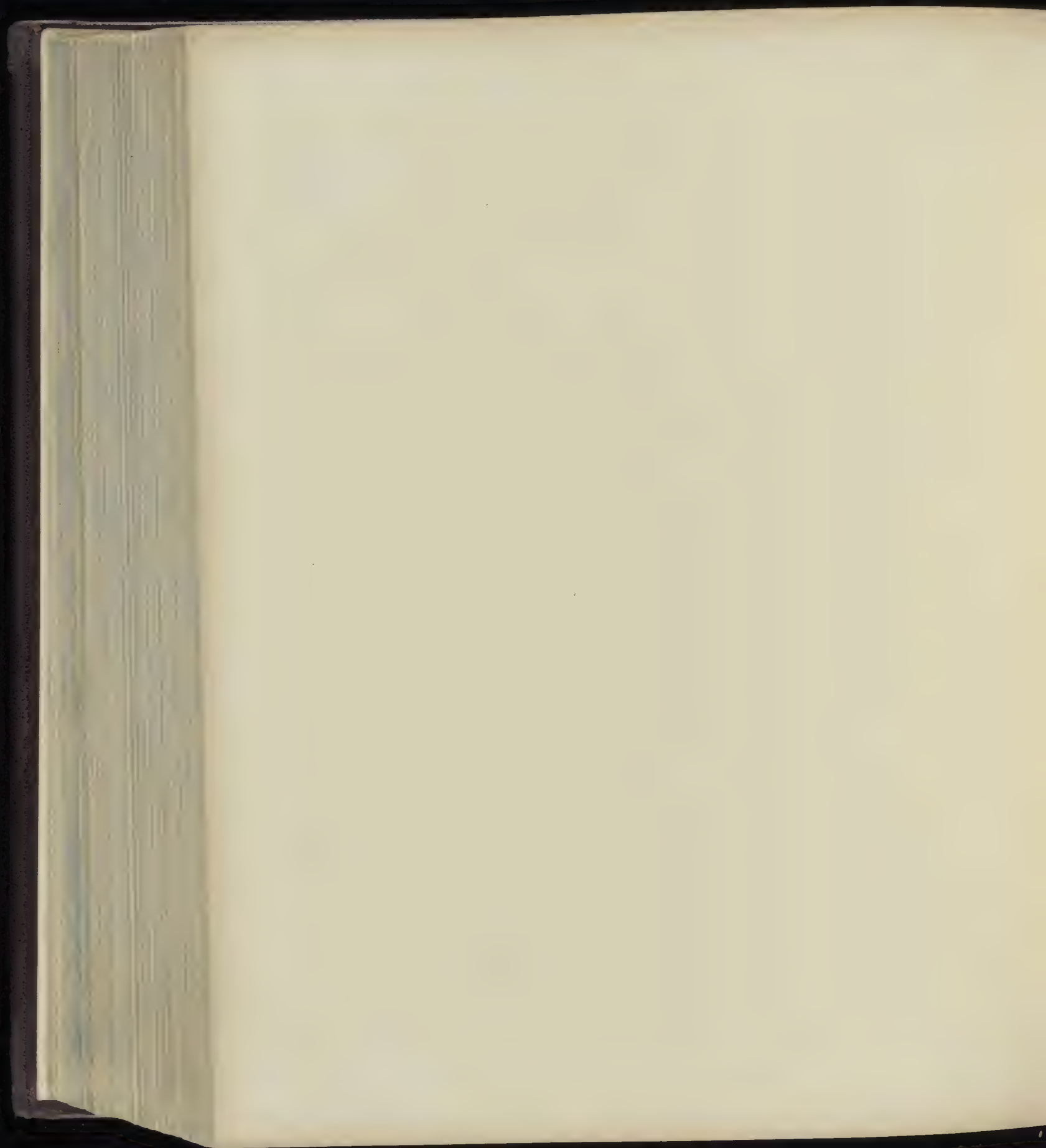
"He shall rule the house of Jacob for ever, and His kingdom shall have
 "no end, and He shall perform for thee everything which thou shalt ask
 "from Him. Now hath the time drawn nigh for the manifestation of thy
 "power over thine enemies who wish to overthrow thy holy place. Arise,
 "do battle with thine enemies and let them not escape; destroy thou their
 "counsel [A fol. 85*b*. 2], and let them not say, 'Ha, ha, we have seen with
 "'our eyes [B fol. 64*a*. 2] the disgrace, and the destruction, and the misery
 "'of the place' wherein thou dwellest. O my Lady, I entreat thee and
 "I adjure thee by the Holy Word Whom thou didst bear [in thy womb]
 "for nine months and five days — that is, until the time when He was
 "brought forth by thee — and Whom thou didst suckle at thy breast;
 "and I entreat and adjure thee by God, His Father, [B fol. 64*b*. 1] not to
 "punish always, and not to be angry for ever, O thou who art tender of
 "heart and whose mercies towards the children of men are abundant;
 "and I entreat and adjure thee by thy prayer which is received before the
 "eyes of thy Son, to make manifest this day the might of thy miraculous
 "power, O my Lady, thou Lady of angels and of men!"

With these words, and with others like unto them, did John make
 supplication [unto our Lady MARY], and he wept by day and by night,
 and he ceased not [A fol. 86*a*. 1] to keep watch, and to pray, and to pros-
 trate himself before her, with words and deeds of service; and he neither
 ate, nor drank, nor tasted food with his lips until the end of the three
 days. And it came to pass on the third day, at the eleventh hour of the
 night, after cockcrow [B fol. 64*b*. 2] but before the daybreak had come,
 that behold, our holy Lady, the Virgin MARY, who gave birth to God, and
 who is tender of heart unto those who make supplication unto her with
 abundance of tears and with a broken spirit, appeared unto him in visible
 form from out of her image, and she poured forth upon John grace from
 her lips. And she said unto him, "O priest John, behold, God hath re-
 "ceived all thy petition [A fol. 86*a*. 2] which thou hast made unto Him



"concerning the destruction of the house of my sanctuary, and from this time forward thou shalt not be sorrowful, neither shall thy soul weary itself with toil. For this night I have commanded the king Kalifâ to write a letter and to send it unto this general, [ordering him] not to overthrow the house of my sanctuary. And behold, this letter which containeth the royal commands shall arrive quickly from the country of Macedonia, yea, it shall come in this same hour, as it were in the twinkling of an eye, and it shall be written with his own hand and bear his own words, ordering the general neither to plunder nor to overthrow this church. And now, fear not, and let not thine heart be dismayed, but be strong in the strength of God and cease thou to afflict thyself grievously, [A fol. 86*b*. 1; B fol. 65*a*. 1] and weary not thy soul with toil, for no man hath power [to harm] the house of my sanctuary. For the Father of my beloved Son is the pillar thereof, and my Only Son is the ground upon which it standeth, and the Holy Spirit is the foundation and base thereof". And having said these words and given him the salutation of peace she disappeared from him. Now when the priest John had heard her gracious words and the utterances of the mouth of our holy Lady, the Virgin MARY, who gave birth to God, at that moment I say the gracious gift of joy and gladness came upon him, and he exulted and found rest through the Holy Spirit. And he put on strength and bowed down before the image [B Fol. 65*a*. 2] of our holy Lady, the Virgin MARY, who gave birth to God, and he sang praises unto her name with sweet songs. [A Fol. 86*b*. 2] See now, O my beloved brethren, how exceedingly mighty was the prayer of this good, and pure, and righteous man! It was even as the Apostle said, "The prayer of the righteous man hath power, and it giveth help, and maketh a man to have dominion".

* "The effectual fervent prayer of a righteous man availeth much." St. James V. 16.

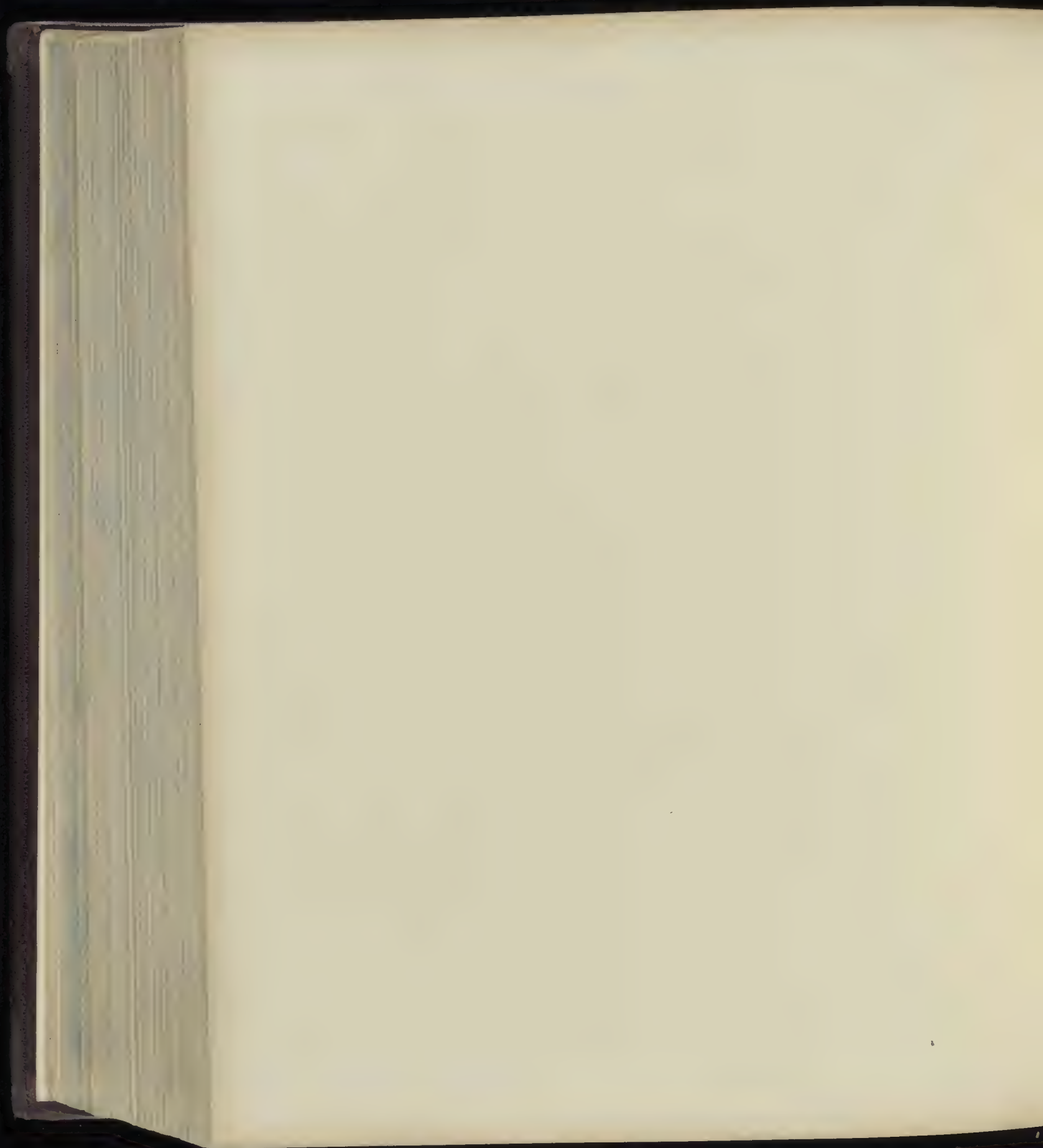


Meanwhile, the general was in his tent and was lying fast asleep upon his bed; now his tent was firmly closed and a lamp was burning before him. And at that moment¹ he awoke from his sleep, and saw there by the light of the lamp a white dove which had dropped a sealed letter from her beak. [A fol. 65*b*. 1] Then marvelling greatly at this thing he enquired of his servant, and said unto him, "Whence did she come? "And how hath this white dove entered into the tent, seeing that the "tent is firmly closed, and the wings thereof are fastened with pegs?" [A fol. 87*a*. 1] And his servant said unto him, "I know neither whence "she hath come, nor by what means she hath entered into [the tent], but "only that I saw her dropping a sealed letter from her beak, and that the "letter was sealed with the seal of the king". Then straightway the white dove vanished before their eyes. And the general said, "Behold, my "soul is moved, and my heart is confused by reason of this thing". Then he rose up quickly and took the letter in his hand, and he opened and read it by the light of the lamp; and he found that the letter was in the handwriting of the king himself, and that the ink wherewith the king's own words had been written was wet as if they had just been written. And the letter spake thus: — "Letter from the king Kalifâ unto a certain "general in command of one [A Fol. 87*a*. 2] hundred soldiers mounted "on horses, whom I commanded to go and travel about through the borders of Egypt, and to overthrow the churches of the Christians. Know "now and understand, O general, concerning the people whom God "[B Fol. 66*b*. 2] the Most High loveth, for thou shalt do harm neither "unto them nor unto the church which is in the city of Athribis, nor unto "the [other] churches which are within the borders of Egypt. But when "thou hast read this letter which containeth mine own words and is "written by mine own hand, thou shalt rise up straightway, and quickly

¹ I. e., the moment when the Virgin MARY was speaking to John.

"and in all haste thou shalt come unto me. And furthermore, as concerning the church in the city of Athribis which hath been built in the name of our holy Lady, the Virgin MARY, who gave birth to God, [A fol. 87^b. 1.] I desire that it shall neither be desecrated, nor harmed, nor destroyed in any way whatsoever. And behold, I have written this letter at the eleventh hour of the night, [B fol. 66^a. 1] and in testimony thereof I set my seal"; and thereafter followed the seal which the king had set to the letter, and was understood between him and the general.

And it came to pass when the general had seen the letter and had read [it] he marvelled exceedingly, and he found the matter very hard to understand; and trembling and dismay laid hold upon him. Then he said unto his chief counsellor, "Take with thee four young men and go and bring quickly [unto me] the old man the monk, who was in the church," and the young men went quickly and sought him with much toil, and they found him standing [in the church] praying; [A fol. 87^b. 2] and they took him and brought him to the general [B fol. 66^a. 2]. And it came to pass when the general saw him afar off, [he went out] to meet him with a bright, and glad, and joyful countenance, and he said unto him, "O servant of God, sit thee down, and tell me where thou hast been from the day when we parted until this day." Then John the priest said unto him, "I remained in the church praying unto God Almighty that He would look upon my lowly estate, and that He would not let me see the destruction of the church. And at a certain time our Lady, who is in the image, appeared unto me, and she told me how a letter had come unto thee which contained the royal commands, bidding thee to desist from the attempt to destroy the church. Then straightway I ascribed praise unto God Almighty [A fol. 88^a. 1] the Most High, Who is to be praised, and I gave thanks unto the holy Lady, the Virgin MARY, for the deliverance of the church from destruction." And the governor said unto him [B fol. 66^b. 1], "Yea, what thou hast said is true,



"and thy words are right. Behold, a letter containing the royal commands
"of my lord the king hath just reached me from the beak of a white
"dove, and I could not understand by what means there reached me the
"dove that dropped from her beak into my tent the letter which contained
"the royal commands of my lord the king, and was written by his own
"hand. And the king hath commanded me to desist from the attempt to
"destroy the church, and to go [back] to him. And now, O priest, I know
"the intercession and the power of the help of our Lady MARY, and that
"her Son [A fol. 88*a*. 2] doeth for her everything which she asketh Him
"["to do]. Therefore, rise up, and let us go to the church, and let us pray
"before the picture (*or* image) of our holy Lady, the twofold Virgin
"MARY, that she will help me and make prosperous my way." Then
straightway they rose up and went together to the church, and John the
priest prayed the prayer which was fitting, and the general himself prayed
unto our holy Lady, the Virgin MARY; and he gave unto the church
one hundred dinârs, and the three hundred dinârs of gold, concerning
which he made three days before a covenant that John the priest should
give him, he remitted unto him. Then the general bade farewell unto
John the priest and departed from him [B fol. 66*b*. 2] in peace; and he set
out on his journey to Macedonia, giving thanks unto God Almighty and
marvelling at the wonderful and and miraculous thing which he had seen.

And it came to pass that at the end of two months the general
arrived in the country of Macedonia, and when he entered into the
presence of the king he saluted him, and he and his soldiers bowed
down before him; and the king was exceedingly glad to see him, and he
gave him the salutation of peace. Then the king made those who were
standing round about him to withdraw, and he said unto the general,
"Did the letter containing my royal commands which I sent unto thee in
"the beak of a white dove reach thee?" And the general said unto him,
"Yea, it reached me in the night, just before daybreak, and I have come,

"even as thou didst command me to come, and here is the letter with me
"now" [A fol. 88*b*. 2]; and he shewed the letter unto the king. Then the
king marvelled and said unto him, "Is this thing indeed true?" And the
general said unto him, "O my lord, I swear unto thee by the living God
"that this great mystery, which hath never been imagined in the heart
"[B fol. 67*a*. 1] of man, hath been made manifest unto me. Tell me by
"what means thou didst send it unto me, for I have never heard of a
"thing like unto this." Then the king said unto him, "Behold, I will tell
"thee. Three days before I wrote this letter unto thee a great and mar-
"vellous thing happened. At the first hour of the night, whilst I was
"asleep, I saw a fire burning brightly in my palace, in the hall of my
"kingdom, and the light thereof illumined the whole earth. And I said,
"unto [A Fol. 89*a*. 1] my soul, 'What is this which hath happened unto
"me this day?' And [when] I had come into my palace, a man who
"shone with light said unto me, 'Behold, knowest thou not that our holy
"Lady, the two-fold Virgin MARY, who gave birth to God, hath come
"and hath entered into thy palace? Rise up and do homage unto her.'
"And again, I heard a mighty noise which was [B fol. 67*a*. 2] greater
"than the roars and crashings of thunders and lightnings, and there were
"other [beings] who uttered loud cries of joy and exultation and the sweet
"sounds of the singing of praises which were like unto the sound of an
"organ. Then there went forth from her a voice which said unto me,
"Who commanded thee to make thyself a foe unto the house of my
"sanctuary which is in the city of Athribis? And why hast thou given
"orders to destroy it?' And I spake unto her with words of fear, saying,
"Forgive me this thing, O my Lady, for I have given no command to
"do this thing, and I have no knowledge of the matter whatsoever'.
"And she said unto me, 'If thou dost not write a letter ordering that the
"house of my sanctuary shall not be overthrown thou shalt die an evil
"death'. And again on the night of the following day that voice appeared



“unto me in the same manner, and spake unto me from the place where
“our Lady MARY was, [B fol. 67*b*. 1] saying, ‘Didst thou not say unto me
“‘yesterday that thou wast not a foe unto the house of my sanctuary
“‘which is in the city of Athribis?’ And I said unto her in great trepidation,
“‘Behold, I have heard thy command, and I have received the voice of
“‘thy words, and I will write unto [my] general, even as thou hast com-
“‘manded me [to do], O my Lady’. And it came to pass when the
“morning had come that I again neglected to do the command of my
“Lady, [A fol. 89*b*. 1] and in the folly of my heart I forgot the vision.
“Now on the night of the third day I saw for the third time the form and
“appearance of that voice, though I know not how. But it lifted me up from
“my bed and set me upright upon my feet; then a mighty dread, which
“tore me asunder and made all my members to tremble, fell upon me.
“And that voice spake once again, and said unto me, ‘I will not have
“‘compassion upon thee in my mercy, [B fol. 67*b*. 2] but I will destroy
“‘thee quickly, both soul and body, and I will wipe out the memorial of
“‘thee from off the earth, because thou hast transgressed the word of my
“‘command. Behold, I have appeared unto thee three times [in] three
“‘nights, and I have told thee not to make thyself a foe unto the house
“‘[A fol. 89*b*. 1] of my sanctuary which is in the city of Athribis, and not
“‘to overthrow the building thereof. But now, write a letter of com-
“‘mand, and send it quickly unto the general whom thou hast despatched
“‘to overthrow the churches; do then according to what I say unto
“‘thee’. Then I bowed low before her, and said unto her, ‘O my Lady,
“‘if I write a letter of command, who shall take and bring it unto the
“‘general? for the country wherein he is is afar off.’ And she said unto
“me, ‘Do thou write according as I have commanded thee, and God
“‘Almighty shall decree who shall take it to him’. Then straightway I
“wrote the letter with great and anxious care, for she was holding my
“hand. And there came unto me a white dove, and when he had drawn



"nigh [B fol. 68*a*. 1] he took the letter, which was sealed, from my hand
"[A fol. 90*a*. 1] with his beak at the eleventh hour of the night, and he
"departed from me, and winged his flight upwards in the air; and I
"watched him until he disappeared from my sight. And thou didst say
"unto me, 'A white dove came unto me at the twelfth hour of the night,
"and dropped the letter from his beak into my tent'. This hard and
"astonishing matter, the like of which I have neither heard of nor seen
"before, our holy Lady, the Virgin MARY, who gave birth to God, hath
"wrought. Behold, from now and henceforth we shall understand and
"know well the helpfulness and greatness of her marvellous acts. From
"this day onwards we will abide in the hope of our [A fol. 90*a*. 2] holy
"Lady, the Virgin MARY, who gave birth to God, and by the good
"pleasure of God, the Most High, let us persevere in the love of her, and
"let us study diligently to strive and attain unto the salvation of our souls,
"and let us build a house in her name."

Then the king commanded them to build a church of beautiful appearance and graceful form, and they built a church [B fol. 68*a*. 2] nigh unto his palace; and they made the building thereof exceedingly beautiful. And the king made supplication, and worshipped, and celebrated the Eucharist therein each year on the festivals of the commemoration of the Virgin MARY, and he caused to be painted a picture of our holy Lady, the two-fold Virgin MARY, who gave birth to God, whose name is sweet, the life of all the world, at the mention of whose [A fol. 90*b*. 1] name worship is fitting; and he continued [to worship] therein with rejoicing all the days of his life. Now that picture wrought many miracles and wonderful things for him until he departed from this world and entered into the kingdom of the heavens. And all the people and the officers who were under his authority gathered themselves together in that church on the day of the festival of our Lady, and they paid honour unto her and loved her exceedingly; and it existeth even unto this day. May



her prayer, and her blessing, and the mercy of her beloved Son be with our king David and with all the children of baptism (i. e., Christians); and may we all love her together, and [A fol. 90^b. 2] may He have mercy upon us for ever and ever! Amen.¹

A miracle of thy love, O flower of Ḥannâ, was made known before the Kalifâ.

A bird bearing a parchment letter with royal commands flew away,

And at thy behest brought it unto a land which was afar off.

Let the Fish of the sea which beareth gold

Swim through the abysses and go up on the shore.

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP THEOPHILUS.²

A MIRACLE OF OUR HOLY LADY, THE VIRGIN MARY. May her prayer and her blessing, and the mercy of her beloved Son be with our king David for ever and ever! Amen.

¹ In B the story ends thus:—

"And the church which was built [standeth] unto this day, and the building thereof is uninjured. Behold, O ye who love Christ, ye have heard this mighty miracle which was wrought by our holy Lady, the two-fold Virgin MARY, who gave birth to God. Let us now make supplication unto Him Who was born of her, and Who became the salvation of Adam and his seed, that He may pardon us our sins and wipe out our transgressions, and help us in the time of our tribulation, and make to prosper the fruit of our land, and nourish the children who are born, [B Fol. 68^b. 1], and give strength unto the aged. May He lengthen the days of His servant Ḥâyla Mâryâm, and may He strengthen in the true faith, through the intercession of this pure Virgin, us her servants and her hand-maidens, and me also her sinful servant, Ḥâyla Mâryâm, for ever and ever! Amen."

² I. e., the twenty-third Patriarch of Alexandria, who sat from about A. D. 385 to A. D. 412; see RENAUDOT, *Hist. Pat.*, pp. 103—108. This Patriarch is often called Philotheus; we owe several apocryphal legends to his pen.



[HERE BEGINNETH THE STORY OF] HOW OUR LADY APPEARED UNTO THE ARCHBISHOP THEOPHILUS, AND HOW SHE SPAKE WITH HIM AND STRENGTHENED HIM AFTER THE WEARINESS OF THE WAY. He said:—

O my fathers and brethren, hearken unto what I shall say unto you with fear, and with true faith, how our holy Lady, the two-fold Virgin MARY, who gave birth unto God, [A fol. 91^a. 1] appeared unto me. On the Sunday which hath just passed by we had brought to an end our prayers for the night, and the fathers who were bishops had gone to sleep by themselves. And I went up upon the raised platform wherein abideth our holy Lady, the two-fold Virgin MARY, who gave birth to God, and I stood up and stretched out my hands, and I made supplication unto God, and said, "Hearken unto me, O my Lord and Saviour Jesus Christ, Who didst hearken unto those who were gathered together at [the Council of] Nicæa until at length they established the "creed (*literally* the Law) of God. Hearken unto me, O Thou who didst "hearken unto Abbâ Athanasius the apostle, and Who didst help him "out of all his tribulation. I am prepared [A fol. 91^a. 2] to do service for "Thee, and I know always that Thou wilt hearken unto me, and that "Thou art for ever nigh unto those who love Thy Name, O my Lord "and God. Have compassion upon me and turn Thou me not backwards, "for I have yoked myself unto Thee from my youth up, even unto this "hour. I beseech Thee to shew me how Thou didst come into this world, "and how Thou didst dwell in this house in the wilderness. And help "Thou me to build this house in such wise that it may become a great "church wherein [men] shall praise Thy holy Name, which shall be ex- "alted and glorified. Unto Thee belong power and forgiveness, and "Thou art the Good One, together with Thy Father and the Holy Spirit, "now, henceforth, and for ever and ever. Amen."

And it came to pass when I had prayed [A fol. 91^b. 1] in this wise a mighty light appeared unto me, and I thought that the sun had risen;



and I saw a marvellously great light whereon sat the Queen of women, our holy Lady, the two-fold Virgin MARY, who gave birth to God. Her face shone like the sun by reason of the light which was upon her, and she was clothed with light of such splendour that at length I said, "There is no being in [this] world who is able to look upon such great glory"; and Michael, and Gabriel, and thousands of angels were going round about her. And it came to pass when I saw them that I fell upon the ground, and I became like a dead man, but Michael raised me up and removed from me fear and dread. Then [our holy Lady] herself spake unto me, [A fol. 91b. 2] and said, "I am the holy two-fold Virgin MARY, who gave birth to God; rise up and be not afraid. Salutation unto thee, O thou horseman and warrior who doest battle for the faith! Salutation unto thee, O thou strong corner [stone] in the churches of God! Rise up, be strong, and know that I am the Mother of the King of the heavens and of the earth. He Whom the heavens and the earth cannot contain did I bear in my womb for nine months, and by His will I suckled with the milk of my breasts Him that giveth food unto all flesh. I, MARY, the daughter of Joachim and Hännâ, of the tribe of Judah, and of the seed of David, have appeared unto thee by the desire [A fol. 92a. 1] of my beloved Son; and I will shew thee that which thou hast asked and sought from me concerning this house and concerning my coming into the country of Egypt from Jerusalem. Now as concerning this house He desireth to leave [it] in this state', so that it may be a testimony unto all the generations that shall come into the world concerning the lowly estate which came upon us; for my beloved Son did not desire to be

* The church of Kueskuâm is here referred to; compare:— "Pilgrimages have been made by many multitudes from all districts to this church from ancient times, because it has been celebrated on account of signs and wonders and the healing of various diseases; and the time of pilgrimage is at Easter, every year. The Lord Christ commanded that the original size of this church should not be added to; but that it should remain as it was. The mark of the hand of the Lord is on the eastern and on the western mountain." See EVETTS, *Churches and Monasteries of Egypt*, p. 227.



"exalted on the earth. He rode upon the clouds, and not upon horses
"whereon men ride, which is a sign of the earth; but He was carried in
"my arms from Jerusalem unto this house. And we dwelt in a lowly
"condition in those days, but I remembered [A fol. 92*a*. 2] the word of
"Elizabeth, who said, 'Who am I that the mother of my Lord Jesus
"Christ should come unto me?' Thou hast honoured me more than my
"station [requireth]."

And she answered and said unto me, "Theophilus, uncover the
"ear of thine heart and understand that which I shall say unto thee in this
"hour, and write it down upon paper, and cause it to come into [all]
"cities and regions for the commemoration of me until the end of the
"world. Now as concerning the manner in which I brought forth Jesus
"Christ. A star from out of the East appeared [unto me], and in its
"great light was hidden the light of [all the other] stars. Now I was
"abiding in my house and I was afraid of everything, and there was none
"to minister unto me. I was a virgin, and I knew nothing whatsoever,
"[A fol. 92*b*. 1] and was the firstborn of my mother. I had never at any
"time dwelt with women who had given birth to children except Elizabeth,
"the barren woman, who when she was nigh to bring forth had every-
"thing which was necessary made ready for her by her neighbours. As
"for me, I had no clothing, and I sought therefor, but found nothing ex-
"cept swathings of sackcloth, and in these swathings I wrapped His holy
"Body. Nigh at hand was a stable wherein they fed the oxen, and herein
"was [laid] my pillow, and I laid the Child to sleep therein. And there
"were there an ass and an ox which bowed down in homage unto Him,
"and they kept him warm with their breath, for at that season the days
"were cold. (Now it was the twenty-ninth day of the month Tâhshâsh.^a)

^a "And whence is this to me, that the mother of my Lord should come to me?" Luke i. 43.

^a I. e., December 25.

"And straightway I looked, [A fol. 92^b. 2] and behold, the angels, and
 "the archangels, and the Seraphim, and the Cherubim came in their com-
 "panies, and they bowed down in adoration before Him, and they ascribed
 "praise unto Him, each according to His tongue, and said, 'This is the
 "'day which God hath made and blessed'. Then they came unto me,
 "and they paid honour unto me, for honour had been given unto me by
 "the Father. And they said, 'Blessed art thou above women, and blessed
 "'is the fruit of thy womb which hath gone forth to do good unto its
 "'nation which sin hath destroyed. Thou art the spotless Bride, and in
 "thee there is no guile. Thou art the blessed Dove, the Mother of God,
 "the Queen, the Mother of the living King, Who hath appeared from
 "thee, and Who shall become the life of the world. [A fol. 93^a. 1]
 "'Blessed are we, moreover, for we have seen our Lord born in the
 "'flesh.'

"Then Saint Gabriel drew nigh unto me with his shining and joyful
 "countenance, and he bowed down before me, and said unto me, 'This
 "'is He of Whom I told thee, and concerning Whom I brought thee glad
 "'tidings in the times that are past, saying, that He would appear through
 "thee, and that He would give mercy and strength unto all the peoples
 "'who shall believe in His Name and render service unto His glory.'
 "Then Joseph came and with him were Salômê and the midwife', and
 "when they had seen what had happened they rejoiced with a great
 "joy. And when the midwife saw the Child in the stable she bowed
 "down unto Him, and she lifted Him up in her arms, and said, 'Blessed
 "'am I whose eyes have seen Thy joy this day, O Thou Who hast come
 "'into the world to forgive the sins [A fol. 93^a. 2] of sinners of whom
 "'am I.' And she turned to me and said unto me, 'Blessed art thou, O
 "mother of God, concerning Whom the Prophets have cried, saying,

* Read *ωωΔετ*:

“Our God shall appear from a virgin. As for me, I am thine hand-
“maiden, and I will never separate myself from thee, and I will minister
“unto thee until I die.’ Then came the shepherds unto whom He had
“appeared in the light, and they bowed down in adoration before Him
“in the stable, and they cried out and said, ‘Thou art the Saviour of the
“world, even as they have told us, and Thou art indeed the Son of God.
“Blessed are we who have seen the glory of thy Divinity, and because we
“were ready [to come hither] as we heard.’ And they drew nigh unto
“me, and bowed low before me, and they said unto me, ‘Blessed art thou
“above all the women that are upon the earth [A fol. 94^b. 1]! And
“blessed is thy womb which bare Him, and blessed are thy breasts which
“suckled Him, for thou hast given birth for us Him that is the Life of
“the world.’ And the whole number of the angels that were there
“declared what they had seen and heard, saying, ‘Glory to God in the
“heavens, [let there be] peace on the earth unto the children of men of
“His good pleasure’; and everyone who heard [these words] marvelled,
“and I said, ‘What shall I become?’

“And after these things, on the eighth day, He came that they might
“circumcise Him according to the Law of the Jews; and they called His
“Name ‘Jesus’, according to what the angel had said unto me before
“I had conceived Him. And in those days there came certain men who
“were Magians from the country of the East, and they were making en-
“quiries in the cities and districts round about, saying, ‘Where is Christ
“born? [A fol. 93^b. 1] for we have seen His star in the East, and we
“have come to worship Him.’ When Herod heard this he was greatly
“moved, together with [the people] of all the borders of Jerusalem. Then
“Herod gathered together all the nobles, and the priests, and the scribes,
“and the elders of the people, and he asked them, saying, ‘Where is Christ
“born? And when was His appointed time?’ And they said unto him,
“He hath been born in these [last] days, in Bethlehem of Judea, even as



"the prophet Mîlkēyās (Micah)¹ saith, 'And thou, Bethlehem of the country
"of Ephratah, art not the least of the provinces of Judah, for from thee
"shall go forth the King who shall rule my people Israel'. Then Herod
"said unto the Magians, 'Go ye and seek out the Child, and when ye
"have found Him come and tell me, [A fol. 94*a*. 1] that I may worship
"Him!' [Now he said this] not because [he wanted] to worship Him but in
"order that he might kill Him, for he thought that [the Child was] an
"earthly being, and that His kingdom was of earth. And when the Ma-
"gians had heard those things from the king, they went forth to seek for
"the Child. Now that same star which guided them from their own
"country, until it brought them unto the place where my beloved Son
"was, left them, and was no more seen. And when they had entered into
"[[the stable] they saw the Child in my arms, and they worshipped Him,
"and with joy and gladness they brought forth gifts of gold, frankincense,
"and myrrh; and they cried out, saying, 'Blessed be the Great King Who
"shall destroy the kingdoms of the earth. And moreover, Thou shalt
"descend into the earth, and Thou shalt bind in chains Satan, even
"according to what we have found in [A fol. 94*a*. 2] the Book of the
"Prophets and wise Fathers'. And that night they slept [there], thinking
"that on the morrow they would go to Herod and tell him that they had
"found the Child and His mother. But the angel of the Lord appeared
"and said unto them, 'Get ye to your own country in peace'; and they
"went there according as the angel of God had said unto them.

"Now when forty days were ended we brought Him up to the
"Temple that they might do unto Him [according to] the Law of Moses,
"and according as they are wont to do unto the children of Israel. And
"when we had brought Him into the house of the sanctuary [we found]
"there a priest whose name was Simeon, and he was expecting to see

¹ See Micah V. 2.

“the Saviour before he died; and I gave him the Child and he took Him
“and carried Him in his arms, and he blessed Him and bore Him round
“in the tabernacle [A fol. 94^b. 1]. Now when my beloved Son saw Simeon
“He opened his eyes, for he was a blind man. And Simeon opened his
“mouth and said, ‘Now straightway let Thy servant depart in peace, O
“‘Lord, according as Thou hast commanded; for mine eyes have seen
“‘Thy salvation which Thou hast prepared before all Thy people. [To
“‘be a light to lighten the Gentiles, and to be] the glory of Thy people
“‘Israel.’” And when he had ended those words he gave me the Child,
“and we came [back] in peace with joy and gladness; and the old man
“Simeon the priest died on that same day.

“And Herod continued to wait two years for the Magians to return
“unto him, but they came not back, for they had gone to the country of
“their abode; and Herod was greatly moved, and he and all his servants
“were afraid. Then Satan appeared unto him [A fol. 94^b. 2] by night
“in the form of a wise man, and said unto him, ‘Wherefore remainest thou
[thus idle]? For thou and all thy kingdom shall be destroyed.’ And
“Herod answered and said, ‘What shall I do?’ Then Satan said unto
“him, ‘On the morrow, in the morning, send thy servants and command them
“‘not to leave [alive] in Bethlehem any which is two years old and under,
“‘and let them slay them; and as the Child [Jesus] shall be found among
“‘those who shall be slain He shall not grow up and shall not take thy
“‘kingdom [from thee].’ Now on that day the angel of God appeared
“unto Joseph, and said unto him, ‘Rise up, and take the Child and His
“‘mother, and depart unto the country of Egypt until I give thee His
“‘word; for Herod seeketh the Child to slay Him.’ [A fol. 95^a. 1] Then
“straightway we rose up and departed unto the country of Egypt, and
“Salome was with us.

¹ See St. Luke ii. 29 ff.



"And it came to pass when the morrow had come that Herod
"commanded them to slay the children in Bethlehem and in all the borders
"thereof and in all the districts thereof, according to what he had been
"informed by the Magians, and according to the word of Satan, the father
"of all iniquity. So we rose up [and went] on our way, and Joseph was
"in front of me. And I carried my Child sometimes on my shoulders,
"and sometimes on my back, and sometimes in my arms, and by reason
"of the length of the way, and the weariness of the journey, Salome
"["carried Him] for me in turn. Then, sometimes, I set Him down upon
"the ground that He might follow me, even as do women when they
"teach their children to walk, for I was a little (*or* weak) woman, and it
"had not been my wont to toil hard. And He would walk along a little
"way at a time, holding on to the hem of my skirt, and then, like all
"children who cry out to their mothers to carry them, He expected [A fol.
"95*a*. 2] me to carry Him, and I did so immediately on my back. Then
"I would embrace Him, and would rejoice in His walking, and at the
"same time I cast imprecations upon Herod, and cursed him and all
"his kingdom because he had treated innocent and sinless children in
"such a cruel manner, and had slain them, and had put sorrow into
"the breasts of their mothers and fathers. Now when Joseph saw
"Salome carrying the Child upon her shoulders he would take our food
"for the way.

"And it came to pass that when we arrived in the country of Egypt,
"we sat down outside a city, under the shadow of a tree, that we might rest
"from the heat of the sun, for the season was summer and the day was
"the twenty-seventh of the month Genbôt¹, and Joseph and Salome slept
"by reason of the weariness of the way, [A fol. 95*b*. 1] but I suckled my
"Child. Now His apparel was like unto wine, being the same as mine

¹ I. e., May 22.



"own wherein my father and my mother arrayed me when they brought
 "me into the house of the sanctuary, and since the time when I first put it
 "on I had never taken it off, and the sandals which were on the feet of my
 "Son were like unto gold. And behold, on that road [we met] two thieves,
 "one of whom belonged to the country of Egypt, and the other to the coun-
 "try of the Hebrews. And the Hebrew said unto the Egyptian, 'I desire to
 "'carry off the apparel of this woman and that of her Son, for it is like unto
 "'royal raiment. If I could meet them in the desert I would take it, but
 "'they are nigh unto a city.' Then the Egyptian said unto his fellow,
 "'Let them alone and let us depart, for I have not seen such a Child as
 "'this [A fol. 95^b. 2] since I was born'. Now whilst they were talking in
 "this wise I took out my breast and suckled the Child, for I wished to
 "give Him milk to drink. Then I looked round about me and found
 "them not, and I rose up and took the Child into the city and asked the
 "women thereof to give Him some water to drink; but there was none
 "who gave me any, for the people of that city were without mercy. Now
 "when the thieves saw that I had gone away they came back, and going
 "unto the place where Joseph was sleeping, they carried off the shoes of
 "my Son. And when I returned I woke up Joseph and Salome, and
 "I said unto them, 'Rise up, and let us depart from this city, for the people
 "thereof have no mercy'; and I sought for water and there was none who
 "gave me any, but I lost nothing except the sandals of my Son which the
 "thieves had taken [A fol. 96^a. 1]. Now as I said these words I wept, and
 "when my beloved Son saw my weeping He sought [to wipe away] my
 "tears with His hand; and He put His fingers down into the ground a
 "little way, and forthwith beautiful water welled up', and we drank there-

* "Opposite the door of the church [i. e., the church at Kuësquâm] there is a well of running
 water..... After [his stay here], our Lord Christ blessed the water of the aforesaid well, because He and
 His mother and their companions had drunk of it; so that every one who went to it in faith and drank

“from. Now the water was as sweet as honey, and as white as milk. “Then He made the sign of the cross over the water, and said, ‘Let this “water be unto every one who wisheth to drink therefrom healing and “pleasant, except unto the people of this city; unto them let it be as “gall in their mouths, and let not any one of them have benefit therefrom’. “Then when we had eaten a little food I took my beloved Child upon “my back, and we rose up to depart.

“And straightway their temples fell down in the twinkling of an eye, “and not one of them was left [standing], and the idols thereof were “broken [A fol. 96*a*. 2] and dashed to pieces; and in like manner the “gods thereof were thrown down, one upon the other, and were broken. “Now, as we were making our way up into Egypt the mountains and “the wild beasts came and worshipped my Son, and when we journeyed “onwards they also journeyed with us. Then my Son turned towards “them, and placing His right hand upon the mountain which was towards “the East, and His left hand upon the mountain which was towards the “West, said unto them, ‘Stand ye still, and behold, make firm your roots ““(literally hand) deep in the rock like things fastened therein”; and thus “do they appear unto us until this day. And He said unto them, ‘Be ye “a sign unto those who shall not believe in Me and unto those who shall “deny My coming, and unto the sinful Jews, and unto Herod the accursed “and his kingdom, [A fol. 96*b*. 1] and unto all those who shall not believe “in My holy Name’. And He said unto those mountains, ‘Ye have recog- “nized Me and ye have believed in Me, O things which have neither “soul nor body, but the kings whom I have created in Mine own form “and likeness believe not in Me and they will not render homage unto “My glory. Those for whose sake I have come into the world will

of it or bathed in it, was healed of his pains; and many were cured of their diseases; and the water became, in the mouth of those who drank of it, sweet like the water of the Jihon; I mean the Nile of Egypt.” EVETTS, *The Churches and Monasteries of Egypt*, p. 226.

"neither pay honour unto Me nor receive Me; nay, they seek to slay Me,
 "and at length I have been [obliged to] come and arrive in this country.
 "But My Name and that of My pure mother shall be magnified and
 "glorified from generation unto generation."

"And next we arrived in the city of Eshmûnên', where in the fore-
 "part of the gate was a huge building which, with its four towers', reared
 "itself above the city, and it, too, fell down and was broken, [A fol. 96b. 2]
 "because they worshipped idols therein. Then our Lord Jesus said,
 "'Thou shalt be the sign (*or* memorial) of this city and of the people
 "[thereof] for ever'; and this took place even as He said, for the fortress
 "became a ruin unto this day. Now there was a tree in that place, and
 "it bowed down at the feet of my Son and said unto Him, 'Prosperous
 "be Thy coming, O Jesus, Thou Son of God'; and the Lord answered
 "and said unto it, 'No worm shall ever enter into thee, and thou shalt
 "keep in memory My coming into this city to-day'. And all the people,

¹ I. e., the famous city called by the Arabs *أَشْمُونِين*, or *الْأَشْمُونِين*, (see Yâkût, tom. I. p. 283), by the Copts *ⲡⲓⲟⲩⲙⲛⲏ*, which is, of course, only a form of the ancient Egyptian name of the city *ⲙⲓⲙⲓⲛⲏ*, or *ⲙⲓⲙⲓⲛⲏ* *Khemenu*, i. e., the city of the "Eight" great gods. The Greeks gave to the city the name Hermopolis Magna, because the Egyptians there worshipped Thoth, the scribe of the gods, who was called by the Greeks Hermes; it was the capital of the fifteenth nome of Upper Egypt. A little distance from the town is the spot where large numbers of the mummified ibis, a bird sacred to Thoth, were buried. The ancient city lay on the western bank of the Nile, inland, a little to the south-west of the modern Rôda, about one hundred and eighty-two miles south of Cairo. In the times of classical writers the city consisted of two parts, each of which bore the same name; hence the dual form of the name in Arabic, and the Coptic form *ⲡⲓⲟⲩⲙⲛⲏ*. The district in which the city was situated was commonly called the 'Island', because it was almost surrounded by the waters of the Nile and of the canals which flowed from it; it was famous for its gardens and for its abundant palm trees (ذات بساتين ونخل كثير). See AMÉLINEAU, *Géographie de l'Égypte*, p. 167; Quatremère, *Mémoires Géographiques et Historiques sur l'Égypte*, tom. 1. p. 492 ff.; 'Abd al-Latif, (ed. Sacy) pp. 66, 67.

² It is probable that the writer here refers to the pylons of one of the temples of the god Thoth; the ruins of such a temple existed in the time of Abû Şâlih the Armenian (ed. Evetts and Butler, p. 221).

³ "Outside the church there is a Syrian tree bearing [the fruit called] sebestan, which is of a red colour. The tree stands near the ancient temple; and when the Lord with the Lady passed by it, it bowed its head in adoration to him. The governor of the town wished to cut it down; but the patriarch Agatho was standing under the tree, and when the woodman struck it with his axe, the axe flew back into his face." Abû Şâlih, *op. cit.*, p. 222.



"from the greatest to the least, marvelled at the glory which was on my Son, and said, 'We have never at any time seen a child like unto this'. 'Now as we were passing on through one of the squares of the city, behold five camels [A fol. 97*a*. 1] crowded us on the road, and when my Son saw them He said unto them, 'Stand still', and they became stones even unto this day.' And there was a certain man whose name was Teflem, upon whom was the mercy of God, and he received us and made us to abide in his house; and all the idols [therein] fell down and were broken in pieces. Then all the ministrants of the gods were afraid, and they hid themselves in their houses. Now when the morning had come all the people gathered themselves together to the place wherein we were, and [among them] were many who were dumb, and deaf, and sick of every kind of disease. And my Son laid His hand upon them and healed them of all their sicknesses, and He wrought in that city many miracles, the which if I were to tell thee no paper [A fol. 97*a*. 2] would be sufficient to contain [the story of] them. Then multitudes of people came to us and pressed upon us, by reason of the miracles which He wrought that day.

"And we departed from that place and came unto a city the name of which is Pantôs¹, and the inhabitants thereof were lovers of men and we abode there; and my Son wrought miracles without number therein. And He said, 'My Name, and the name of My mother MARY, shall be

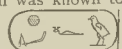
¹ "It is said that there was on the highest point of the town a cock, and beneath it a row of dromedaries. When a stranger approached the town the cock crowed, and the dromedaries came out to destroy that stranger. But when our Lord Christ, to whom be glory! came to this town, the cock crowed and the dromedaries went out, according to their custom; and when they saw the Lord Christ and the Lady, and Joseph the carpenter, they worshipped them; and on the spot they were changed into stone; and their number was five. On this island there are three hundred villages. Our Lord Christ entered [the town] by the eastern gate. Here the dromedaries worshipped him." Abû Şâlih, *op. cit.*, pp. 220, 221.

² Abû Şâlih (ed. Evetts and Butler, p. 222) mentions a place called "Funkus", where there was a church dedicated to one of the martyrs; it is possible that the Ethiopic ቡንቡ and the Arabic فنكس represent one and the same place.

“in this city even unto the most remote days”; and they brought those
“who were suffering from sickness and diseases unto Him, and in His
“abundant mercy He healed them. And a certain artificer (*or* black-
“smith), whose name was Joseph, heard [of these things], and he came unto
“us — now he belonged to [one of] the greatest families in Jerusalem — and
“he made the old man Joseph and us also to take up our abode in his
“house; and he had a son who was possessed of a mighty devil. And
“it came to pass on that day that his devil returned unto him, and as
“soon as he saw Him, he cried out to the Child, and said, ‘What have I
“to do with Thee, O Jesus, [A fol. 97^b. 1] the Nazarene? Hast Thou
“come unto us to judge us? We left Jerusalem through Thee and fled
“unto this city, and Thou hast followed after us to judge us, for indeed
“Thou art the Son of God.’ Then Jesus said unto him, ‘Make an end
“[of thy words] and go forth out of him’; and straightway the young
“man recovered from his sickness. And he and his father and his mother
“rose up and worshipped [Jesus], saying, ‘Blessed are we, in that we have
“been considered worthy of this act of grace above all [other] folk, for
“although we are sinners Thou hast come into our house’; for when we
“had entered the blessing of God came unto them. And when they saw
“the miracle which the Lord Jesus had wrought many people in that
“place believed. Then the nobles of the city enquired of the [A fol. 97^b. 1]
“priests of the gods, and said unto them, ‘Wherefore do ye hide your-
“selves and forsake your gods?’ And they said, ‘From the time when
“this woman and her Child came into [the city] the idols have been
“broken in pieces and the temples of the gods have fallen down; and
“although we visit them at night [and find them whole], yet in the morning
“are they dashed to pieces.’ And they sent for us to take us to them,
“but we went up into the uppermost story of the house. Then they seized
“the master of the house, and took him before the nobles of the city, who
“said unto him, ‘Where are the people who were living in thy house?’

"And he said unto them, 'It is three days this day since they departed
 "from my house, and I know not where they are'; then they chastised
 "him, but he said nothing whatever except, 'I know not where they are'.
 "Now when he had come forth he told me what had taken place before
 "the [A fol. 98a. 1] elders of the city.

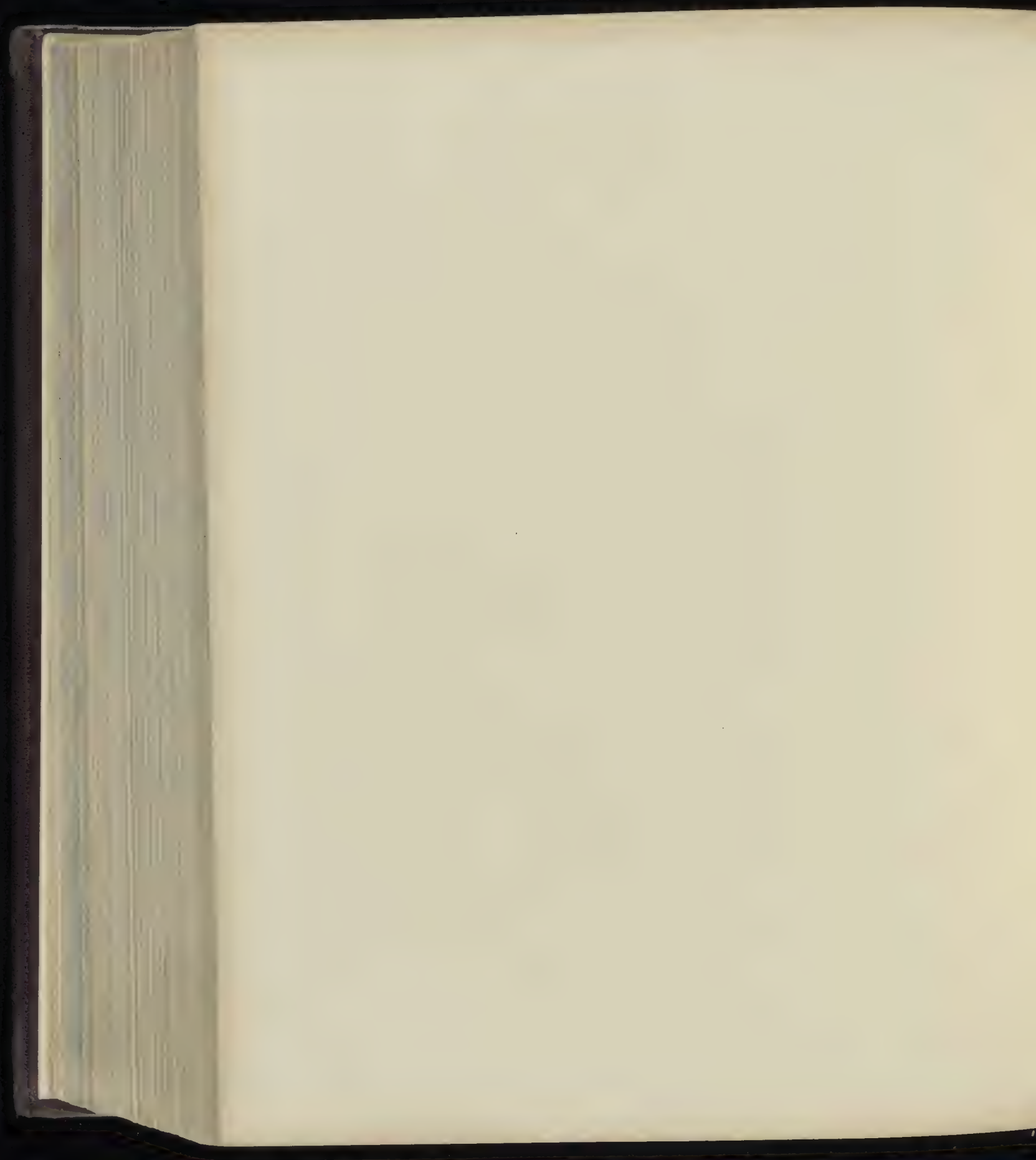
"And in the morning we departed from them and we arrived at a
 "city the name of which was Kuesyâ', and therein was a temple whereon
 "stood a statue [which was approached] by seven steps. Now those
 "who ministered [unto this statue] allowed no man except the nobles of
 "the city to enter into [the temple], and the statue was wont to go forth
 "and to bow before those who gave possessions [unto the priests]. And
 "it came to pass that when we had arrived at the gates of the city the
 "seven steps of the pedestal and the statue above them fell down to the
 "ground, and were broken in pieces. Then the devil which was in the
 "statue cried out and said unto the priests, 'If ye do not go unto this
 "woman and her Son, and the old man who travelleth with her, and the
 "woman [Salome], and drive them away whensoever they would enter
 "into this city, [A fol. 98a. 2] your calling shall be destroyed, and in three
 "days' time they will make you to go forth [from your temple]. And I
 "tell you that they will come into your country, for [the Christians] seek
 "[to enter into] all the countries of Egypt, and when they have [once]
 "entered into this city the temple of the gods shall be overthrown, and
 "the work of our city shall be destroyed, and our enemies shall rise up
 "against us and make an end of our city, and our glory shall be cast to

* The town here referred to is probably the Muniyatu ibn al-Khuṣṣib مَنِيَّةُ ابْنِ الْخُصَّيب (see Yāqūt, tom. IV. p. 170), which, according to Abū Ṣāliḥ (*op. cit.*, p. 17), was formerly called Muniyatu bū Kais (تعرف قديماً بمنية بوقيس). It contained several churches, two dedicated to the Virgin MARY, one to Saint George, one to Saint Michael, etc. The town was known to the Copts by the name **TUCOMH**, which is a form of its ancient name in hieroglyphic  *Khufu-ment*; it was the metropolis of the sixteenth nome of Upper Egypt. The modern Minyeh lies on the west bank of the Nile, and is about one hundred and fifty-seven miles south of Cairo.

“the ground.’ Then when the priests of the gods had heard these things, “they counted one hundred men [who] came against us with sticks and “staves, and they cursed and abused us exceedingly, and said, ‘What “want ye here with us? Get ye gone, lest our soldiers come and slay “you, for our gods have told us that our city shall be destroyed through “you’; and their women and children [A fol. 98^b. 1] came forth and “reviled and cursed us. Then I took my Son in my arms and departed, “being sorrowful, and I wept, and my heart was sad because the people “would neither receive us nor let us dwell [in their city].

“And it came to pass that when we had departed from the city my “Son turned and cursed that city, the name of which was Kušsyâ, and “He said unto the inhabitants thereof, ‘Ye shall be the fewest in number, “and the most feeble, and the most despised of all the peoples of Egypt; “and nothing shall flourish in your land except labour, and the works “of the sorcerer; and your country shall not be fertile; and your priests shall “not multiply in numbers, but shall follow each other only one by one; “and the blessing of My mother shall not be upon you, and according to “that which hath gone forth from My mouth even so shall your land be.’ “Then, having said these words, He went on His way. And we passed “onwards and sat down to rest ourselves a little [A fol. 98^b. 2]. Now “there was a stick of olive wood in the hand of Joseph, and Jesus took “it in His holy hand, and planted it in the ground in that place, and said, “It shall be a blessing unto the people of this place for ever, and a “memorial of My journeying along this road’. Then straightway the “twigs on the stick budded, and became green, and it bore fruit even as “it had done upon the tree in times past. And we wished to go forward “on our way. Now there were many fields round about that place, and “Joseph, pointing with his finger, said, ‘Unto what city shall we go? For “the day hath waned into evening, and the night hath come’. And I said “unto him, ‘Let us not journey on among the fields, but let us depart into

“the desert’. Then as we were going along by the side of a mountain
“at the time of sunset, behold, the two thieves, [A fol. 99a. 1] whom we
“had met before outside the city, who had followed us from thence
“to this place, as soon as they saw us rushed upon us, with their swords,
“which were drawn, in their hand. And they said, ‘For many days ye
“have given us great trouble, for we have followed you, and we could not
“find where ye had gone until this day; and behold ye have now fallen
“into our hands’. And thus saying they snatched my beloved Son from
“my hands, and they took off His raiment and mine also, and they carried
“away the covering of my head; and they turned to Joseph, who was
“[standing] like an innocent sheep, and snatched away his apparel also.
“And it came to pass when Salome saw all those things that she cast
“away her garments. [A fol. 99a. 2] Then having taken away our garments
“the two thieves stood afar off, and held converse, the one with the other;
“and when I saw them taking counsel together I was afraid with a great
“fear, and I said in my heart, ‘They will come to me next and will kill
“my Son’. And I lifted Him up in my hands, and as I wept I laid my
“face upon His face, and said, ‘Woe is me, O my beloved Son! Whi-
“ther shall I escape from this hour? Whither shall I run? I fled with
“Thee from Jerusalem through fear of the enemy Herod, lest they should
“kill Thee, O my beloved Son. O my Son, beloved one of my soul, it
“is better for me to go down into mine own country and to die than to
“see all [this] suffering. And behold, I am afraid lest those who are
“more wicked than Herod lay hands upon Thee. It is better for me to
“be in [A fol. 99b. 1] Bethlehem with those who know Joseph than to
“be making supplication unto them (i. e., the thieves) on Thy behalf that
“they slay thee not. O my beloved Son, it is a calamity unto me that
“I am a virgin and of no account, and that I know nothing of all these
“things. O Light of mine eyes, whom do I know in this country? And
“behold, I am in the wilderness, and I know neither place nor city whither

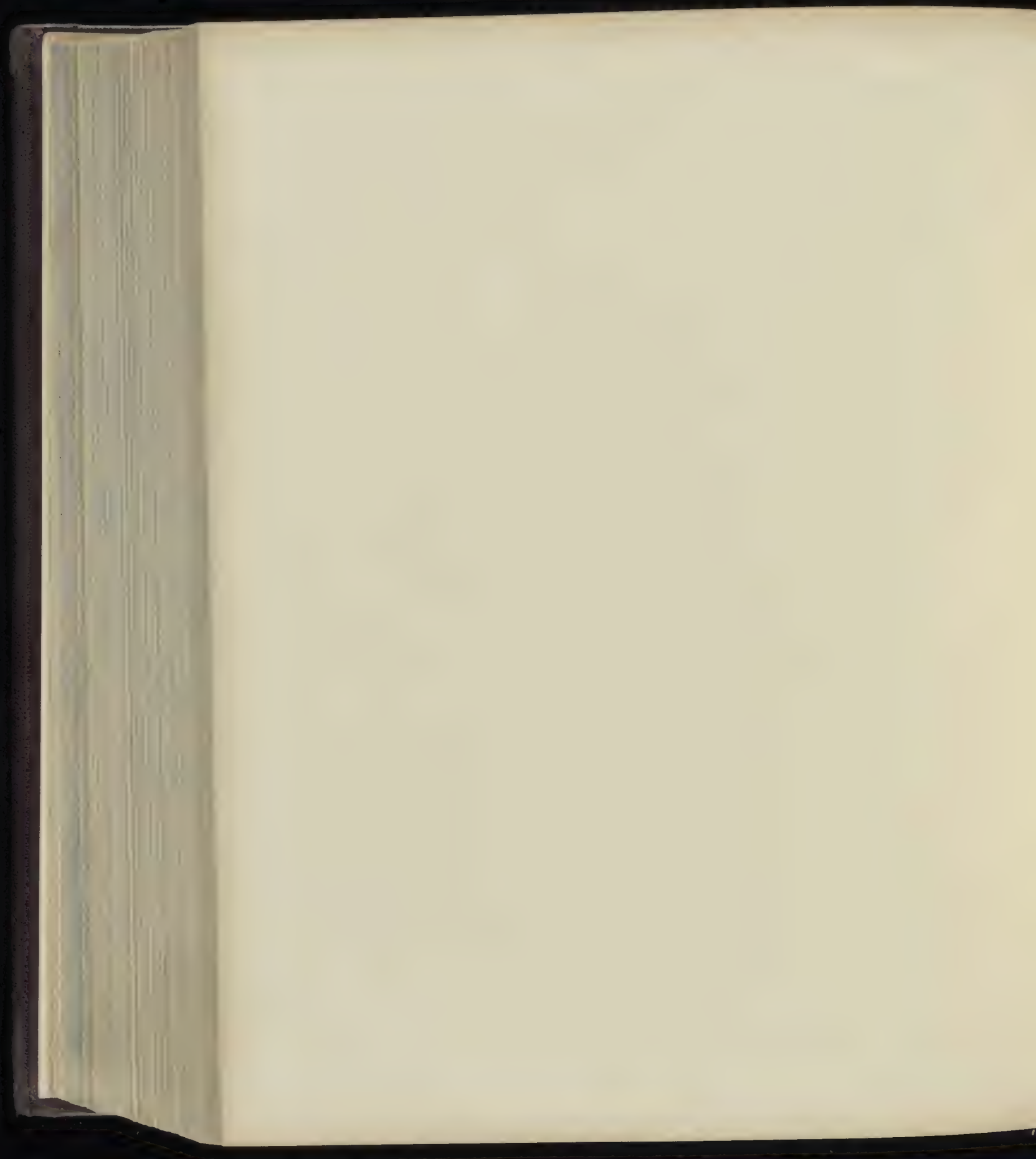


"I can go. Where are all those who know me? All women who have borne children would weep with me if they saw this day the sorrow and the tribulation which have come upon me, and the fear which hath entered into my heart and mind this day. O my beloved Son, did not I endure hardship with Thee when I was fleeing lest evil should befall Thee, O Thou Light of mine eyes, and when they drove me from one place unto another and cast me forth from the city and from the fields [round about]? [A fol. 99^b. 2] O my Son, what shall I do if I see them kill Thee in this place? Great would be the sorrow which I should feel should I see it, and if they slay Thee here I shall kill myself with mine own hand. And what should I do for the sweet and lovely words which Thou dost speak unto us every day? What shall I do, O Thou Light of mine eyes, Thou Life of my soul and body? And when I see the women who are suckling their children at their breasts, I wish that the women, whose children Herod slaughtered, [taking them] from their very breasts [to do so], could weep for them this day with me. It would be better for me to be in Jerusalem or in Bethlehem, but then I should not find many to lament their children with me. Where are my holy fathers [A fol. 100^a. 1] and the prophets, that they may weep with me this day? I would that the angel who announced to me concerning Thy birth could see my lamentation, and that Elizabeth, who belongeth to my family, and her son John could be with me and see the sorrow of my heart. O Lord, have mercy upon me in the matter of my death, and be not silent concerning my sorrow."

"Now whilst I was pouring out lamentation in this wise, and was weeping, and my tears were streaming down my own cheeks and those of my Son, one of the thieves saw me weeping, and his bowels were moved, and he spake unto the Jew, and said unto him, 'I beseech thee, O my brother and companion, not to carry off the apparel of these wayfarers, for I see on their faces light which is greater than that on the faces

“of all other people; and as for this Child He is like unto the son of a
 “king, and I have never seen any other child [A fol. 100^a. 2] that resem-
 “bled Him’. And the Jew said, ‘I will not hearken unto thee this day;
 “but I will take their apparel, for it is the raiment of kings, and [the
 “merchants] will give me much money for it.’ And it came to pass that
 “when the Jew refused him [this request] and his companion was unable
 “to turn him, he said unto him, ‘From the time when we were in Beth-
 “lehem until this day we have robbed together, and last night we found
 “much spoil; the portion which is my share shall be thine, and let me
 “have the apparel of these wayfarers as my portion, so that I may give
 “it back to them, for it is hard for me [to see] this Child standing more
 “naked than any other child of man’. And when he had spoken in this
 “wise the Jew said, ‘Take the apparel’; and he took it from him and gave
 “it unto us, and I dressed my Son therein joyfully. Now when my beloved
 “Son saw him do this He made the sign of a seal over him with His
 “fingers, and the two [A fol. 100^b. 1] thieves departed together. Then
 “Jesus said unto me, ‘Seest thou these two thieves? They shall be crucified
 “with Me, one on My right hand and one on My left, in Jerusalem by the
 “Jews. And the thief on whom it hath been in My heart [to shew] the
 “mercy of My Good Father is he who shall believe on Me on the wood
 “of the cross, and he shall enter into the Garden (i. e., Paradise) at the
 “head of Adam and his seed. And as for this place where they stripped
 “Me naked, and where thou hast wept over My body with the sweet
 “[tears] of thine eyes, it shall be a healing of every person who is sick
 “and ill that washeth therein, and I will give them life because of the green
 “grass and herbs which are in this [place]; and thy tears which have
 “fallen upon My body and dropped upon the ground shall give them life,
 “and they shall come to their own countries with joy and gladness.’

“And having said these words [A fol. 100^b. 2] the night became
 dark, and Joseph admonished me and said unto me, ‘I wish that we



“journey on into this city, for because thou wouldst not listen unto me
“we have come into this desert, and darkness hath fallen upon us, and
“I do not know where we are going; but God hath delivered His people,
“for if He had not the thieves would have killed us.’ Now at this moment
“my beloved Son looked into Joseph’s face, and said unto him, ‘Speak
“not in this wise to My mother, O father. It was the wish of the Good
“[God] that I should perform the act of becoming man; it is not you
“who must give commands unto Me, for it is I Who give commandments
“unto the whole world. But I will go whithersoever thou wishest.’ And
“having said these words we went up into a mountain, and we entered
“into this house, and I stood in the midst thereof, and I put my Son down
“upon the ground from my bosom. And it came to pass when He stood
“up upon His holy feet upon the ground, He lifted up His hands, [A fol.
“101*a*. 1] and at that moment the house shone with light as if the sun had
“risen therein, and I gave thanks unto God Who had delivered us and
“brought us to this place, and had delivered us from the doers of iniquity
“and violence. And we abode therein joyfully and blessed God the whole
“night long. Then in the morning we found a cistern of water, and we
“rejoiced because we could drink and wash the Child, and I took Him
“to the cistern, and He put forth His fingers and blessed it, and it became
“full of water. And straightway He opened His mouth and blessed it,
“and said, ‘Be thou sweet in the mouth of everyone, and be thou like
“unto a stream [that floweth from] the river of the country of Egypt (i. e.,
“the Nile). And it shall heal everyone who shall be a believer in the
“true faith and in it of [his] sickness or disease when they gather them-
“selves together in [this] house.’ [A fol. 101*a*. 2] And we dwelt with the
“Child and Joseph, and Salome went round about the house and found
“a bowl and a bucket which they had prepared for us; and she was
“washing the Child continually, and I suckled Him at my breasts. Now
“they brought me my food from God, and continually I saw the angels

"and the hosts of heaven worshipping at the feet of my beloved Son, whilst my breast was in His mouth. And they said in their own languages, 'Blessed be Thou, O God, Who hast come in this lowly state to give life unto Adam and unto his seed, because they are the work of Thy hand and Thou hast fashioned therein Thine own image and likeness. And blessed be He Who hath the preeminence, the Word Who hath proceeded from the mouth of the Father, the Upholder of the universe. And honour be unto the Holy Virgin who was in labour with Thee in giving Thee birth.' So we tarried there, and we rested from the toil which had come upon us, [A fol. 101b. 1] and the angels came and ministered unto us and made supplication unto us."

O my holy Lady, thou two-fold Virgin MARY, who didst give birth to God, whose testimony is sweet, may thy prayer and thy supplication be with our king David for ever and ever! Amen.

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

[B fol. 69b. 1] A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Hâyla Mâryâm for ever and ever! Amen.

Hearken, O ye my fathers and brethren, that we may declare unto you the great miracle which took place through our holy Lady, the two-fold Virgin MARY, who gave birth to God, and which the holy fathers have narrated unto me, and God is my witness that I add nothing thereunto, and that I take nothing therefrom. And they told us: — In the country of Syria there dwelt a certain man who was a potter, and he feared God, and loved our holy Lady, the two-fold Virgin MARY, who gave birth to

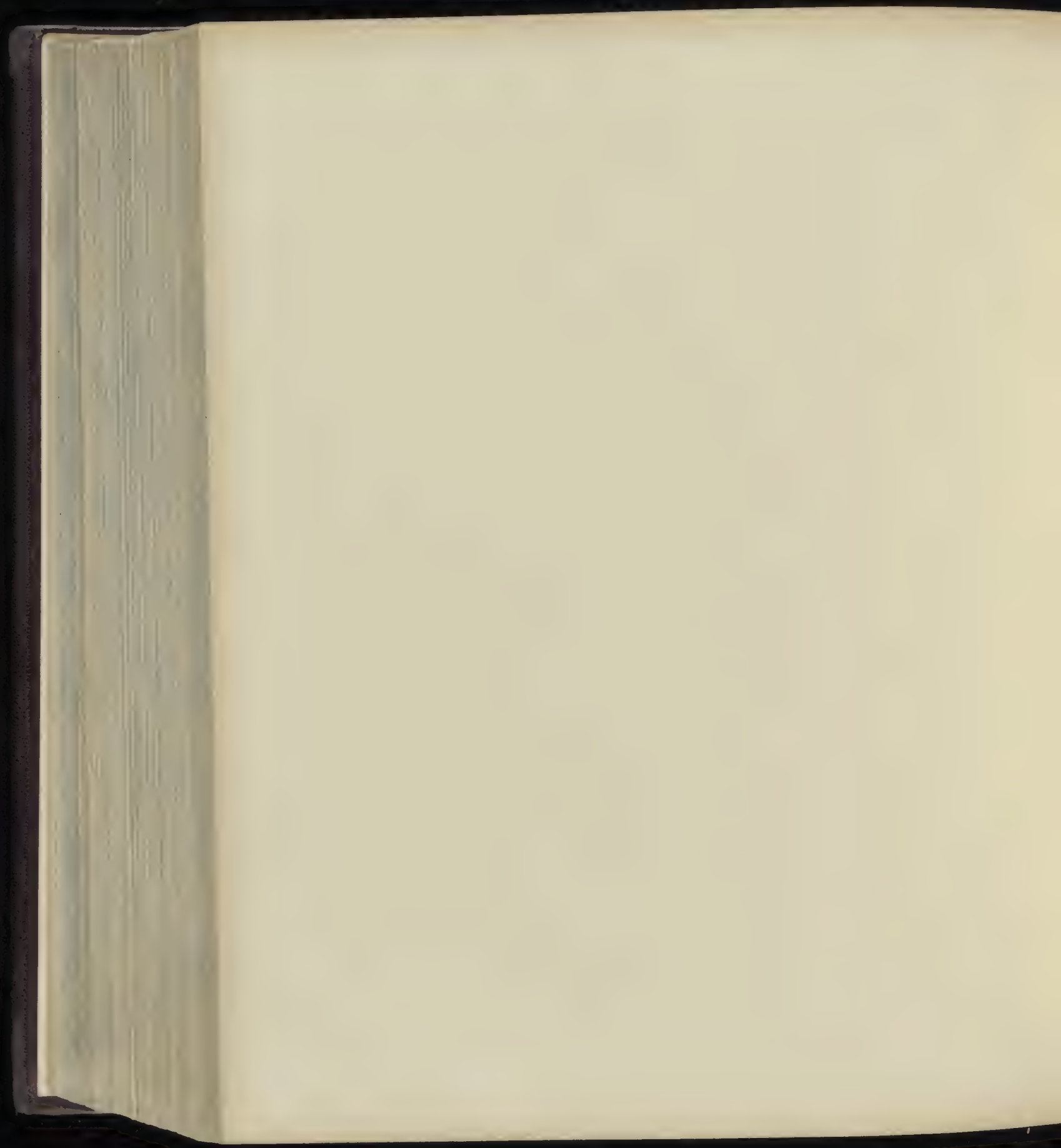
God, and he gave praise unto her from the depth of his heart. And our holy Lady [B fol. 69*b*. 2], the two-fold Virgin MARY, who gave birth to God, appeared unto that potter at dawn, on the second day of the week, in great majesty, and she was arrayed in light, and angels were following her. And she said unto him, "Peace be unto thee, O my beloved one, thou beloved one [of my Son], I have come unto thee that thou mayest multiply thy praises of me, and that they may become for me an everlasting memorial". Then he said unto her, "O my Lady, I am a worn out man and a castaway, how can I praise thee [adequately]? but bless thou me with thy holy hand, O thou storehouse of blessing". Then she said unto him, "The blessing of my Son, and the blessing of His Father, and the blessing of the Holy Spirit be with thee! Amen."

And it came to pass that when she had thus spoken unto him the Holy Spirit [B fol. 70*a*. 1] came upon him in full measure, and he opened his mouth, and said, "God wished to set Adam free from grief and sorrow of heart, and He brought him back to the position which he held aforetime"; and he recited the canticle of MARY for the second day of the week unto the end thereof, and the Holy Spirit spake by his lips. And when he had finished praising her, our holy Lady, the two-fold Virgin MARY, who gave birth to God, blessed him, and saluted him, and gave him the salutation of peace, and went up into heaven with great glory. Then again on the third day she came unto him, and she said unto him, "Peace be unto thee, O my beloved, thou shalt sing my praises this day even as the Holy Spirit shall teach thee". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth [B fol. 70*a*. 2] and said, "O thou crown in which we exult, thou woman who hath the preeminence, our salvation, the foundation [on which we build], is our holy Lady, the two-fold Virgin MARY, who gave birth to God"; and he recited the canticle [for the third day] unto the end thereof. And she rejoiced, and blessed him, and gave him the salutation of peace, and went

up into heaven with great glory. Then again on the fourth day our holy Lady, the two-fold Virgin MARY, who gave birth to God, came unto him, and she said unto him, "Peace be unto thee, O thou man of God". And she blessed him and said unto him, "Sing thou my praises according to thy wont". Then he opened his mouth, and said, "All the hosts of heaven say, 'Blessed art thou, O thou second heaven'"; and he sang the canticle [of the fourth day] unto the end thereof. And similarly on the fifth day she came unto him, and he praised her, saying, "The tree which Moses saw in a flame of fire in the wilderness, the branches whereof were not consumed, doth resemble our holy Lady, the two-fold Virgin MARY, who gave birth to God", and he sang the canticle [of the fifth day] unto the end thereof. Then again on the Eve of the Sabbath our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she sat upon a shining throne, and said unto him, "Peace be unto thee, O my beloved, sing thou my praise with thy sweet songs". And he said unto her, "Blessed art thou above women, and blessed is the fruit of thy womb, O Virgin who didst give birth to God" [B fol. 70^b. 2]; and he sang the canticle [for the sixth day] unto the end thereof, and she blessed him, and made him to rejoice, and went up to heaven with great glory. Then in like manner on the first day of the week, the Sabbath, our holy Lady, the two-fold Virgin MARY, who gave birth to God, came and said unto him, "Joy be unto thee, O my beloved, and peace"; and rising up he bowed down in adoration unto her. Then she said unto him, "Sing thou my praises this day also, even as the Holy Spirit shall give thee understanding [how to do]". And he said unto her, "Bless me"; and she blessed him, and he opened his mouth, and said, "The woman who is pure, and radiant, and holy in everything did clasp God in her hand, and all created things do rejoice with her,"
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"and cry out and say, 'Rejoice, O thou that art full of grace, rejoice, for "thou hast found favour, rejoice, for God is with thee"'. [B fol. 71a. 1] And it came to pass that when he had made an end of praising her, she saluted him and went up into heaven with great glory. Now when the evening of the Sabbath had come he drank wine and fell asleep. And when it was midnight our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and said, "Why didst thou not "praise me to-day with praises more than those of the other days? For "the praises thereof should be more than all the praises [of the other days]." And he said unto her, "O my Lady, this day is the Sabbath "of rest, and men do no work therein". Then she said unto him, "Rise "up, and fear not, and stand in the place of thy labour, and whatsoever "the Holy Spirit shall give thee understanding to say, that say". Then rising up he received a blessing from her, and he kissed [B fol. 71a. 2] the cross which was in her hand, and he stood up in the place of his labour where he was wont to fashion his vessels of clay. And he opened his mouth and said, "Thou hast been called 'love', O most blessed "of women, and thou art the second moon who art called 'holy of holies' "wherein are the Tables of the Covenant". Then he sang three canticles unto her and continued so to do until the morning. And when the morning had come she blessed him and said unto him, "Joy be unto thee, "O my beloved one; as thou hast caused me to rejoice and hast sung "praises unto me upon earth, even so will I make thee to rejoice in the "kingdom of heaven. As thou hast commemorated me by singing my "praise upon earth, even so will I give unto thee as the reward of thy "labour the joy which never endeth in the kingdom of heaven," [and this she did] according as she had led him to hope. And now, [B fol. 71b. 1] O my beloved brethren, see how great is the love which God hath and how great is the love which our holy Lady, the two-fold Virgin MARY, who gave birth to God, hath towards the sons of men for the sake of a



little praise; and see, too, that by reason of a few good works our Lady will come down from heaven to him that loveth her and celebrateth her memorial. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Unto thee are meet praising and glorifying
In the mouth of the angels and of men who dwell everywhere,
O MARY the Virgin, O MARY of the sweet-smelling mouth!
Like the potter who was beloved by thee I offer unto thee
salutation,
And the commemoration of thy name [B fol. 71^b. 2] which is more
pleasant than sweet odours.

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

A MIRACLE OF OUR LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was washing his garments [in a stream], and another man came and turned aside the water thereof into another channel. And the man who was washing his garments said unto him, "By the prayer of our holy Lady, the two-fold Virgin MARY, Who gave birth to God, let this water alone"; but the other man took it away by force, and he cursed him that was washing twice and thrice, and refused [to let the water alone]. And at that moment the water turned backwards, and flowed up the hill; and all the people gathered together [to see it], and they marvelled at what had taken place. Now the water remained thus [B fol. 72^a. 1] for many days, and then, by the



will of God, the river returned to its former bed. May the supplication of the Lady of us all and the might of her help be with her servant Hâyla Mâyâm for ever and ever! Amen.

CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Hâyla Mâyâm for ever and ever! Amen.

Now there was a certain monk whose name was Timothy, and he was a steward of the church, and he loved our holy Lady, the two-fold Virgin MARY, who gave birth to God. And it fell out on a day that he drank some sweet wine, and he fell asleep and was unable to rise up [B fol. 72a. 2] at midnight for prayer. And when he awoke from his wine in the morning he rose up to go to the church, and as he was on his way thither there came against him a lion, which roared at the monk and wished to rend him. Then straightway a lady shining with exceedingly brilliant light came, and admonished the lion, and she drove him away from the monk, who went on his way to the church, marvelling at the lady who had delivered him from the lion. And when he had finished his prayer, he went to his work until the evening; and when the darkness had come he wished to go to the place where his bed was, and rest. Then straightway a mad dog rose up against him from the door of his house, and he sprang upon him to bite him; and again [B fol. 72b. 1] that shining lady came, and she drove away the dog. Then she brought the monk into his sleeping room, and laid him upon his bed, and placed his pillow under his head; and she covered him over with

his blanket and made the sign of the cross over him. Then the monk said unto her, "O my Lady, I beseech thee to tell me, Who art thou?" And she said unto him, "I am MARY, the mother of Jesus Christ"; and when he heard her words he wished to bow down before her, and to embrace her feet, but she straightway disappeared from him. And he rose up in the morning and meditated in his heart concerning what he had seen, and he knew that the lion and the dog were of the deceits of Satan, and he became certain that it was our holy Lady, [B fol. 72^b. 2] the two-fold Virgin MARY, who gave birth to God, the compassionate one who extendeth help unto those who serve her, who had delivered him. Then he repented that he had been drunken with wine, and he never again turned to strong drink. And he yoked himself unto God and performed [his] ministrations in the church of our holy Lady, the two-fold Virgin MARY, who gave birth to God, all the days of his life. May her prayer and her blessing be with her servant Ḥâyla Mâryâm for ever and ever! Amen.

CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE HORSEMAN.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing, and the mercy of her beloved Son be with her servant [B fol. 73^a. 1] Ḥâyla Mâryâm for ever and ever! Amen.

Now there was a certain man who was an envoy of the king, and he was a Persian and belonged to the company of the horsemen, and his name was Nicodemus; now he sinned abundantly, and his offences were without number, and he committed fornication with lewd women beyond

measure, and he was evil in all his ways. But through the intercession of our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mercy of God visited him, and she had compassion upon him and delivered his soul, and he repented of his sins, and forsook all the evil of his works, and turned unto God with a ready heart; and he cast away the lust of the flesh, and became a monk in a certain monastery. [B fol. 73*a*. 2] And the good and gentle prior undertook to train him himself, and he wished to teach him the Psalms of David, so that he might pray them at the seasons of prayer, but the monk was unable to learn [them]. Then again the prior wished to teach him [the prayer], "Our Father which art in heaven", and he was unable to master it. And it was only by means of abundant toil and trouble that he learned to say, "Salutation to our holy Lady, the two-fold Virgin MARY, who gave birth to God". Now he loved this prayer, and he recited it always and continually, both by day and by night, in his sitting down and in his rising up, in his coming in and in his going out, and he repeated it incessantly. And it came to pass that after he had died and had departed from this fleeting world, a great miracle was made manifest [B fol. 73*b*. 1] at his grave. A splendid tree, which was more beautiful [than any other tree], and unto which no other could be compared, took root and grew up over his grave, and on the leaves thereof were written words in gold ink which said, "Salutation unto thee, O my Lady MARY". And those who saw this miracle marvelled greatly at the beauty of the tree in every part of it, and they found that it was planted in the heart of the man, and that it had put forth its shoot through his tongue and through his mouth. Then they knew that he had lived with a pure heart and sincere mind whilst he prayed the prayer of Salutation unto our Lady MARY. And forthwith they all cried out together with a loud voice, and they glorified God and gave praise unto our Lady MARY, the storehouse of compassion, and they multiplied their ministrations unto her [B fol. 73*b*. 2] and paid greater

honour unto her than before. May her prayer and her blessing be with her servant Hâyla Mâryâm for ever and ever! Amen.

O my Lady MARY, as thou didst choose Nicodemus the envoy,
A man who had committed multitudes of sins and offences,
To praise thee with a pure heart and with a sincere mind,
Even so choose thou me to perform good deeds of every kind,
I, thy servant, Hâyla Mâryâm, for ever and ever! Amen.

CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer, and her blessing be with her servant Hâyla Mâryâm for ever and ever! Amen.

Now there was a certain man in the city of Jerusalem who was a Roman prefect, and he came [B fol. 74^a. 1] to pray at the grave of our Lord Jesus Christ; and when he wished to go in, there came a horned animal in the form of a ram to butt him with his horns, and he was afraid to turn behind him. Then the priest who was in charge of the grave, and those who were with him, said unto him, "What hath happened unto thee, O master, that thou goest not in?" And he said unto him, "Wherefore dost thou bring a ram in here?" And when those who were there had gone in they told the priest not to bring in the ram. And it came to pass that when the prefect drew nigh to enter in the ram came [against him] a second time; but no one saw him except the prefect. Then the priest said unto him, "O master, tell me if there be aught concerning thee which should prevent thee from entering into this holy place. If thou wilt believe in God thou shalt go onwards. But peradventure He Who

"hath shewn thee this miracle [B fol. 74*a*. 2] desireth thy salvation." And the prefect told him concerning his sins, and he wept and wished to enter in, but the ram restrained him. Then the priest of the grave said unto him, "Is there some matter in connexion with thee which holdeth thee 'back?'" And the prefect said unto him, "Peradventure it is because I am 'one of the council of judges'. And when the prefect had believed he went in and partook of the Body and Blood of our Lord Jesus Christ, and he forsook the habits of a former time, and accepted in confidence the holy faith of the Church, and he believed on our holy Lady, the two-fold Virgin MARY, who gave birth to God, who is the mother of the Ram of mystery, whose Son in the form of the Ram (*or* Lamb) of God, the Merciful One, Who provideth means for the salvation of men, kept him back when he would have entered in to the grave [of our Lord]. O my Lady, He hath set thee for the salvation [B fol. 74*b*. 1] of the whole world, for God the Lord put on the flesh of man through thee in the land of mortal beings, and He sent forth life, and pursued after sin, and drove away the darkness. O my Lady, I adjure thee by the Might of the Most High which overshadowed thee, and by the Son Who became incarnate by thee, and by the Holy Spirit Who came upon thee and sanctified thee, and Who placed Himself on thine heart like a ring, and like a seal upon thine arm, to protect me thy servant Herakles for ever and ever! Amen.

CHAPTER XLI.

THE VIRGIN MARY AND PHILOTHEUS THE BISHOP.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.



Now there was a certain Bishop, whose name was Philotheus, in the country of Saïd, that is to say, in Upper Egypt, and he was a good man, and his whole disposition was good, and he did good works, and he was right in the faith of Christ, and he judged righteously and accepted not the face of [any] man. Now he loved our holy Lady, the two-fold Virgin MARY, who gave birth to God, from the depth of his heart, and he served her with all his might; and by reason of his love for her he was wont to put sackcloth on his body beneath his apparel. And it came to pass when the sackcloth had become old that he wished to make another garment of sackcloth [to wear] in its stead, and he took the unsewn sackcloth and went into his cave that he might cut out the garment from it, and sew it up, and put it on himself in secret without any man knowing what he did. [B fol. 75 a. 1] Now when he had sat down in his cave he wondered how he could by any means make the garment, for he knew not either how to cut it or how to sew it up. And whilst he was troubling himself about this matter our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto him, and she said unto him, "Be not thou troubled, for thou hast made me to rejoice by thy good works, and thy toil and labour have been accepted by me; I will cut this sackcloth into a garment for thee". Then she took the sackcloth from him and cut out a garment therefrom, and she sewed it up for him, and put it on him. And the Bishop rejoiced with great joy and gave thanks unto our holy Lady, the two-fold Virgin MARY, who gave birth to God, with his whole heart, and he glorified her Son Jesus Christ our Redeemer. May her prayer, and her blessing be with her servant Herakles [B fol. 75 a. 2] for ever and ever! Amen.



Maṭaryāʾ, and from thence to the city of the bath; and whilst our Lord Jesus Christ was with His mother the Virgin MARY He made a fountain of water to spring up, and this fountain of water endureth until this day. And all people come thereunto, from every country and from every nation, and make intercession with our holy Lady, the two-fold Virgin MARY, who gave birth to God, and they receive a blessing from the church and from the fountain of blessed water. May the prayer and the blessing of our holy Lady, the two-fold Virgin MARY, who gave birth to God, be with her servant Herakles for ever and ever! Amen.


CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMÂ.

A MIRACLE OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing be with her servant Herakles for ever and ever! Amen.

Now there was a certain holy man whose name was John Kamâ, who from his youth up had sought after the love of Christ with great strivings; [A fol. 76*a*. 1] and when he had grown up they betrothed unto him a young woman who was a virgin that he might marry her. But he made an agreement with her that they should preserve their virginity

دُرّ مَحَقَّتْ and no people more learned than those who dwell in it; he also mentions that the Christians believe that Christ dwelt there after He had come down into Egypt. On the modern monastery and its inhabitants, see AMÉLINEAU, *Géographie de l'Égypte*, p. 264.

¹ I. e., the *الْمَكَّةُ* of Yāqūt (tom. iv. p. 615), a village which lies about five miles to the north-east of Cairo, and is built upon a part of the site of the ancient Egyptian city of  *Annu*, or Heliopolis. Here grew the famous balsam trees, *شجر البسَم*, from which the oil used in certain solemn ceremonies was obtained, and here, too, was the renowned *عين شمس*, or "Fountain of the Sun". See 'Abd al-Latif (ed. de Sacy), p. 88; WANSLEREN, *L'Histoire de l'Eglise d'Alexandrie*, pp. 88—93; and AMÉLINEAU, *Géographie*, p. 246.

until the day of their death, and they fulfilled their covenant. And it came to pass on a certain day, which was the night of the first day of the week, that our holy Lady, the two-fold Virgin MARY, who gave birth to God, appeared unto John Kamā in great glory, and the angels were going about with her. Now by reason of [his] fear he fell upon his face, but she raised him up, and said unto him, "Peace be unto thee, O John Kamā, who art beloved of my Son, and of His Father, and of the Holy Ghost! "Rejoice and be strong, for through thy patient endurance thou shalt "become a mighty man, and thou shalt vanquish the unclean spiritual "beings of might who set themselves against thee. And I will be with "thee [B fol. 76*a*. 2] until the will of God shall be fulfilled, and I will give "thee my protection, and my mercy shall preserve thee, and shall be with "thee for multitudes of generations. And they shall build a church in thy "name, and it shall be called by the name of myself and of my Son; and "no hostile person or foe shall enter into thy shrine; and the walls thereof "shall never be dug up; and thy sons shall walk in thy commandment, "and in thy teaching, and thy law, and they shall shew themselves loving, "the one to the other, and they shall live in purity and shall make offerings "unto thee. I will be with them for ever, and I will bless their service and "the work of their hands, and they shall inherit everlasting life with the "kingdom of heaven." Then she gave him three *dīnārs* which were stamped with the sign of the Cross, [B fol. 76*b*. 1] saying, "Take these, "and put them in the chest of the church that they may be a blessing for "ever" (now they are there unto this day); and having said these words, she gave him the salutation of peace, and passed away and departed from him. Then John Kamā rejoiced, and he sang the words of a Psalm, saying, "I have sought Thy face, Thy face, O Lord, I seek. Turn not "away from me Thy face, and be Thou a helper unto me; and cast me "not away so that I may do Thy will, O my Lord and God." Observe then, O my brethren, that our Lady MARY doth make herself a pro-

tector and a teacher of sinners, and she doth become the helper of the righteous, and it is by means of her intercession that they fulfil their strivings, and even the sinful she doth help and protect and deliver from out of the hand of Satan their enemy. [B fol. 76 b. 2] May thy prayer, and thy blessing, and the mercy of thy beloved Son be with her servant Herakles for ever and ever! Amen.

CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

AND ON THIS DAY ALSO ALL THE PEOPLES OF THE CHRISTIANS SHALL CELEBRATE A FESTIVAL IN HONOUR OF OUR HOLY LADY, THE TWO-FOLD VIRGIN MARY, WHO GAVE BIRTH TO GOD, FOR IN IT SHE RECEIVED THE COVENANT OF MERCY FROM HER SON, OUR SAVIOUR JESUS CHRIST. Whosoever shall celebrate her commemoration, and shall call upon her name, and shall give alms unto the poor, even [a cup of] cold water, [shall in no wise lose his reward].

Now after her Son had gone up into heaven, having taken upon Himself her pure flesh, he sat at the right hand of His Father, for He had fulfilled all the law of humanity, sin alone excepted, [B fol. 77 a. 1] and He had gained dominion over the pains of the cross by His own good will and pleasure which He performed for our salvation. He left the holy woman His mother in the house of John, the disciple whom He loved, as a precious charge which He committed to his care, saying, "Behold thy son", and to that disciple He said, "Behold thy mother". Then the Lady MARY dwelt [there], and she used to go unto the grave of her Son, that is to say Golgotha, to pray there. And when the Jews saw her they were filled with wrath and anger, and they wished to stone her, but God removed her from their sight. Then they took counsel together and set watchmen by His grave, so that she might not come there to pray, but

she ceased not to go there each day, [B fol. 77 *a.* 2] and the watchmen never saw her, for the brilliant covering of the glory of her Son enshrouded her, and every time [she went] angels came there to minister unto her. And her Son, our Lord Jesus Christ, visited her continually, and He fulfilled for her everything which she asked [from Him. And He] took her up into heaven and shewed her the place where the righteous rest, and the abode of Abraham, Isaac, and Jacob. And all the souls of the Fathers who had gone to their rest, from Adam even unto this present, received her, and they bowed down before her, saying, "Glory be to God Who hath created thee for us flesh of our flesh, and bone of our bone! Through thee we have found salvation, and thou hast become a haven of life [and "refuge] from destruction through the incarnation [B fol. 77 *b.* 1] of the Son "of God, [which took place] through thee." And from this place the angels took her and brought her unto her beloved Son, and unto His throne, and the brilliant covering of the flame of fire went up on the right hand and on the left. Then our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou come, O thou who didst give Me birth?" And He raised her up upon the throne of His glory and made her to sit with Him. Then He told her of the joy and gladness which the eye hath not seen, nor the ear hath heard, nor the heart of man hath conceived, which He had prepared for her. And below the throne of glory she saw David her father, the king of Israel, together with the companies of the angels, and the prophets, and the souls of the righteous [standing like] walls and encircling them round about, and he was singing a psalm to his harp, and saying, [B fol. 77 *b.* 2] "Hearken, O my daughter, "and behold, and incline thine ear; forget thou thy people and thy father's "house, for the King, Who is thy God, hath desired thy beauty." And again, from this place the angels took her to shew her the place of doom, and they brought her to the border of the region of darkness which is

¹ See Psalm xlv. 10, 11.



prepared for Satan and his hosts, and for all those who walk in his ways. Then our Lady MARY said, "Woe be unto me! Who will tell the children "of men so that they may not come hither?" And the angel said unto her, "Fear not, O MARY, God is with thee, and shall be with those who "shall come after thee". Then the angels carried her and brought her back to her place, and from that time our Lady MARY remained [B fol. 78a. 1] exceedingly sorrowful on behalf of all sinners.

[And men shall celebrate a festival in honour of our Lady] because on this day, which is the seventeenth day of the month Yakâtî, she stood at the place of the skull (i. e., Golgotha), and made supplication unto her Son, saying, "I adjure Thee, O my Son, by God Thy Father, and by "Thy Name Christ, and by the Paraclete Thy Spirit, and by my womb "wherein I bore for nine months and five days Thee Whom the earth is "not able to contain and Whom to approach the angels are not able; I "adjure Thee, O my Son, by Thy going forth from me without weariness "and by Thy bringing forth which was without pain; I adjure Thee by "my breasts which suckled Thee and by my lips which kissed Thee; I "adjure Thee by my arms which embraced Thee, and by my feet which "walked about with Thee; I adjure [B fol. 78a. 2] Thee by the stable in "which Thou didst lie and by the swaddling bands wherein Thou wast "wrapped; O my Son and beloved one, I entreat Thee and I make sup-
"plication unto Thee to hear the voice of my petition, and to come to me
"and fulfil for me everything which is in my heart." And it came to pass that when our holy Lady, the two-fold Virgin MARY, who gave birth to God, the mother of the Light, had spoken in this wise, our Lord and Redeemer Jesus Christ came down to her; and with Him were thousands of thousands, and tens of thousands of angels that surrounded Him. Then He said unto her, "What shall I do for thee, O MARY, My mother? And "what wish hast thou which thou wouldst that I should fulfil?" And our holy Lady the Virgin MARY answered and spake unto her beloved Son,



[B fol. 78 b. 1] saying, "O my Son, my beloved One, my Saviour, my Hope, my Refuge, my confidence is placed in Thee, and in Thee have I become strong from my mother's womb, Thou didst cover me in the womb, and Thou art my memorial at all times. And now, hearken Thou unto my prayer, and incline Thine ear unto the voice of the entreaty of my mouth which I shall speak unto Thee. I am Thy mother MARY, and I am Thine handmaiden. Whosoever then shall celebrate the commemoration of me, or shall build a church in my name, or shall clothe the naked, or visit the sick, or feed the hungry, or give the thirsty to drink, or comfort the sorrowful, or make him that is sad to rejoice, or write a hymn in praise of me, or call his child after my name, or sing a song of praise on [the day of] my festival, reward Thou him, O God, [B fol. 78 b. 2] with a fair reward from Thyself the which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive. I beseech Thee, O Lord, and I make supplication unto Thee for all those who shall believe in me, and set Thou them free from Sheol. Remember Thou the hunger, and the thirst, and all the trials which came upon me with Thee." Then our Lord Jesus Christ answered and said unto her, "It shall be even as thou sayest unto Me, and I will fulfil for thee all thy petition. Did not I become man for thy sake? I swear unto thee by Myself that thou shalt not find My covenant which I made with thee to fail." May her blessing be with her servant Herakles for ever and ever! Amen.

Salutation unto thee, O Book of the Law and Covenant, [MARY,]

Thou type of the [B fol. 79 a. 1] Tables of Stone!

Unto those who call upon thy name in every place, O MARY,

Be tender of heart unto sinners,

Be tender of heart unto those who are sorrowful,

Be tender of heart unto those who are cast away. Amen.

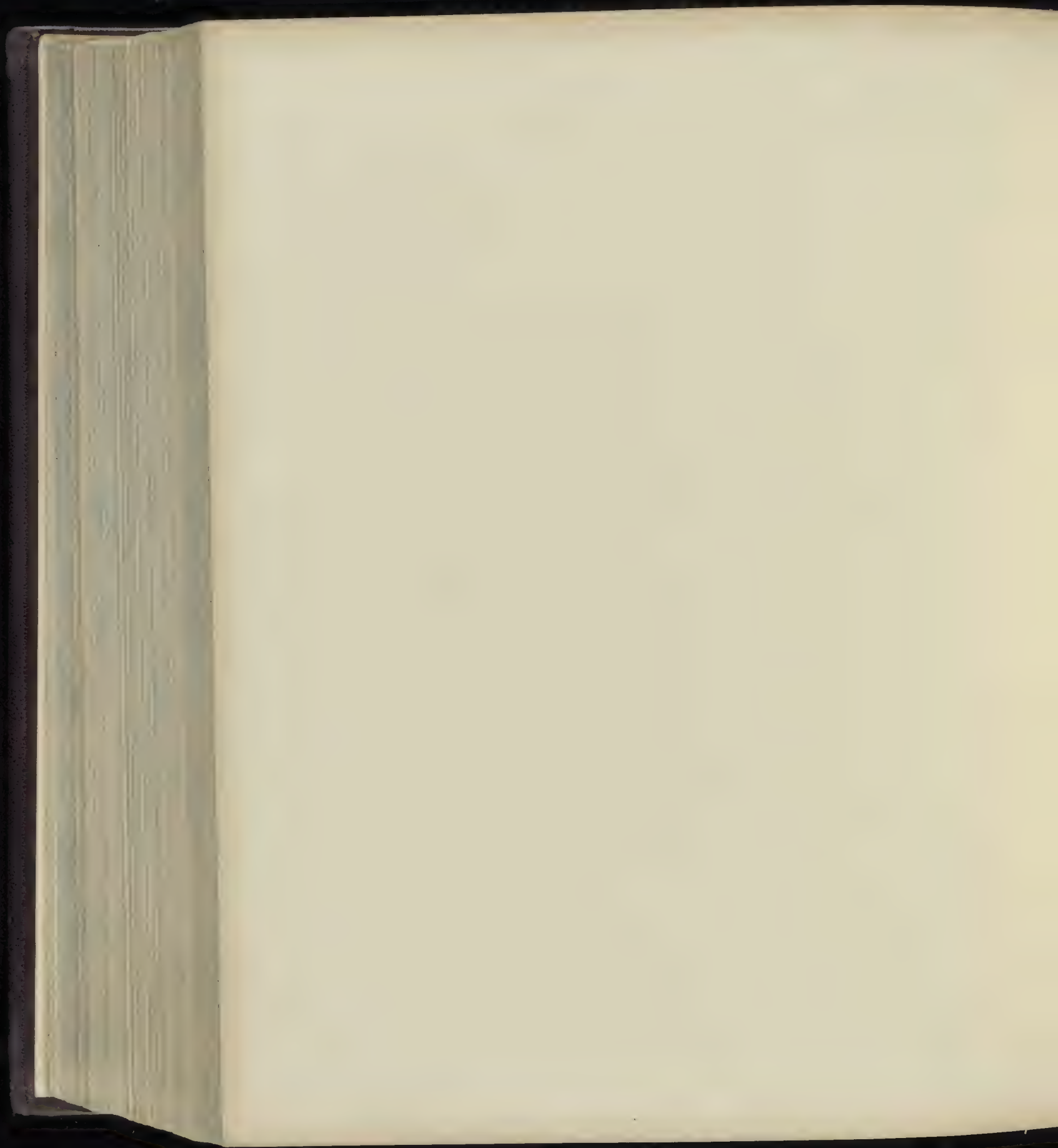
Save thou thy servant Herakles for ever and ever! Amen.



CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

- 1 MAY GOD THE FATHER, THE GIVER OF LIGHT, WHO BEING ONE IS YET THREE IN PERSON, WHO SHEWETH MIGHT IN HIS DIVINITY AND POWER, illumine the eye of mine understanding with the lamp of wisdom and the beauty of His splendour that it may see the face of the word of thy covenant as is meet, O MARY, the lady of all those who are below and above.
- 2 SALUTATION unto the memorial of thy name, O thou who dost resemble a star which is seen by the people, even when dark clouds have enveloped the light thereof. O thou covenant of God, MARY, [A fol. 101^b. 2] thou hope of salvation, did not the mind of the first father find consolation in thee when he was driven forth from his garden (i. e., Paradise) in bitter sorrow?
- 3 SALUTATION unto the hair of thy head which is [like unto] a two-fold thread of purple filled with the dew of the things which are good and which is without blemish. O thou who art the covenant of mercy, MARY, which thou didst stablish before the congregation, entreat Him (i. e., God) to bestow the life of the soul as a gift of grace upon me after the manner of Elijah, for doth not He make me to live in the body?
- 4 SALUTATION unto thy head is meet from every created being, O MARY, because thou didst stablish a covenant with Him Who is and Who shall be. Now we have made a covenant with death and we have sworn an oath unto those who say: "They have spoken in vain and have destroyed their own souls".



- 5 SALUTATION unto thy face, O holy and glorious face, the splendour of which is sweeter than the splendour of the sun and moon. Thou wast the token of the covenant, MARY, and wast the shining bow in the cloud from God, the Merciful, when thou didst remove Noah from the destruction of the earth [and didst promise him that] there should be no more a flood.
- 6 SALUTATION unto thine eyelashes, which are set to guard the eyes, and to take the place of veils and coverings for them. O MARY, say thou unto Him to Whom thou didst give birth without carnal union with man, "Where is Thy word, O Lord, which said, 'For thy sake "I will have compassion upon sinners when they shall call upon thy "name, which shall be proclaimed?"'"
- 7 SALUTATION unto thine eyes which are like unto two lamps that have been suspended by a cunning workman in the exalted palace of [thy] body. O MARY, thou art the fountain of loving-kindness and compassion, save me, then, by thy word, and deliver me from destruction, for without thy help no one is able to save himself.
- 8 SALUTATION unto thine ears whereinto were announced the glad tidings by the mouth of the Creator, thy Son, that thy pearl should be protected. I adjure thee, [A fol. 102a. 2] O MARY, make thou me not to see the judgment without having done deed[s], for without them I cannot justify myself. Shall thy covenant have been made for nought?
- 9 SALUTATION unto thy cheeks which are like unto roses and pomegranates, the languor thereof is fire, and the tears thereof are mingled with flame; by thy covenant, O MARY, lift thou me up unto the Field of Delight. Woe be unto us, woe be unto us if the spirits (*or* minds) shall say in the judgment, "One is Aholibah and the other Aholah".

¹ See Ezekiel xxiii. 4.



- 10 SALUTATION unto thy nostrils which are the double window of life, and which God fashioned in cunning beauty with His wise and understanding fingers. O MARY, hedge me round about with the power of thy covenant against temptation, and bruise thou his head with the rods of pain and disease when the Serpent yawneth with his mouth to swallow me up.
- 11 SALUTATION unto thy lips which have asked from God, the Merciful, on behalf of sinners, the Covenant of Mercy [A fol. 102^b. 1] and a solemn oath on Golgotha, O MARY, when thou didst withdraw thyself from Galilee. The righteousness of thy covenant shall be a cause of festival unto each and every one. Lay thou upon the head of the sinner, thy servant, a crown.
- 12 SALUTATION unto thy mouth, the mouth of abundant blessing and the holy gate, the Book. I have taken refuge, O MARY, in thy covenant which hath been accepted, therefore let me be not put to shame before thy Son, and before His thousands of angels, when the root of the tongue shall be cut through and the mouth be sealed.
- 13 SALUTATION unto thy teeth which are like unto a flock of sheep which have been shorn and have gone forth from the bath¹ brilliantly white; take thou, O MARY, a tithe of thy covenant in the place of a gift from me. And let the arms of thy prayer do evil unto mine Egyptian adversary, which is the lust of his heart, and [let them bury him even as] Moses buried him in the sand².
- 14 SALUTATION unto thy tongue, O thou whom the priests of heaven, the Seraphim who stand before the [A fol. 102^b. 2] Trinity, proclaim holy with continual songs of sanctification. Make thou me to remember, O MARY, the commemoration of thy covenant at the time of destruction, even as Joshua made Israel when in the desert to remember the

¹ See Song of Solomon, iv. 2.² Exodus ii. 12.



covenant of Abraham, Isaac, and Jacob, and the righteousness of Moses.

- 15 SALUTATION unto thy voice which returned speech unto the word of the angel of mystery, Gabriel, whose apparel shone with splendour, O MARY, thou holy woman of God, thou place of His power! Hail! Hail! For unto thee the Covenant of Mercy and His compassion were given that by means thereof sinners might be able to become righteous.
- 16 SALUTATION unto thy breathings, the breathings of health, which heal the souls of sinners, and those who have become wounded by the poison of the Serpent. By thy covenant, O MARY, do away my sins, for without thy covenant and the Cross of Christ, the Heir, there is no one who can deliver a man from Sheol.
- 17 SALUTATION unto thy sweet and beautiful throat, wherein are separated the [words] which are [A fol. 103a. 1] bitter and [those which are] sweet. What shall I do, O MARY? For my strength is worn out, and matters are hard for me on every side, and the world putteth me in sore straits; but comfort thou me, O mother, by means of thy covenant.
- 18 SALUTATION unto thy neck, the appearance of which is [like unto] the tower of David, and the foundation of which hath been laid by the wise on a lofty place¹. O MARY, speak thou into the ear of my soul the words which will give her comfort. Wherefore then, doth the soul of Martha² weary itself overmuch? for it hath the power to find out only a little among what is very great.
- 19 SALUTATION unto thy noble shoulders which have received a blessing instead of a curse, and it abideth. O MARY, bear thou me with the

¹ The LXX has ὁ φιλοδοξημένος εἰς θάλασσαν, which is intended to be the equivalent of the Hebrew בְּנֵי תִלְפִיִּית (see Song of Solomon iv. 4. **ṬAṢṬṬ** is the Ethiopic transcription of the תִּלְפִּיִּית).

² See Luke x. 41.



righteousness of thy covenant upon thy shoulders, and take a tithe [on my behalf] from the flock of thy Son Alpha, for thou art my faith, and the hope of my heart.

- 20 SALUTATION unto thy back which was, in days of old, the resting place of God, in His weariness, on the road to Kuëskuâm in the month wherein He was driven forth. O MARY, whosoever beareth thy name in addition to his own in the day of the Last Judgment, if His blood have not dominion, receive thou him [with] a tithe of [thy mercy], O thou merciful one, His mother.
- 21 SALUTATION unto thy breast, and unto thy bosom, and unto the twin arms thereof. I adjure thee, O MARY, by the blood which fell drop by drop at Golgotha, that thou make my soul [A fol. 103^a. 2] to be worthy, with thine own soul, of a portion thereof, and let the dust of my earthly body be protected thereby.
- 22 SALUTATION unto thine arms, and unto thy fore-arms, and unto thy bosom wherewith thou hast embraced Christ, the pearl of divinity, the Hidden One. O MARY, thou chosen one, our mother of angels and men, if the sinner shall celebrate the commemoration of thee in firm faith let him reign with thee in the kingdom of heaven.
- 23 SALUTATION unto thy arms and wrists which wrought woven work, and made it beautiful with gold and purple threads, for the sanctuary of the God Who endureth for ever. O MARY, fulfil thou the Covenant of Mercy on me, and slay thou the enemy of my soul, for he is accursed, even as Solomon by his wisdom slew Sâmi (Shimei)*.
- 24 SALUTATION unto the palms of thy hands which received the bread and the water which the angels of heaven brought unto thee when thou, O MARY, wast living in the great Sanctuary of the Law. If I give a handful of cold water to a poor and thirsty man to drink may

* See I Kings ii. 46. "So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died".



it be received by thee, [through] thy covenant, as the sacrifice of a chosen evening.

- 25 SALUTATION unto thy fingers, and unto thy white nails, and unto thy two breasts which are the doors of the milk that is to be desired. O MARY, thou spring flower of thy time, I, the feeble one, have taken refuge in thy bosom, and by the might of thy covenant let me be delivered from the fire which is prepared.
- 26 SALUTATION unto thy flanks, which have been placed one on each side of thy body [A fol. 103^b. 1], and whereon hath been set the brightness of gold which never passeth away. O MARY, embrace me and graciously set me at the side of thy covenant, whilst the sinners, who in their lifetime hated him that was a companion of the righteous, go down into the land of outer darkness.
- 27 SALUTATION unto thy belly, thy belly which is like unto that of the angels, and which is ever fed upon the bread of heaven according to its station and degree. O MARY, thou Zion of God, thou Ark of His Law, let the water of the lake of thy covenant cleanse me from the love of gold, for the love of riches is said to be the fore-father of Satan.
- 28 SALUTATION unto thy heart, whereunto shall be joined the reins, and unto thy power of feeling; and SALUTATION unto thy bowels, and likewise unto whatsoever is in thee. O MARY, thou pillar of cloud, bring me into the land of promise, and lead thou me on the way by the light of the fire of thy covenant, and in thy love feed me upon manna.
- 29 SALUTATION unto thy navel which is like unto a round goblet¹ in the midst of thy body; and SALUTATION unto thy pure belly, and unto thy blessed loins. O MARY, thou holy woman, who didst give birth

¹ See Song of Solomon, vii. 2.



to Christ-God, set thou a guard round about my soul until [it reach] the third heaven, when there standeth in the air a hostile angel who would become the adversary thereof.

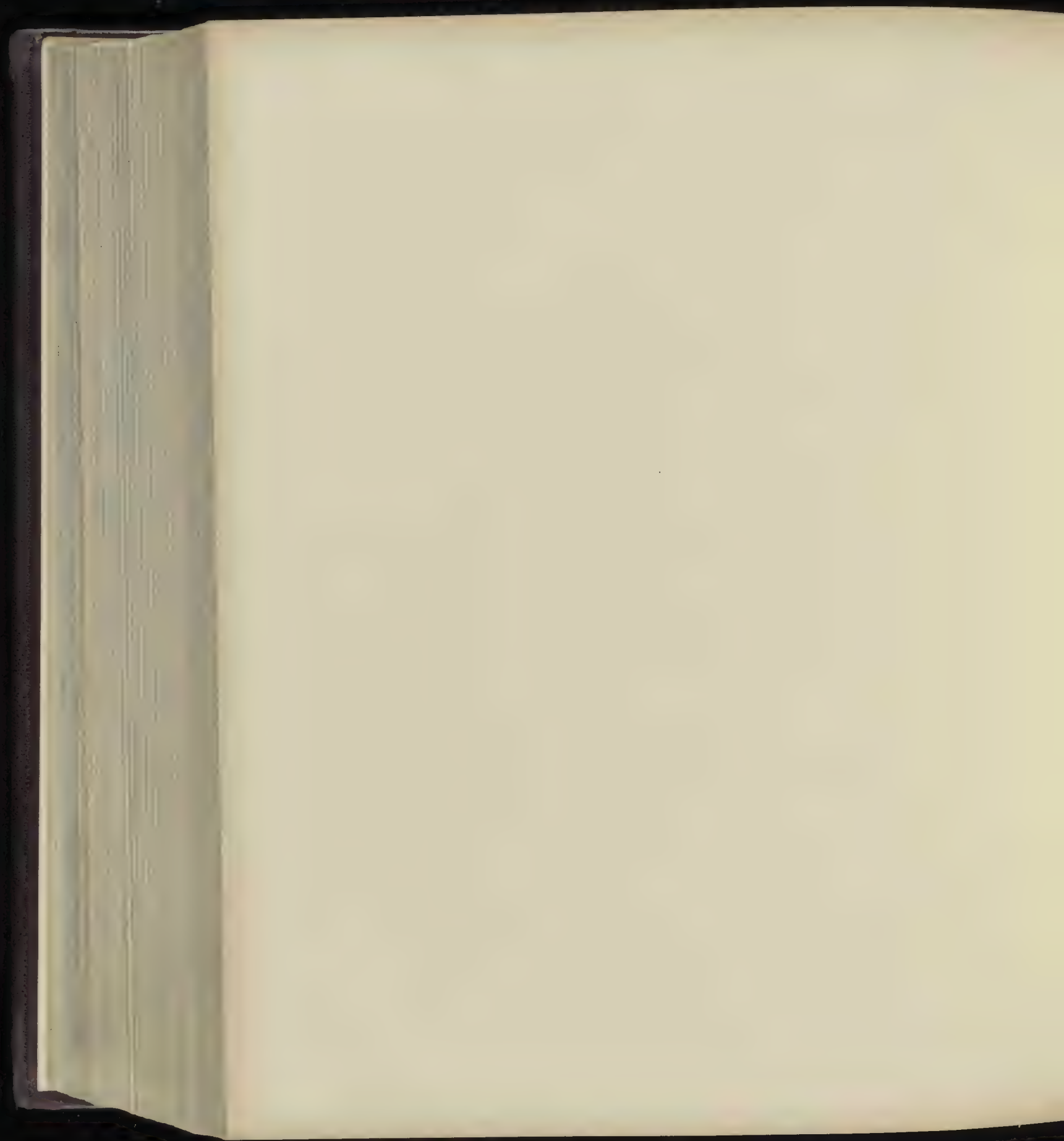
- 30 SALUTATION unto thy virginity, wherein are included the five senses of the body, [A fol. 103^b. 2] and unto thy two thighs, which are the pillars of the roof of the sanctuary. O MARY, thou Ark and Two Tables of stone of the New Covenant, anoint thou me with the balsam of fasting, from the head even unto the sole of the foot, for fasting healeth the pain of the soul.
- 31 SALUTATION unto thy knees when they are making propitiation and intercession, and SALUTATION unto thy feet which bow in adoration ceaselessly. O MARY, who hast become the companion of the Word of the Father, entreat thou Him to graciously bestow upon me the life of [my] soul, when all sinners shall be cast into the fire.
- 32 SALUTATION unto the soles of thy feet, and unto the insteps thereof, which walked to the Monastery of Kuēsḡuām when the soldiers slew the children. O MARY, say thou unto the God of heaven, thou daughter of Ezra, Wilt Thou condemn in judgment the soul that loveth Thee in all its works because of thirty words?
- 33 SALUTATION unto the toes of thy two feet, and unto the nail which belongeth unto each of them. With the Covenant of Mercy, O MARY, hide thou that which should be hidden concerning me, and by the invitation of the tongue let another man who is mortal like unto myself drink my blood from a vessel.
- 34 SALUTATION unto thy stature which nourished the air of the virtues, and which bowed not itself before the storm of sin. O MARY, cover thou me over with the wing of thy covenant when the judgment shall take place; for if thy covenant be not a means [A fol. 104^a. 1] of salvation for the soul of him that devoured men, who shall be able to deliver him?



- 35 SALUTATION unto thy person, more than unto the persons of Hännâ and Elisabeth, for the beauty thereof is of divers kinds, and its tender freshness is a thing apart [from that of other women]. O MARY, thou holy woman, who wast virgin within and without, let thy covenant be my redemption in the face of the Almighty Creator when He putteth an end to time, and when buying and selling cease in the market.
- 36 SALUTATION unto the going forth of thy soul, the fiery light [whereof] terrified the black angel when he saw it, and he was not able to frighten thee by his blackness. I adjure thee, O MARY, by the divinity of God, to deliver me by thy covenant from the threefold terror when death shall separate my soul from this my body.
- 37 SALUTATION unto thy body of flesh which did not remain on the bier, for the Spirit of Life of the Father raised it up quickly. O MARY, the salvation of righteous folk shall not be accounted a marvellous thing for thee to perform [A fol. 104 a. 2] since thou dost save sinners by thy wise covenant; the saving of the righteous is a wonderful thing, but the saving of sinners is a hard thing.
- 38 SALUTATION unto the making ready for burial of thy body with linen swathings and myrrh by the hands of Peter, the man who uttered cries of joy. Be thou merciful unto me, O MARY, and say not unto me in the time of tribulation, "Wherefore dost thou give thanks for my covenant, and for my help which keepeth in safety, and is the anointing of sinners?" And I say, "Shall not I be anointed?"
- 39 SALUTATION unto thy grave, whereunto are gathered together all the nations and peoples of the earth whose boast thou art. O MARY, at the hour of death of that which is mortal in me come thou unto me; and when any Christian soul dieth wilt not thou thyself come quickly to give it consolation?



- 40 SALUTATION unto thy resurrection which was like unto the resurrection of Christ, for the gates of the tomb had been shut fast and they remained unopened. O MARY, thou art the beginning of the hope of Adam, and if thy covenant and prayer be not with him he must [A fol. 104^b. 1] fall into the depth of perdition, both soul and body.
- 41 SALUTATION unto the departure of thy body unto the house of life, and the making thereof anew, whereunto the Body of thy Son had already departed. O thou who dost redeem the world, MARY, I entreat thee to redeem my soul by thy covenant, and let my wound be anointed with the medicine which shall heal it.
- 42 LET US GIVE THANKS unto God Who hath cried unto us with a cry, and let us celebrate the commemoration of thy covenant among the congregation of the afflicted ones. Whosoever shall recite this discourse two and forty times accept thou him, O MARY, at the Resurrection, and lay thou upon the head of his soul the sevenfold crown of the kingdom.
- 1 SALUTATION unto thee, O thou Covenant of Mercy, my hope, who dost justify the sinner, and dost seek after the one sheep of the ninety [and nine] which hath become cast away.
- 2 SALUTATION unto thee, [A fol. 104^b. 2] O thou Covenant of Mercy, thou pillar which God hath planted; be thou a sign of salvation unto all sinners, O thou whose love giveth strength.
- 3 SALUTATION unto thee, O thou Covenant of Mercy, thou gold which comprehendeth all riches; thou art the storehouse of him that is poor and needy, and thou art the wealth of him that is in heaven.
- 4 SALUTATION unto thee, O thou Covenant of Mercy, who weighest the heavens in a balance, my trust is in thee; grant thou unto me both the strife and the overcoming thereof.
- 5 SALUTATION unto thee, O thou Covenant of Mercy, who art the



pledge of the kingdom which is above; whosoever loveth thee shall live in hope until the resurrection of all shall take place.

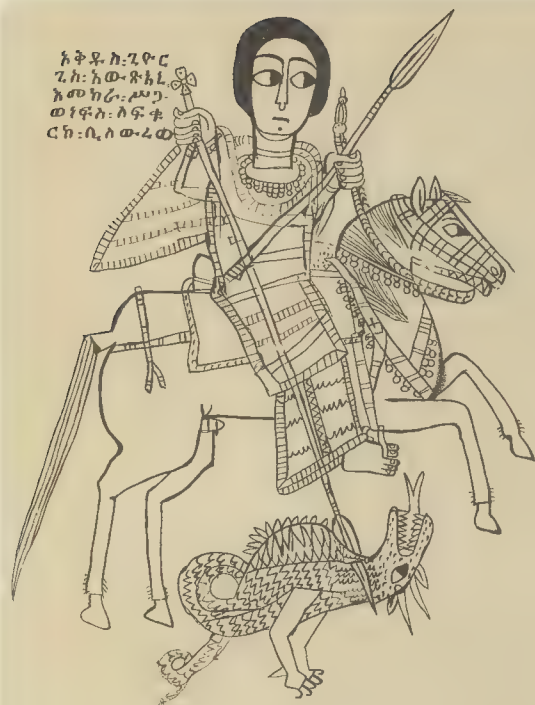
6 SALUTATION unto thee. If I am unable to justify myself by good works and strivings, let me support myself in thee, O Virgin Covenant, who dost save my soul from perdition.

7 SALUTATION unto thee. Upon whatsoever servant of thine who shall build a temple in the name of thy covenant, and upon those of us who pray in thy name, O MARY, bestow a portion of thy blessing, and make supplication unto thy Good Son [on our behalf].



THE LIFE OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

PLATE C.



Saint George spearing the Dragon. The text in the upper left hand corner contains a prayer that the saint will deliver his servant Bîswûrâwe from temptations of the soul and body.

PLATE CI.



Facsimile of a page of text, with ornamental heading, from the Life of Hannâ.



LADY MEUX MANUSCRIPT NO. 4.

THE HISTORY OF HANNA, THE MOTHER OF THE BLESSED VIRGIN MARY.

[TO BE SAID ON THE SECOND DAY OF THE WEEK].

[Fol. 11a] IN THE NAME OF GOD THE FATHER, the Maker of the heavens and the earth, Whose Being cannot be comprehended by the heart of mortal man, the hidden One Whom it is impossible [for man] to describe, since He was the Word in the beginning, but He Himself comprehended His own Being; AND IN THE NAME OF GOD THE SON, Whose Being was mingled with [that of] His Father before the world was created, Who begot Him in a mystery before the universe was set in order, Who is equal in counsel unto God the Father and of like position; AND IN THE NAME OF GOD THE HOLY SPIRIT, Who sprang into being before [fol. 11b] the fountains of water went forth from the womb of the ocean, and before the light went forth from the great temple in the form of a spark to keep alive all created beings and things, both those which are visible and those which are invisible: To Him be praise and thanksgiving from the mouths of men and angels, and from the tongue of every created being and thing both on the earth and in the heavens, without silence and without ceasing, for ever and ever! Amen.

Open thou, O my Lord, the doors of my tongue, O Thou Who didst open the doors of the tongue of Ezra Sûtûêl¹ so that he might declare Thy greatness, and the greatness of our father Adam, whom Thou didst create in Thine own image and likeness, and didst bring into the Garden which Thy right hand did plant, [fol. 12*a*] when as yet the earth had not been stablished. Now I have the desire to declare the majesty of that Garden and of the earth, the earth because of Hannâ, and the Garden because of our Lady MARY, and the fruit thereof because of her Son, our Lord and Saviour, Jesus Christ, to Whom be praise! May the prayer of Saint Hannâ save Gabra Maryâm for ever and ever! Amen.

IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY SPIRIT, ONE GOD: (may He redeem Gabra Maryâm by the prayer of Saint Hannâ!) I begin [to write the History of Hannâ] by the help of God, and by the gift of His grace, which is given unto each and every one according to the measure of the gift of Christ. Now it was He Who ascended [into heaven], and it was He Who descended [into hell], and [fol. 12*b*] it was He Who lived above the heavens that He might fulfill every thing, first for the Prophets, and secondly for the Apostles, and thirdly for the elders, and then grace and mercy were given unto us through Hannâ and Iyâkêm (Joachim) who brought forth fruit for us, that is to say, the blessed, and pure, and holy woman MARY, like unto whom there is none in the heavens, nor on the earth.

Incline then your ears unto me with understanding, and I will declare unto you concerning the honourable estate of Hannâ. Now she was the daughter of noble parents who offered up offerings before God Almighty, and were Levites who belonged to the priesthood. Her mother was Faustina, who was of the house of Israel, and who before seven [fol. 13*a*]

¹ Sûtûêl is an appellation of Ezra the Prophet, who edited the Books of the Old Testament, after the Jews had been carried off to Babylon. He is commemorated on the sixth day of February, and on the sixth day of July; see LUDOLF, *Commentarius*, p. 430, note X.

generations of daughters were born unto her, saw her descendants in a dream, and said, "The seventh daughter of my daughter shall bring forth "the blessed moon", that is to say, Hannâ, the wife of Joachim. Now the tabernacle of testimony which abode with our fathers in the desert God commanded Moses to make, according to the pattern which He shewed unto him when He said, "The Exalted One cannot dwell in the work of "the hand of man. Now the heavens are My throne, and the earth is My "footstool; where then is the house which ye can build for My habitation, "saith the Lord?" And the temple which was builded and the tabernacle which was made in the days of Moses and of Solomon were intended for the abiding place of the Tables of the Law, on the sides of which the Law [fol. 13 b] and the Covenant, that is to say the Ten Words, had been written by the fingers of God. Now the cuttings of the letters were like unto the foot [prints] of a man, and in appearance they were like unto sapphire, and they resembled the strength of heaven. In these (i. e., the tabernacle and the temple) did God make His feet to stand, and He hid His glory, and His voice only could be heard, even as He spake unto Moses, "No living man shall see My face", but I will hold converse with "him whom I love from out of the cloud". Because of this I say that the tabernacle of testimony is Hannâ, who made beautiful her works on the twenty³ pillars thereof, on the right hand and on the left, on the west and on the east, and the things which were to come forth from each of these were to exist in order to complete [fol. 14 a] the work which was to be wrought, so that it might be a memorial from generation unto generation, and for ever and ever. These are the gardens whence sprang Joachim and Hannâ. In the double [name] of Hannâ were many nations [included],

¹ See Isaiah lxvi. 1.

² See Exodus xxxiii. 20, and compare Leviticus xvi. 2.

³ "And thou shalt make the court of the tabernacle": "and the twenty pillars thereof and their twenty sockets"... Exodus xxvii. 9, 10.

for the peoples of Israel, in their various families and tribes, were linked unto her, and honour and majesty were ascribed unto them because of her. And thus was it with Joachim also, for all the peoples of Israel, in their various families and tribes, were reckoned in him for a testimony and a memorial, even as they were reckoned in the courtyard of the tabernacle of the sanctuary when they slaughtered the bull (*or* ox) and sang praises, and the blood [was sprinkled] on the sides of the courtyard, and when Aaron and Moses went into the tabernacle to make atonement [fol. 14^b] for the sins of the people.

Blessings be upon thee, O Hännâ! All the world shall proclaim thee blessed in return for thy sorrow and tears because thou hadst neither son nor daughter, and thy Son shall be the joy wherewith all the world shall rejoice in thy name. So therefore thou shalt be consoled for Mërâsâ, the son of Tâlêk, who died in the house of Dâyêk — now he was thy father's brother — and at the time of his death, because thou hadst no children, thou didst multiply weeping for him, saying, "Woe is me! Woe is me! I have neither son nor daughter. He who hath died is thine, O my Father, and I greatly desire, [O dead one,] that thou shouldst come back to me." Then straightway the dead man spake unto thee, saying, "Why weepest thou for me? For thou shalt [fol. 15^a] give birth to the "sun". Now that sun is our Lady MARY, the mother of the Sun of Righteousness. All these things have I heard from the angels, and [I have learnt them also] from the ancient Scriptures.

Rejoice thou, O Hännâ, for all the world shall rejoice because of thee, and we ourselves rejoice when we hear concerning thee. Thou hast given fruit unto us, that is to say, MARY, who prayeth for life for all the world. This blessed woman Hännâ was God-fearing, and she shall be praised in the assembly of the people and in the gates, and the people shall give thanks unto Joachim her husband. She put on strength and beauty, and she rejoiced during the days of her life in the end thereof.

Her mouth did not eat the grain (i. e., bread) of idleness. [fol. 15^b] She judged according to wisdom, she made manifest the Law, and she stablished rules for her tongue; and her husband Joachim praised her when she made a coat(?) and a cloak of byssus cloth, and purple for his apparel. And moreover, when he saw in her hand the garments made of good cloth and of fine Canaanitish linen which she gave to the poor and needy, she became to her husband Joachim a crown of honour with which he was well pleased. And she set up seven pillars, and she killed animals and made ready a splendid feast, and the blessed woman Hannâ sent out [her] servants, saying [unto those who passed by], "Come ye, "and eat of the bread which I have prepared for you, that is to say, bread "which is not the bread of wickedness that may not be [fol. 16^a] spoken "of at the time of consecration. Come ye and drink of the wine which I "have poured out for you, that is to say, the wine of joy and gladness, "and not the wine of sugar the taste whereof is bitter in the mouth as "soon as its season is past, for the wine which I give you to drink shall "last for ever, and it shall neither come to an end nor cease from "generation unto generation." This word of prophecy which was uttered by Solomon was fulfilled in Hannâ, for Hannâ was a good and beautiful woman. And our Lord saith in the Gospel of the Kingdom, "A good tree bringeth forth good fruit, and a tree shall be known "by its fruit". And how shall a good tree be distinguished from a bad tree? Of the good tree there is hope, even after it hath become withered and decayed, for if rain fall upon it, [fol. 16^b] and the winds blow upon it, that tree will clothe itself with bark, and will send forth shoots which will bear fruit from its branches and from the top thereof; and of its branches some will bear fruit thirtyfold, some sixtyfold, and some an hundredfold. And now leave the tree concerning which the voice of this word spake.

¹ See St. Matthew vii. 17, 20.

was shedding burning tears and weeping abundantly because she had given birth neither to son nor to daughter. And all the people of Israel thrust her away and said unto her, "Thou art a barren woman, and thou hast neither offspring nor progeny in Israel which will stand up for Joachim and his house, and thou wilt bring his house to an end. Get thee out from among us from this time forth. Thou shalt depart from our city and shalt not dwell with us; and when it is our duty to offer up offerings we will have neither lot nor part with thee. For we have a certain law that those who have no children, whether they be men or women, shall be driven forth from the house of sacrifice, and be made to take their stand outside [fol. 18^v] it and to be separated from their fellow-worshippers; therefore get thee out from our congregation. What canst thou do for us, O Hännâ? For thy womb is closed, and God will not open it for thee". In this wise did they speak to her husband Joachim also.

Then Hännâ prayed before God, and her soul took refuge with Him, saying, "O Lord God of Israel, Thou God of our fathers Abraham, and Isaac, and Jacob, Who didst exist before the world and Who shalt endure for ever and for ever, Whose Name is sweet unto every being, [fol. 19^a] to Whom nothing is impossible, Whose existence never had beginning, and to Whose kingdom there shall never be an end, unto Whom everything belongeth, and before Whom everything standeth revealed, Who killest and makest alive, Who shuttest up and makest to be open, open Thou for me my womb, and give unto me a fair offspring which shall be well pleasing unto Thee, and it shall be Thine, and I will make it an oblation and a pure offering, according to the command which Thou hast given [us]. Hearken unto my prayer and unto my petition, even as Thou didst unto the prayer of Hännâ, the wife of Elkanah, the mother of Samuel. If Thou wilt not hearken unto me, and wilt not give unto me offspring, then destroy me and blot me out, so that I may

"depart unto the everlasting inheritance of my fathers. Of what benefit
"is it to me to live upon the earth, if I am [to see] evil days, and be sor-
"rowful in spirit, whilst all the [other] daughters [fol. 19^b] of Israel, who
"can bear children and are able to be glad and rejoice in them, point the
"finger of scorn at me when they see me and laugh at me? Look, O
"Lord, and behold the suffering of Thine handmaiden Hannâ who is cast
"away and rejected among the daughters of Israel."

And Joachim her husband also spake thus, and keeping his eyes
[fixed] upon the ground and his thoughts and mind directed upwards
into the heavens, he said, "O my Lord, Thou Lord God of Israel, Who
"knowest everything before it cometh to pass, and Who hast good under-
"standing of everything before men can declare it unto Thee, why hast
"Thou made me a laughing-stock and a derision unto mine enemies?
"Look Thou upon my suffering and upon the tribulation of my soul, O
"Thou Who hast made the world to come forth out [fol. 20^a] of nothing,
"and hast created the Sun and the Moon without an effort of thought!
"Hearken Thou unto my prayer, and incline Thine ear unto my voice,
"and lighten the grief of my heart, O Spirit of wisdom and knowledge
"which is in Thee, and give me a son of whom I can make an offering
"unto Thee, and make me not to be cast away from among all [the
"children of] Israel; for Thou art able to take away from him that hath
"much, and to give increase unto him that hath a little only." Then after
they had finished their prayer, and God had seen Hannâ's sorrow, He
appeared unto her that day in a vision of the night, in the form of a
white bird which came down from heaven; now, the bird had its being
in days of old, for it overshadowed the Cherubim of glory [fol. 20^b].
And there was the hand of a man beneath the wing thereof, and it held
in it the cord of life. Now this was the spirit of life, in the form of a
white bird, and it took up its abode in the person of Hannâ, and became
incarnate in her womb, at the time when the pearl went forth from the

THE LIFE OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

PLATE CH.



Hannâ and Joachim standing in prayer.

PLATE CIII.



How Hannâ and Joachim begot Mary by their prayers.



loins of Joachim, and when, according to the ordinance of carnal union, Hannâ received the pearl which was the body (*or* flesh) of our Lady MARY. Now the white pearl is mentioned because of its purity, and the white bird because her soul [existed] aforetime [with] the Ancient of Days, and it was with Him on the right hand of His Father; thus the white bird and the white pearl are like and equal. And when [fol. 21*a*] it (i. e., the pearl) took up its abode in the womb of Hannâ, her womb was moved even like the water of the sea, for it was unaccustomed to this thing. See now how greatly blessed our Lady MARY is, for who hath been born of woman [in this wise]? God Who alone is alone created her; He Who alone is holy alone sanctified her; He Who alone is honourable alone made her honourable; He Who alone is pure alone made her pure.

Who among men is like unto our Lady MARY in her virginity? Among men there is none to be found who is like unto our Lady MARY in her heavenly virginity; none can attain unto the abundant measure of her purity before God and His angels, [fol. 21*b*] and none can become pure in mind and body like unto our Lady MARY. And her soul was with His soul, so that she might cleave closely unto His knowledge. He guarded her and treasured her more than gold and silver, and esteemed her more highly than glorious apparel; and He prepared her, and gave her unto Hannâ so that she might be a benefit and an advantage [unto her], even as it is said, "It is better to bring forth no children than to bear those which are without profit". Blessed be God Who did not give her children when her husband Joachim [first] took her from the house of her father! For if she had given birth unto children speedily, as other women are wont to do, she would then have brought forth children which were without profit. But although it appeared strange in the language of man, God shut up Hannâ's womb until His own [good] time, [fol. 22*a*] and He opened Hannâ's womb in His own [good] time so that she might

give birth unto a good, and noble, and beautiful daughter, ornamented [with virtue] and beloved by all. In the place of her weeping and sorrow Hannâ found joy; in the place of her lamentation and cries of grief she found gladness without measure; in the place of her contumely and disgrace she found majesty and honour. Our Lady MARY rejoiced in her Son Jesus Christ our Redeemer, and Hannâ rejoiced in her daughter, our Lady MARY, the Mother of our Lord. But forsake, O Hannâ, the joy which is in this fleeting world, for it speedily passeth away, for the joy which becometh thee is in heaven, and it never cometh to an end. Now Eve brought forth many [children], thirty male children, and [fol. 22b] thirty female children, but of what advantage were they unto her? For she found no happiness, and there was nothing for her except suffering, and sickness, and the breaking of bones. And she was obliged to wait for thy coming, and she bowed down before thee when she found resurrection in the Son of thy daughter. O blessed Hannâ, who can praise thee overmuch? For of all the women who were before thee and who have been after thee Grace alighted upon none save thee. Now Bârkâ, the wife of Yârêd, who gave birth to Enoch, did not find happiness and did not escape death, for her bones were scattered abroad in Sheol; but Enoch did escape death by mounting while still alive upon a whirlwind and passing to the place of life where he liveth until this present. And why [fol. 23a] should she give birth to one who performed not an act of graciousness to her? For he dwelleth in the place of joy which abideth for ever, whilst she is crying out and groaning in a place of misery until this day.

Now when Hannâ had given birth to a daughter she was not able to see death a second time, for her flesh was the flesh of the Deity. O Hannâ, thou art greater than Haykal, who gave birth to Noah, who was saved from the waters of the flood, and who alone left behind him a plant of righteousness which shall endure for ever. And thou art very much

more honourable than Ednâ, the mother of Abraham, who received the seal of circumcision, and God established a covenant between Himself and his seed for ever. O HĀnnâ, the blessed women Sarah and Rebecca together could not form the price of one of the nails of thy feet, for [fol. 23^b] thou art the mother of life, and that life was MARY, in whom the heavens and the earth rejoice, and in whom God became incarnate. The persecution which thou didst suffer was as great as are the heavens, O thou blessed woman HĀnnâ, and it covered thee even as a cloud covereth the face of the earth. And thou didst find the joy which was boundless, and which was as great as the persecution which thou didst endure because of thy daughter MARY, our mother. It is customary for the word of God to be hard [to understand], and for His handiwork to be marvellous; and He first of all maketh a trial of man. As a man trieth gold in the fire, even so doth God try His chosen ones by suffering and by misery. Now HĀnnâ was born in sin, and in sin [she ate her] food, and God tried her first of all so that she might [at length] remove oppression from [fol. 24^a] all the tribes of Israel; He knew the patience of her mind in abundant sorrow and suffering, and He gave unto her a beautiful and two-fold reward which no man can take away from her. Even as the prophets said, "Through much labour and suffering we must enter into the kingdom of heaven".¹ And this prophecy is fulfilled in HĀnnâ, for she endured patiently all her burden and all the heat of the day; and because of this she inherited the kingdom of heaven. Now the kingdom of heaven of which I speak is the Son of HĀnnâ's daughter [MARY], that is to say, our Lord and Redeemer Jesus Christ, for many have desired to receive the majesty and honour of HĀnnâ by calling their daughters ['MARY'], even as Jochebed called her first daughter by that name [fol. 24^b], and he [the Law] calleth her 'Miriam', (i. e., MARY), which was unsuitable for

¹ Acts xiv. 22.

her. And for this reason she fell sick and the scab of leprosy took hold upon her, and she went forth outside the camp¹; for in the Law it is said that she was seized with leprosy in the passage wherein it blameth Moses. Now I say that when God wished to destroy Miriam because of His jealousy for His mother, He sought out those means of doing it, and He did not wish her to be called by the name of His mother. And many of those who have been called by the name of MARY, the daughter of Hannâ, have not found life, for some of them have become possessed of devils and some have been taken in adultery, all which things have happened through jealousy for God's mother. Therefore, from the earliest times, God hath neither caused nor wished that other women should be [fol. 25*a*] called by the name of His mother.

Hearken now unto Moses, who when he spake concerning jealousy for a name² said unto the house of Israel, "God shall take for you from "among your brethren [one] who shall be like unto me, and He shall "call his name Lord". And by that same prophet who magnified His command was this spirit rooted out from among the people. For when a certain Egyptian woman³ of the tribe of Dan heard this, she gave birth to a son and called his name 'Lord'⁴. Now when the children of Israel heard thereof, they murmured against her, and they brought the young man unto Moses, and he put him into prison. And Moses went to enquire [concerning him] before God, and he took his [fol. 25*b*] shoes from off his feet, and said, "Wilt Thou send this young man, whose name is " 'Lord' to be a prophet in my days? Or wilt Thou send another? I "enquire of Thee concerning the blaspheming of Thy name; tell me what "I shall do with this young man, and whether I shall set him before Thee."

¹ "And Miriam was shut out from the camp seven days". Numbers xii. 15.

² I. e., blasphemy.

³ I. e., Shelomith, the daughter of Dibri, of the tribe of Dan; see the whole passage in Leviticus xxiv. 10—23.

⁴ Our author adopts the Ethiopic version of the story.

And straightway God answered, and said unto Moses, "Am not I He? "But Satan shall lie in wait for Dan from his roots even unto his branches "Iscaiot. Whosoever curseth the Name of God shall surely die, and they "shall curse him with stones." And when all the companies of Israel had gathered themselves together they stoned that young man with stones outside the camp, and he died an evil death. And I say likewise that whosoever curseth the Name of the [fol. 26 *a*] Virgin MARY, the blessed woman, the daughter of Hānnā and Joachim, the mother of Emmanuel our God, shall die the death, and his soul and his body shall die, and he shall not find happiness for ever and ever! Amen.

[TO BE SAID ON THE] THIRD DAY OF THE WEEK.

Therefore, come ye and let us ascribe praise unto Hānnā, for God hath ascribed praise unto her, and in His praise of her He took up His abode in the womb of her daughter. Come ye and let us magnify Hānnā, for God hath magnified her, for she is His Mother according to the flesh. Hānnā is to be more highly esteemed than gold and silver, and she is better by far than the twelve precious stones¹, whether taken one by one or all together; she is more beautiful than the Sun, and Moon, and all created beings and things which are in the heavens and on the earth. There is no [woman] that can be compared with her for beauty, and grace, and majesty, [fol. 26 *b*] and honour, although she is inferior to our Lady MARY, and she is more honourable than all other women because she gave birth to the Virgin MARY. Her odour is more fragrant than that of every kind of flower, yea, sweeter than that of sweet-smelling plants and galbanum, and the odour of cinnamon oil and cassia cannot be compared unto her sweet smell. Inasmuch as she was pure her odour was the sweeter when

¹ The allusion seems to be to the twelve precious stones — a sardius, a topaz, a carbuncle, an emerald, a sapphire, a diamond, a ligure, an agate, an amethyst, a beryl, an onyx, and a jasper — which were arranged in four rows in the "breast plate of judgment". See Exodus xxviii. 16—21.

the blessed MARY was in her womb, and in sweetness nothing could be like unto her odour and smell. She had no desire to adorn herself after the manner of [other] women, for she said in her heart and with her tongue, "My adornment and my joy, both in my life and in my death, "for my soul and for my body, is my Lady, the blessed MARY, and she "is the anointing of my face; I have no desire [fol. 27*a*] to anoint myself "after the manner of other women, for my anointing is the blessed MARY." And straightway she rejoiced in her heart, and said, "Henceforth I will "rejoice and be glad, for my weeping hath departed from me; and all "mine enemies shall be confounded and put to shame. O ye daughters "of Israel, come ye and hearken unto my voice, and behold ye me with "my child on my shoulders sucking milk from my breasts! Behold, I am "the woman whom in times past ye did drive forth from your houses "because of your contempt for me, and ye lifted up your voices against "me. Look ye and see that my daughter is more excellent than your "daughters. The heavens, and the earth, and all the creations of men and "angels, are not sufficient to pay the price of one hair of the head [fol. "27*b*] of my daughter." After this manner did Hannâ speak.

And again Hannâ said, "Let everything which belongeth unto me "rejoice, for God hath opened my womb, and my husband Joachim who "in time past hated me, now loveth me. Whenever I saw him he would "speak words of mockery unto me, saying, 'I have good reason to rejoice', "and I used to sit down, and my limbs melted like wax; and when he "held his peace I was sorrowful, and my heart suffered pain. But from this "time onwards whether he laugh at me, or whether he hold his peace, "my mind shall not cease from rejoicing, and I shall not suffer sorrow "through him, because I have a daughter who shall be adorned with "praise. Come, O all ye peoples of the earth, and call my daughter "blessed! And offer ye salutations unto her, [fol. 28*a*] for God hath given "her unto me. Who among all women hath given birth unto a child as

"I have done? The Prophets prophesied concerning me and my daughter, "and my father Aaron, the son of Levi, shall be praised through my "daughter for ever and ever, and his priesthood shall never be done "away. What doth it profit you to give birth unto sons and daughters? "For the kings and royal people who shall be begotten by you shall do "no manner of good for you, and although they roar like lions they shall "neither save themselves, nor have the power to save others, and the "tigers which rend and tear cattle and sheep shall become a vain thing "and shall nevermore appear to the sight; but the Son of my daughter "hath become life unto Abraham and his seed for ever. Concerning my "daughter MARY the prophet [fol. 28 b] spake, saying, 'The barren "woman hath brought forth seven children, and she who is the mother "of children is unable to bring forth [again].'"¹

Now the barren woman of whom he spake is Hannâ, who gave birth to one daughter instead of seven sons; and through her first bringing forth she shall judge and bring into subjection those who shall be born in seven thousand years. They shall wait for her coming, and afterwards they shall rejoice because of her, saying, "Come ye, let us rejoice "and be glad in her. Come ye, let us give praise and sing psalms unto "her"; now this woman is the prophetess Hannâ. She was the daughter of the prophets, and her own daughter [MARY] prophesied and said, "Behold from henceforth all generations shall call me blessed, for He "that is mighty hath done great things for me, and holy is His Name. "He hath magnified those who are of no account, and He hath filled [fol. 29 a] the hungry with His blessing."² Now Hannâ was hungry and had been brought exceedingly low in the house of Israel, and afterwards she became filled, and being satisfied she was moved to tenderness; but she had no wish either to eat or to drink like the people of [this] world

¹ I Samuel ii. 5.² St. Luke i. 46—55.

when she had given birth for us to MARY, the door of joy and gladness. And she said, "The prophecy of David my father hath been fulfilled in me; but I am filled (*or* satisfied) with the sight of the glory of God".

Now the body (*or* flesh) of MARY and the glorious adoption [thereof] by God can be interpreted in two ways, that is to say, either as adoption, or as a reward; and His Trinity is to be interpreted as a hidden thing. And again the Prophet saith, "Who maketh the barren woman to dwell in His house, and Who maketh to rejoice the mother of children." Verily Hannâ [fol. 29*b*] kept house and God tried her mind in every way possible in this world, until at length He gave her the power to bring forth for Him His Mother MARY; and Hannâ rejoiced exceedingly in embracing her daughter, and in suckling her at her breasts. And because of this thing when the [children of] Israel heard that Christ was born of the daughter of Hannâ, they rose up against Hannâ in wrath, and spake unto her with words of contempt, saying, "Is it true that thou sayest, 'My daughter hath given birth to God?' Wouldst thou call her 'the Mother of God?' Wouldst thou that all the people of the world should bow down at thy feet? Why thinkest thou in this wise, and why dost thou utter falsehood with thy tongue? Put away this thought from thine heart, for thou art a woman of poor estate, and thou hast neither [fol. 30*a*] goods, nor possessions, nor clean raiment, and thou imaginest this thing only from thine exceeding boldness." This was the beginning of the wickedness of the Jews.

Then did the blessed Hannâ say unto the elders of Israel, "Come ye and hearken unto me with [your] hearts. Is there anything too exalted for God [to do]? Do not the Scriptures say that when David offered up his offerings unto God with a sincere spirit, and with a lowly and innocent heart that God did not reject them? And by the mouth of Elijah the

¹ Psalm cxiii. 9.

“prophet God spake, and said, ‘Unto whom shall I look except to him
“that is sincere and lowly, who hearkeneth unto My voice, and who
“doeth My commandments? Upon such shall My spirit rest, for I am
“lowly and humble in heart.’ God desireth [fol. 30*b*] not the rich man,
“neither seeketh He anything from the great, but He looketh unto those
“who are humble, and for this reason His compassion shall not be remote
“from me.” Now this is the woman whom the Prophets have named
‘compassionate’. “Have ye never heard aforetime what they spake con-
“cerning my daughter, and how even a dead man spake before you and
“said that she should be born even before I had conceived her? And
“shall I restrain you? Why are ye envious of me because of what God
“hath now given unto me because He closed my womb? And He said
“unto me, ‘I give thee this daughter instead of thousands of children’, and
“He is my hope. What have ye against me, seeing that I have not com-
“mitted an offence against you? For [fol. 31*a*] I have done unto you no
“injury like unto that which ye have done unto me. When I was living
“shut up in my house during the period wherein my womb was closed
“ye hated me, and ye thrust me away utterly from you; and now that
“God hath opened for me my womb, and I have given birth unto a
“daughter ye still reject me. O men of Israel, how long will ye reject me?
“How long must I bear with you? And how long must I flee from before
“your face? Is not my flesh your flesh? Are not my bones your bones?
“Why do ye treat me as if I had not been born of your people? My tears
“shall come back upon you, and your daughters shall be stricken with
“sorrow, and your wives shall not rejoice, for your wombs shall be shut
“up, and they shall not be able to bring forth children. They shall never
“give birth [fol. 31*b*] to vigorous sons who shall be helpful unto the city and
“country, and no wise and understanding king shall go forth from among
“you. Are there none among you who will shew mercy? Why treat ye
“me in this wise? And why do ye heap insult upon my daughter, seeing

"that she shall conceive and bring forth the Christ? How great is the oppression with which ye oppress my daughter! And how greatly do ye disgrace her! I could wish that my soul had gone forth [from my body] before I had seen the sorrow, and the weeping, and the cry of lamentation in the highway and in the desert, and all the persecution which shall come [upon her]."

Then all the companies of Israel said, "Wherefore doth this woman abuse us? In times past she was a barren woman, but now that she hath gotten a daughter she doth magnify herself over us, [fol. 32a] and doth say, 'My daughter shall become the mother of the heavenly King'. 'Come now, let us weave a plot against her, and let us make a firm compact to stone both her and her daughter with stones, so that the report of these things may not wax great after her [death].'" But one half of the people said, "What have we to do with this woman? If this report be true we shall know it". And all Israel rose up and departed unto their houses. Then Hānnā went into her house praising God, and giving thanks unto Him because she had found grace and favour which could not be brought into judgment by other women. No women are to be praised like unto her for noble deeds and gracious goodness except Judith and Esther, who [fol. 32b] through zeal for their houses vanquished strong men; the one slew Holophernes*, and the other slew Haman by hanging upon the gallows.* Now these women are not to be praised like unto Hānnā, but only in their proper measure, for each of them rose in her appointed time, and they only came into being when Israel was without a kingdom and without a judge. For if it were otherwise why, when they tell the story and declare the generations of the patriarchs from Adam and Eve until Joachim and Hānnā, do they place their names at the beginning of the Scriptures for a testimony? And the prophet said,

* See the Book of Judith, Chap. viii. ff.

* See the Book of Esther, vii. 10.

THE LIFE OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

PLATE CIV.

PLATE CV.



St. George spearing the Dragon.

Hannâ nursing her child the Blessed Virgin Mary. On her right stands Michael, and on her left Gabriel. At her feet Abbâ Gabra Maryâm lies prostrate.



"The stone which the builders rejected hath become the head of the "corner of the house"; and Hannâ, the honourable ones and the shepherds having rejected her, hath become the corner stone [fol. 33*a*] of the house. Now the house of which I speak is our Lady MARY, who was the house of God and the habitation of the Most High. For she became a mediator between the heavens and the earth, and through her all the world became united in peace, and she slew hatred and whatsoever was hateful was destroyed, and she wrought peace for those who were afar off, and salvation for those who were near.

But let us return to the beginning of the matter. Now whilst Hannâ was in her house she meditated in her heart, and said, concerning her daughter, "What can I do for this my daughter?" For if that which "hath been said be true, and if God shall take up His abode in her womb, "where shall I put her [so that she may avoid] the envy of all the people "of [fol. 33*b*] Israel? When they hear the sound of the report of her Son, "my Lord Jesus Christ, [they will call Him] a righteous man [only], but "her they will persecute and drive from city to city, and as for her Son "they will crucify Him and slay Him outside Jerusalem. What shall I do "for my daughter? For she is my only [child], and she hath neither "brother nor sister. It grieveth me sorely, and I suffer pain on her account "when I think that she shall be held up to disgrace by Israel; never- "theless, afterwards there shall blossom the peace of compassion and "righteousness for all the peoples of the earth. And those who shall hate "her shall become hateful creatures unto angels and men, and moreover "wild beasts shall consume them, and only Sheol shall rejoice [fol. 34*a*] "when it findeth that they have become its food. But those who love my "daughter, and shall pay honour unto her, shall become beloved and "shall be held in honour by every one, and by her Son, our Lord Jesus

³ Psalm cxviii. 22; St. Matthew xxi. 42; St. Mark. xii. 10.

"Christ. O Lord God of Israel, judge Thou my cause, and deliver me, "and for Thy word's sake make me to live; but let my life be remote "from sinners. Thy compassion is exceedingly abundant, O make Thou "me to live according to Thy judgment. Those who persecute me and "inflict pain upon me are many, but I have never withdrawn myself from "Thy testimony; O God, deliver Thou my soul. God is Merciful and "Righteous, and our Lord is Compassionate. Thou, O God, art the "guardian of children, O keep Thou in safety my child, my [fol. 34^b] "daughter, and I will give her unto Thee as a pledge. Be Thou her "defender, and do Thou be unto her a helper for ever and ever. And "as for me, my soul desireth to go forth [from my body] rather than to "look upon the tears and the sorrow of mine only daughter. What can "I do for her? Thou knowest how feeble I am and how my strength "hath become worn out. O God, receive my soul and destroy me, so that "I may depart unto my everlasting fathers."

And it came to pass that when Hannâ had made an end of this her prayer, pain laid hold upon her, and she became ill for a short space of time; and then she went to her rest and departed this life on the eleventh day of the month Hadâr*, which is Tâsrîn*, the second month of the Hebrews, and the November of the Romans, at the sixth [hour of the day]. And they buried [fol. 35^a] her in the grave of her fathers, according to the law of the children of Aaron, with Mâtât, her father. May her prayer and her blessing be with her servant Gabra Mâyâm for ever and ever! Amen.

[TO BE SAID ON THE] FOURTH DAY OF THE WEEK.

Now all these things concerning the death of Hannâ took place whilst our Lady MARY was in the sanctuary. And they told her that

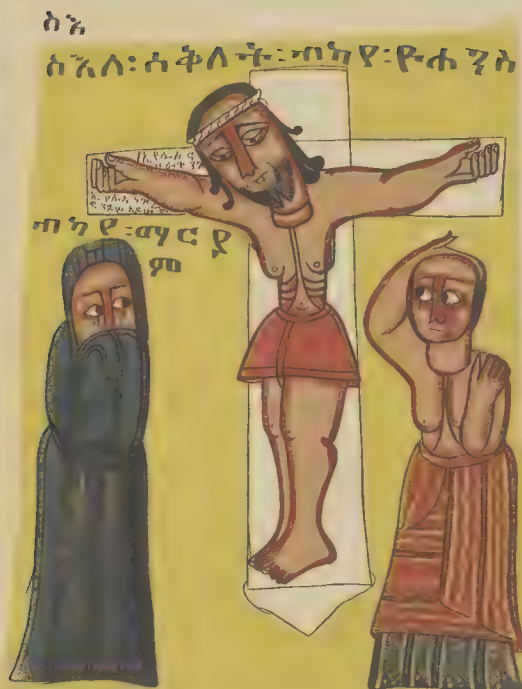
* I. e., November 7.

* I. e., *ḥiṣṣā*.

THE LIFE OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

PLATE CVI.

PLATE CVII.



The Crucifixion. The figure on the right of Our Lord is the Virgin Mary, and that on the left is St. John.

Abbâ Takla Hâymânôt.

Abbâ Gabra Manfas Kêdûs.



Hannâ her mother had died, and when our Lady MARY heard it, she wept and said, "Woe is me! Woe is me! My mother hath left me a sorrowful woman. Woe is me! Woe is me! O mother, who will be unto me like thee? Unto whom hast [thou] left me? Woe is me! O my mother! O daughters of Israel, come ye and weep for me and cast ye me not away; for I am an only daughter, [fol. 35^b] and I have none [to take her place]. Come, O Jeremiah, and make a lamentation for my mother Hannâ, for she hath forsaken me, and I am alone in the house of brass. Who will pour water upon my hands? And the tears start into mine eyes." Now whilst our Lady MARY was weeping in this wise she remained by herself in the house of the sanctuary, and there was none to give her consolation. And it came to pass that twelve years after she had left her mother's breast, Gabriel came and said unto her, "Rejoice, O thou that art full of grace, God is with thee. And behold, thou shalt conceive and bring forth a Son, and thou shalt call His Name Jesus; He shall be great, and He shall be called the Son of God Most High." Then our Lady MARY said unto [fol. 36^a] Gabriel, "Let it be unto me even as thou sayest"; and the angel departed from her. Then straightway our Lady MARY said unto him, "Can it be true what my mother Hanrâ spake unto me? For she said unto me, 'The Son of God shall be born of thee'".

Now God made her a handmaiden unto Him. Verily the Holy Spirit spake by the mouth of Rebecca when she said, 'The elder shall serve the younger'.^{*} And through Him Hannâ became great and exceedingly honourable beyond all gainsaying, for she became blessed above all women, and whosoever believeth on her shall be blessed. Blessed is he that shall celebrate her commemoration with incense and with offering[s]! Blessed is he that shall give a loaf of bread or a cup [of water] for the sake of the holy woman Hannâ! And he shall receive [them in return]

^{*} Literally, "who will give me water for my hands?"

^{*} Genesis xxv. 23. uu

a hundredfold [fol. 36*b*], together with salvation of body in this world, and in the world which is to come a fair reward and the life which never passeth away. And her Son, our Lord Jesus Christ, saith[†], "Whosoever receiveth a prophet shall receive the reward of a prophet; and whosoever receiveth a righteous man shall receive the reward of a righteous man and the wages of a righteous man; and whosoever shall give one of these little ones a cup of cold water [to drink] in My Name, or in the name of a disciple of Mine, shall not lose his reward." For this reason I, the poor and miserable one, say, Celebrate ye the commemoration of the blessed Hannâ as far as [it lieth] in your power, and forget not her memorial. Pray ye unto her with ready hearts, and she will pray for you unto God, the Son of her [fol. 37*a*] daughter, our Lord Jesus Christ, that ye may find forgiveness of your sins. And celebrate ye, from the bottom of your heart, the commemoration of Hannâ with greater zeal, and glory, and honour, than the commemorations of all the companies of those who have the pre-eminence and rejoice, and than the commemorations of the martyrs and righteous men who have endured with patience and quietness a cruel death for the sake of her daughter's Son, our Lord Jesus Christ, and who dwell in righteousness. Can ye pay honour unto the Son without paying honour unto the Father? Can ye pay honour unto the daughter without paying honour unto the mother? Honour ye then the mother, even as ye honour her daughter, and celebrate a festival in her honour. And neglect ye not her a second time, even as the children of Israel neglected her because she had not gotten a child, [fol. 37*b*] for her oppression was remembered before God because of those who had neglected her. Now all those who neglected and oppressed the blessed woman Hannâ shall weep when they see her in honour and in majesty, standing at the right hand of her blessed daughter. And I, the poor and miserable one, who am unworthy to call myself a priest, before you

[†] St. Matthew x. 41, 42.

say that when a brother is made to be a partaker in the love of HĀnnâ, his existence is more beautiful than that of all those who are called. And the Holy Spirit hath proclaimed concerning me that I shall be a witness on behalf of HĀnnâ, the wife of Joachim, and the mother of the mother of our Lord Jesus Christ. God be with you, O ye my fathers and brethren who have gathered yourselves together here to celebrate the commemoration of the blessed HĀnnâ [fol. 38a] for ever and ever. Amen.

IN THE NAME OF THE TRIUNE GOD, INDIVISIBLE, HIDDEN, INVISIBLE, PERFECT, IMPASSIBLE, THE ROOT OF THE FAITH WHICH CANNOT BE CUT ASUNDER, THE TREASURY OF THE BLESSING WHICH IS PUT INTO THE HEART OF THOSE WHO BELIEVE, UNTO WHOM EACH AND EVERY ONE MUST BOW DOWN IN ADORATION, AND EACH AND EVERY ONE ASCRIBE PRAISE, AND EACH AND EVERY ONE PRAY, To Him be praise on earth, and in heaven, in the sea, and in the abyss for ever and ever! Amen. And praise, and words of salutation and homage, be unto HĀnnâ, the mother of the mother of Adônây¹, who made to rise a second Sun. May the great might of her prayers keep us and all the children of the Church from all evil for ever and ever! Amen.

WORDS OF JOY be unto thee, O my Lady HĀnnâ, thou [fol. 38b] bride of the heavenly Father, thou habitation of the mother of the Son Who hath the pre-eminence, thou ark of the vivifying Holy Spirit.

WORDS OF JOY be unto thee, O my Lady HĀnnâ, thou saviour of Adam the sorrowful one, thou foundation of the offering of Abel who was slain.

WORDS OF JOY be unto thee, thou Queen of all women.

WORDS OF JOY be unto thee, O my Lady HĀnnâ, thou goddess of Sârâ and Kêtûrâ.²

¹ L. c., חַנָּה.

² See Genesis xxv. 1.

WORDS OF JOY be unto thee, O my Lady Hannâ, thou life of the happiness of Rebḵâ (Rebecca), and Sârâ, and Rachel, and Leah.

WORDS OF JOY be unto thee, O my Lady Hannâ, thou majesty of the Seraphim when they cry out(?), thou who art the burnt offerings at the offering up of the sacrifice, thou who art the wings of the Cherubim at the spreading out thereof, thou prophecy of the prophets [fol. 39*a*] when light burst forth, thou preaching of the Apostles at the time of morning. O my lady Hannâ, at the majesty of thy sovereignty there is exultation [among] our mothers Mêlkâ¹, and Têrsâ², and Hêglâ³, and Nûḥâ⁴, and Mahalâ⁵, the five children of Salapad.⁶ On the day wherein died the righteous woman Hannâ, the mother of our Lady MARY, who gave birth to our Lord, the Word of the Living God, honour and purity were ascribed unto her by the glorious beings as unto the ancient fathers.

Now this righteous woman [came] from the city of Jerusalem, and she was the daughter of Mâtât, the son of Levi, the son of Mêlkâ, of the tribe of Levi. Now Mâtât had three daughters. The name of the eldest was Mary, the second [was called] Sophia, [fol. 39*b*] and the third Hannâ, Mary married and gave birth to Salômê, and she it was who became the helper of our Lady MARY when she brought forth our Lord and Saviour Jesus Christ. And Sophia married, and gave birth to Elizabeth, the mother of John the Baptist; and the holy woman Hannâ married Joachim, who was of the tribe of Judah, and gave birth to our Lady MARY. Now Elizabeth, and Salômê, and Hannâ were the daughters of one wife, but the holy woman Hannâ became more honourable than all the [other] women of the world, and at length she was worthy to give birth to the mother of God in the flesh, and that her righteousness [fol. 40*a*] and honour are greater than [those of] all [other] women is well known.

¹ I. e., Milcah.

² I. e., Tirzah.

³ I. e., Hoglah.

⁴ I. e., Noah.

⁵ I. e., Mahlah.

⁶ I. e., Zelophehad, the son of Hephher. See Numbers xxvi. 33; xxvii. 1;

Now Hannâ was a barren woman, and because of her exceedingly great strenuousness in fasting, and in prayer, and in making supplication unto God, He gave her this daughter [MARY]; and having seen her sorrow and her weeping God made her to rejoice, and in her all the sons of the children of men rejoiced also. For this reason it is meet for us to magnify her, and henceforth we must not revile Hannâ as did Reuben¹, who said unto Hannâ and Joachim, "It is not right for you to offer up your offerings "before the Lord your God, because ye have no seed according to the "commandment of the Law". O how these words [fol. 40b] would break the bones, and make the heart to burn, and set the bowels on fire! And when Joachim heard [them] he was exceedingly sorrowful, and he began to pray, saying, "O my Lord, and God, and King, behold all the children "of Israel have seed and offspring, but I have none". Then he thought of the righteous, and of the chosen men, and how they all had children and offspring; and how God remembered Abraham when he was an hundred years old, and how he begot a son in his old age and called him Isaac, and again the blessed Joachim remembered many of the fathers, and Manoah, [the father of Samson], and Hannâ, the wife of Elkanah. And he did not tell this sorrow unto his wife, nor how Reuben had reviled him and had spoken words of insult unto him [fol. 41a]. Then he withdrew into the desert and went afar off, and he fasted forty days and forty nights, and made supplication unto the Lord his God, saying, "No food "shall enter into my mouth until God shall look upon my sorrow and my "weeping, and shall hear my petition. My prayer shall be my food, and "the tears which go forth from mine eyes shall be my prayer." And his wife Hannâ began to weep and lament, and her bosom heaved with sobs,

¹ Καὶ ἔστη κατενώπιον αὐτοῦ Ῥοῦβιμ λέγων· οὐκ ἔχουσίν σοι πρῶτον προσεγγεῖν τὰ δῶρά σου, καθότι σπέρμα οὐκ ἐποίησας ἐν τῷ Ἰσραὴλ. *Proteuangelium Jacobi* (ed. TISCHENDORF, Leipzig, 1876) I. 2.

and she lifted up her eyes to God and [besought] Him to give her a child, and to take away her reproach from her.

And it came to pass that when the festival of the Jews had come, [fol. 40^b] a certain woman from among her neighbours came and said unto Hannâ, "How long wilt thou continue to be sorrowful, without eating, "and without drinking, and without sleeping? How long wilt thou punish "thyself with this severe grief? Since thou hast declared it [unto God] "let Him make thee to forget it. Behold, the appointed festival hath come, "the day wherein six hundred thousand of [the children of] Israel went "out from Egypt on foot; rejoice thou, therefore, together with those "women who are like unto thee, and who also rejoice. And behold, I "have brought rich apparel unto thee, take it, and put it on, and adorn "thyself therewith, for thou art of a noble family, and it is meet that thou "shouldst array thyself in this glorious apparel." Then Hannâ answered and said unto her, "O my sister, leave me to weep [fol. 41^a] over my "misery until God shall look upon my sorrow, for unto me shall be sorrow, "and grief, and bitter tears; and I will [not] put off my garb of mourning "until the day of my death. I will not array myself [in fine apparel] like "a woman who is joyful of heart. Unto what am I to be likened? Is it "not a tree which hath neither leaves nor fruit? Am I not like one who "hath been killed and destroyed in the city? I am sad of soul, and "sorrowful of heart, and I will not put on this apparel concerning which "I know not whence it hath come. It may have been stolen, or it may "be the hire of fornication, concerning which God gave a law unto Moses, "and said unto him, Speak unto the children of Israel [saying], 'Go not "unto the wicked woman, [fol. 41^b] and commit not fornication', *et cetera*. "I will not put on [this apparel], for it may be of the hire of the fornicators." Then the woman answered her with wrath and anger, and, with her heart burning like fire, said unto Hannâ, "In that God shut up thy womb, "and did withhold from thee the fruit of blessing, and did not give unto

"thee children like all the daughters of Israel, He did well, and verily He did rightly. I was wishing to do good unto thee, and thou didst reward me with abuse, and didst bring upon me words of reviling." And when the blessed woman heard these words she was sorrowful with a great sorrow.

Then Hannâ rose up quickly, and put off her wretched apparel, and she washed herself, and beautified herself [fol. 42*a*], and adorned herself; then she put on fine apparel, and went into the house of the sanctuary of God Almighty to pray. And as she was going along the road she saw a high tree wherein were certain birds with their young ones, and Hannâ said, "God hath blessed them, and hath multiplied them exceedingly. Hearken Thou unto the prayer of me, Thine handmaiden, and grant unto me the petition of my lips, and bless me, O Thou Who didst bless the womb of Sarah, and didst give unto her a child in her old age." And Hannâ lifted up her eyes to heaven, and she began to weep and to say unto God, "Woe is me! Woe is me! Unto what can I be compared? [fol. 42*b*] Can I be likened unto a bird? [Nay, for] the birds have young ones. Woe then is me! Unto what can I be compared? Can [I be likened] unto the beasts of the field and forest? [Nay, for] they also have young ones." And whilst she was weeping and lamenting in this wise, and was looking up unto heaven, behold, the angel of God came down from heaven to the place where she was in the house of the sanctuary. Then he stood up before her, and said unto her, "Behold, God hath heard thy petition, and hath received thy prayer, and behold, thou shalt conceive, and shalt bear a child". And the blessed Hannâ said unto Gabriel, who was the teller of joyful news and the bearer of the glad tidings, "O my Lord and God, if I get either a son or a daughter, I will give the child to be a servant unto God, and I will dedicate him unto the house of His sanctuary, and he shall not depart therefrom all the days of his life." Then the angel, who was one of the

seven archangels, said unto her, "Behold, Joachim thy husband hath come "from the desert; tell him what I have said unto thee. And let him take "a kid of the goats and a young lamb, and carry them into the tabernacle, "and offer them up as offerings unto God." And the angel departed also unto Joachim, and said unto him, "Hail to thee! Behold, God hath "heard thy petition, and hath received thy offering. Thy wife Hannâ "shall conceive, and shall bear unto thee a lovely and beautiful daughter, "whose Son shall rule over the house of Jacob for ever, [fol. 43^b] and "His kingdom shall have no end." Now when Joachim had heard him, he rejoiced and gave thanks unto God, and said, "Blessed be the Lord "God of Israel, Who hath not rejected my petition and hath received my "prayer, even as it saith in the Psalm; 'Blessed is the man unto whom "God hath not imputed his iniquity'". Verily not untrue is the word of "the prophet who said, God is nigh unto those that are meek of heart, "and He helpeth those who are lowly in spirit."

Then Joachim cried out unto the shepherds of his sheep and herds, and said unto them, "Bring me two¹ sheep as an offering for God"; and they brought unto him oxen [fol. 44^a] and sheep, and he made an offering unto God; then he came into his house and made a feast for the poor and needy and for all his kinsfolk. And on the third day the noble Joachim meditated in his heart, and said, "If it indeed be true what the "angel hath said in the vision I will again offer up offerings unto God, a "ram without spot and a calf without blemish, and I will bring them [unto "the tabernacle] that they shall offer them up, and then I shall see my "face in the crown of the house of the sanctuary." Now there was a crown made of precious stones and [mother-of-] pearl which was set in the altar, and when one of the children of Israel brought [fol. 44^b] offerings,

¹ Psalm xxxii. 2.
and add **10** to the Ethiopic text.

² Psalm xxxiv. 18.

³ We should probably read "twelve",

THE LIFE OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

PLATE CVIII.

PLATE CIX.



Abbâ Stephen.

Abbâ Abkarazûn.

Abbâ Mazgaba Salâshâ.

Abbâ Samuel.



whether according to obligation, or freewill, or whether because sin had appeared in him, and offered them up, if God accepted his offerings from him, the face of him that had brought the offering used to appear in the crown of mother-of-pearl as in a mirror¹. And if God had not accepted his offerings his face did not appear in the crown which was made of mother-of-pearl. Then straightway the blessed Joachim took sheep and oxen and offered [them] up before God, saying, "If Thou art pleased, O "God, with the offering which I have offered up upon Thine altar, let Thy "face appear in the crown of mother-of-pearl." And he saw forthwith His face in [fol. 45*a*] the crown, and the blessed Joachim said, "Behold, I know "that God hath had mercy on me and hath received me, and that the "vision which He shewed me is true." Then Joachim returned unto his house, and with joy and gladness he praised God, unto Whom glory and praise are meet for ever and ever. Amen.

[TO BE SAID ON] THE FIFTH DAY.

We will now make known [unto you] the statement of the prophets who are witnesses that God said unto our father Adam, "I Myself shall "come in five days and half a day, and I shall be born of thy daughter; "then I will have mercy upon thee and shew compassion unto thee with "the abundance of My mercy²." He made the five thousand years to be

¹ This legend seems to be peculiar to the Ethiopic, and to be due to a misunderstanding of the Greek, which reads:—Τῇ δὲ ἐπαύριον προσέφερε τὰ δῶρα αὐτοῦ λέγων ἐν ἑαυτῷ· ἐάν κύριος ὁ θεὸς ὑπακούῃ μοι, τὸ πέταλον τοῦ ἱερέως φανερόν μοι ποιήσει. καὶ προσέφερεν τὰ δῶρα αὐτοῦ Ἰωακείμ καὶ προσείχεν τὸ πέταλον τοῦ ἱερέως ὡς ἐπέβη ἐπὶ τὸ θυσιαστήριον κυρίου, καὶ οὐκ εἶδεν ἀμαρτίαν ἐν ἑαυτῷ. TISCHENDORF, *Protevangelium Jacobi*, p. 11.

² The explanation of this passage is found in the *Book of Adam and Eve* (Malan's translation), Chapter ii. 1 ff. "God said to Adam, I have ordained on this earth days and years, and thou and thy "seed shall dwell and walk in it until the days and years are fulfilled; when I shall send the Word that "created thee, and against which thou hast transgressed, the Word that made thee come out of the "garden, and that raised thee when thou wast fallen. Yea, the Word that will again save thee when "the five days and a half are fulfilled! But when Adam heard these words from God, and [of] the great "five days and a half, he did not understand the meaning of them. For Adam was thinking that there "would be but five days and a half for him, to the end of the world. And Adam wept, and prayed

as five days, and He made the five hundred years to be as six hours of a day. And [fol. 45^b] moreover, our Lord and Redeemer Jesus Christ saith in the Book of the Covenant, "In one hundred and fifty years, at the "end thereof, at Pentecost and Easter, the coming of My Father shall "take place;" that is to say, He [considered] one hundred to be as one thousand, and five hundred as five. And Îsâyâyâs (Isaiah?) said, "He "shall dwell in the world five hundred and forty-five days." Behold, we have established [our] testimony from the Holy Scriptures, both Old and New, as concerning the coming of our Lord unto the Lady Hännâ. Now when the holy woman Hännâ had conceived, she dwelt and gave thanks unto God for nine months; and it came to pass that when nine months [had passed over] her, she gave birth to a daughter. Then Hännâ said unto the midwife, "To what have I given birth"? [fol. 46^a] and the midwife said unto her, "Thou hast given birth unto a daughter". And Hännâ said, "My soul doth magnify God"; and she called the name of the child "MARY". And when forty days had passed, Hännâ purified herself, and put on her apparel, and suckled the child. Now she was the "only" child of her mother; the Book calleth MARY, the "only" child just as aforetime it called Hännâ, her mother, the "only" child. And it came to pass that when six months were ended to our Lady MARY, she walked five steps¹ on her feet, and then she returned unto her mother's bosom. Then Hännâ said, "As God Almighty liveth I will not let this "child walk about [fol. 46^b] on the ground until I have taken her into the "house of the sanctuary of God". And she built a habitation (*or* chamber) for MARY, to live in alone, and she made her to dwell therein until she was one year old.

¹ "God to explain it to him. Then God in His mercy for Adam [who was made after] His own image "and similitude, explained to him, that those were five thousand and five hundred years; and how One "would then come and save him and his seed." See TRUMPP, *Der Kampf Adams*, p. 5.

² The Greek has καὶ ἑπτὰ βήματα περιπατήσασα ἤλθεν εἰς τὸν κόλπον αὐτῆς. *Protevangelium Jacobi*, vi. 1 (ed. TISCHENDORF, p. 12).

Then did Joachim make a great feast in honour of MARY, and he invited the priests, and the princes of Israel, and their nobles, and the elders of the people, and he made ready a feast and filled them all. And her father brought MARY unto the priests, and they all blessed her, saying, "May God our God, Who hath the dominion over all things, the God of our fathers Abraham, Isaac, and Jacob, bless this child, and grant unto her fair offspring [fol. 47*a*] which shall set us free from destruction; and may He grant unto her power and strength, and may He magnify her for ever and ever! Amen." And all the people said, "Amen, and Amen". Then Joachim took her unto all the chief priests and elders of the people, and they all blessed her, each one according to his rank and birth, and said unto her, "May God, Who sustaineth the worlds, the God of Abraham, the God of Isaac, and the God of Jacob, Who dwelleth in the heights, bless her outwardly and inwardly, both her soul and her body." And when they had blessed her in this wise, her mother took her and brought her into the habitation which she had built for her. Then Hannâ said, "I praise God Almighty with the praises of the saints, I bless Him, I laud Him, I proclaim Him holy, I give thanks unto Him, I exalt Him, I magnify Him, I love Him, and I offer gratitude unto Him, because He hath removed the word of reproach and the word of shame in the matter of me from the nation of Israel; for they said unto me, 'We will not receive thine offering and oblation because thou hast neither seed nor offspring of blessing'. Therefore I sat down forty days and forty nights and ate nothing whatsoever, and I cast away care for my apparel. And my heart was full of grief and sorrow, and I took no pleasure in my life. All these things came upon me through the people of my nation, at the hands of themselves and their women, yea, even at the hands of [mine own] maidservants and menservants, [fol. 48*a*] who reviled me; and my meat and my drink became bitter unto me. And my brother, and my sister, and my father, and my mother,

“and my kinsfolk persecuted me, and reproached me and offered me no comfort. The tribe of Reuben, with its various peoples and women, according to their families (*literally* houses), and all the tribes of Israel, even unto the tribe of Benjamin, and each and every one of their women on her own behalf reviled me without ceasing, and they stood up together and heaped insults upon me. Praise be unto God Adônây.¹ Praise be unto God Šabâ’ôt.² Praise be unto God Êlôhê.³ O praise God in His holiness. Praise Him in the strength of His might. Praise Him [fol. 48*b*] in His power. Praise Him according to the abundance of His greatness. Praise Him with the sound of the horn. Praise Him with the singing of psalms and the harp. Praise Him with the drum and with joy. Praise Him with the strings and pipes. Praise Him with cymbals of sweet sound. Praise Him with cymbals of loud sound. Let every soul praise God Almighty.⁴ Through me Moses and Joshua shall rejoice and be glad; and through my giving birth to a child David, the Son of Jesse, shall rejoice, and through this I shall not be a stranger and a sojourner. Henceforth it is meet for me to say, ‘My ascent is in my mountain’. Praise be unto Thee, O Lord, my God, Who hath forgiven her transgression. Praise be unto Thee, O Lord, my God, Who hath [fol. 49*a*] become unto me one who doeth good, for Thou hast holpen my misery.”

And whilst Ḥannâ was praying in this wise, she saw the ten Archangels singing psalms and hymns in sweet and beautiful tones, and each of them overshadowed her with his six fiery wings; and these are they:—Michael, Gabriel, the Seraphim and Cherubim, Raphael, Uriel, Salathiel, Saḡûêl, Râmûêl, Sadâkyâl, and Anânyâl, and they were veiled in a flame of fire. And Ḥannâ heard them saying, “Praise be unto thee, O

¹ I. e., אֲדֹנָי.

² I. e., God of Hosts, = אֱלֹהֵינוּ.

³ I. e., אֱלֹהֵי.

⁴ See Psalm cl.

"MARY, thou bride of the Father, thou blessed woman who art most holy. Rejoice, O MARY, thou mistress of the assemblies of the Christians. Rejoice, O MARY, thou mistress of the happiness of the Nazarenes. [fol. 49^b] Rejoice, O MARY, for thou hast become the key of the kingdom of heaven. Rejoice, O MARY, because thou hast become the mistress of the freedom of the children of Adam. Rejoice, O MARY, because thou hast been held worthy to become a mediator between the beings of heaven and the beings of earth. Rejoice, O MARY, for thou shalt become the mother of our Creator. And it is meet that thou also, O Hannâ, should be called blessed. Thou didst remain a barren woman long, but when thou didst bring forth thou didst give birth unto the mistress of celestial and terrestrial beings. Blessed art thou, O Hannâ, for thou hast become the Mother of God. Blessed art thou, O Hannâ, for [fol. 50^a] thou hast become the goddess of David and of all the kings of Israel. Blessed art thou, O Hannâ, for we have been bidden "to receive thee into the congregation of heaven." And having said those things the Archangels were hidden from her. And when Hannâ had heard these words of mystery concerning what should come to pass, she wondered and gave praise unto God; and she marvelled within herself exceedingly. Praise be unto God Who graciously bestowed upon the blessed woman Hannâ more honour and exaltation than upon all the daughters of Israel. May her prayer and her blessing deliver Tasfâ Mikâël from the wrath of Christ, and from His condemnation in the Judgment for ever and ever! Amen.

HEARKEN NOW, O MY CHRISTIAN BRETHREN, unto the story which we have found after [making] much [fol. 50^b] search. There was a certain God-fearing man who prayed without ceasing, and he kept vigil both by day and by night like the angels, and he celebrated the festival of the angels and holy men, and the festival of the martyrs and of those who fought for the Faith, and the festival of the virgins and monks, and he

was wont to see hidden things. And he spake thus:—"I saw Joachim
 "and Hānnā arrayed in shining apparel, and with crowns of light upon
 "their head, and they were standing before the throne of the Father and
 "the Son and the Holy Ghost, and they were praising [the Trinity], saying,
 "'O Lord God, our King, our Messiah, and our Creator, we are endowed
 "'with honour because Thou hast made us honourable, and Thou hast
 "'exalted us because we begot Thee. [fol. 51^a] Of whom then wilt Thou
 "'not make our names to be heard and known throughout all the world?
 "'For if Thou wilt make our names to be thus heard of men will then
 "'celebrate our commemoration and festival, even as we see them cele-
 "'brating the commemorations and festivals of the Martyrs, and of the
 "'Angels, and of the Righteous, and of the Virgins, and of all those
 "'who have found favour before Thee. O God, grant Thou favour unto
 "'him that shall celebrate the commemoration of us, and shall give alms
 "'in our name. And what shall be the reward from Thee of him that
 "'shall do this?' And God said unto them, 'Whosoever shall celebrate the
 "'commemoration of you, or shall build a church in your names, or shall
 "'write your history, I will make him to rejoice in the world which is to
 "'come, and I will forgive him all his sins, and I will destroy the writing
 "'of his debt.'" So [fol. 51^b] then, O beloved brethren in Christ, pay ye
 honour unto Joachim and Hānnā, and magnify them, and love them, for
 it was they who begot our Lady MARY, who gave birth to God. Celebrate
 ye their festivals' so that they may become your helpers in heaven on the
 day of retribution and judgment, when the mother shall not be able to
 save her children, and when the pearl shall have no power. Verily I say
 unto you that they shall make intercession for you with our Lord and
 Redeemer Jesus Christ that He may shew compassion upon you. Amen.

* The festival of Joachim is celebrated by the Ethiopians on the 7th of Miyāzyā, or April 2; and that of Hānnā on the 11th day of Hādar, or November 7.

For He Himself said, "Whosoever shall give unto those who believe on "Me a cup of cold water in [My] Name shall not lose his reward with "Me"; and blessed is he who honoureth them, [fol. 52*a*] for unto him shall they pay honour. Blessed is he who loveth them, for Thou wilt love him. Blessed is he who giveth thanks unto them, for they will give thanks unto him in the heavens. Blessed is he who shall proclaim them holy, for they shall proclaim him holy. Blessed and holy is Hannâ, and blessed and pure is Joachim. They shall make supplication unto our Lady, the mother of our Redeemer, Jesus Christ, on behalf of him that celebrateth their commemoration when judgment is about to be passed upon him, and our holy Lady, the Virgin MARY, shall stand before her beloved Son, our Redeemer, and shall make intercession on behalf of those who celebrate the commemoration of her father and mother, Joachim and Hannâ, and she will cause all their sins to be forgiven, and will lead them [fol. 52*b*] into the life which is everlasting. So likewise may she guide into the way of the kingdom of heaven Gabra Mâryâm by her prayers wherein he putteth [his] confidence, and may she deliver him from the death of perdition for ever and ever! Amen.

O blessed Hannâ, daughter of mercy; O blessed Hannâ, daughter of salvation; O blessed Hannâ, daughter of compassion; O blessed Hannâ, daughter of majesty; O blessed Hannâ, daughter of righteousness; O blessed Hannâ, daughter of glory; O blessed Hannâ, daughter of Adam and Eve; O blessed Hannâ, the new lamb; O blessed Hannâ, I say unto thee, O our Lady, "Here am I"; I say unto thee, "Thou art the ship of "life for my soul, [which shall deliver it] from the sea of fire that would "engulf it." O Lady, [fol. 53*a*] O glorious one, O exalted one, let the gift of thine enduring blessing descend like the rain upon the heads of us (because of thy special covenant which Thine only Son gave unto

¹ St. Matthew x. 42; St. Mark ix. 41.

thee), who are gathered together this day, which is the day of thy festival in this country. Through thy prayers let not the fruit of our trafficking be diminished; and save us from death by pestilence, and from locusts, and from hail; and let the darkness of sin be removed from over us; and may our Adversary be trodden under foot throughout all generations for ever and ever! Amen. May our Lord Jesus Christ write upon the pillar of gold, which shall never be moved out of its place and shall never be thrown down, with a pen of light which emitteth brilliant splendour and radiance, the name of Gabra Mâryâm who had written this Book of the History of the holy and pious woman Hannâ, the mother of our Lady, the Holy Virgin MARY, who gave birth to God, for he had it written with watchfulness and with exceedingly great care. [fol. 53^b] And when the doers of the good pleasure of the God of righteousness are gathered together, may Gabra Mâryâm be among them, and may he sit down [with them at the feast] with joy and gladness, being through her prayers clothed in shining wedding apparel. And through the prayer of Hannâ, the smell of whose raiment is like unto that of myrrh and balsam, may the Son of her daughter, our Lord Jesus Christ, destroy and do away the book of sins of the scribe Gabra Krestôs, who was swallowed up in the working of sin, but whose nature became changed into that of a monk, and may He allot unto him a place [fol. 54^a] with her on the right hand in His kingdom which shall never be destroyed or pass away for ever and ever! Amen. And Amen. May it be! May it be!

THE LIFE OF HANNÂ, THE MOTHER OF THE VIRGIN MARY.

PLATE CX.



Abbâ Ezrâ.

Abbâ 'Amda Salâshê.

PLATE CXI.



Saint Theodore the Eastern spearing a demon.



[TO BE SAID ON] THE SIXTH DAY OF THE WEEK.

IN THE NAME OF GOD ALMIGHTY WHO POSSESSED THE HEAVENS;
AND IN THE NAME OF GOD THE SON, THE ONLY ONE, WHO BROUGHT THE
WORLD OUT OF NOTHING; AND IN THE NAME OF GOD THE HOLY SPIRIT, THE PAR-
ACLETE, THE SPIRIT WHICH GAVE HIM WISDOM AND UNDERSTANDING, WE WILL BEGIN
TO RECITE THE FOLLOWING DISCOURSE ON JOACHIM, OF GLORIOUS NAME, AND OF
EXALTED MEMORY, THE FATHER OF OUR LADY, WHO GAVE BIRTH TO GOD, THE
VIRGIN MARY. UNTO HIM WHO SHALL PROCLAIM IT SHALL BE BENEFIT, UNTO HIM
WHO SHALL HEARKEN THEREUNTO AND OBSERVE IT SHALL COME ADVANTAGE, AND
HIS PRAYER SHALL GUARD HIM IN THIS WORLD FROM THE CRAFT AND WILES OF THE
DEVIL, WHO WILL ATTACK HIM CEASELESSLY, [FOL. 54^b] AND IN THE WORLD TO COME
GOD SHALL ALLOT UNTO HIM A PLACE WITH THE SAINTS, AMONG WHOM MAY BE FOUND
HIS BELOVED ONE TASFÂ MIKÂÊL FOR EVER AND EVER! AMEN.

O Lord God, open for me my mouth for a little space that I may
speak with my halting tongue, and with my feeble voice, and may preach
and declare the history of the birth of our Lady MARY from the loins of
Joachim, who is the staff of the kingdom, and from the womb of Hannâ,
who is the staff of the priesthood. Now the Lord God chose this man
Joachim, who was of exalted position, from among all the families of
Judah, and from among all the men of the house of David the king, who
was chosen to rule over the house of Israel from among the seven sons
of Jesse*, who were well grown and of fine stature, and who had been
reared with careful admonitions; [fol. 55^a] now David was the least among
all his brethren. And it came to pass that God sent Samuel the prophet
unto the house of Jesse, and into the house of Ephratah of Bethlehem,
and when Samuel the prophet had arrived there, he said unto Jesse,
"Call thy children, and bring them hither unto me that I may declare

* See I Samuel, Chapter xvi.

"unto them the word which God hath spoken unto me". Then Jesse sent and called Eliab his firstborn; now he was the oldest of David's brethren, and he was fine of stature and handsome in person. And Samuel said, "God hath not chosen him". And again Jesse called unto his second son, and of this one Samuel said, "The Lord hath not chosen him". Then Jesse called unto each and all his sons and brought them unto Samuel, and [fol. 55^b] when Samuel saw them, he said unto him, "God hath not chosen them, and He hath no pleasure in them". And after these things Samuel said unto Jesse, "Hast thou not another son besides these whom I have seen?" Then Jesse said unto him, "There is yet a little son who is among the flocks, and he watcheth the sheep"; and Samuel said unto him, "Call him unto me"; and he called David. And when he had come, Samuel saw that his face was joyful, and his eyes were blue in colour, and his stature was as that of a cedar of Lebanon, and his teeth were like white milk, and he was altogether ruddy like a rose, and his arms were like unto the limbs of young lions. Then God said unto Samuel the [fol. 56^a] prophet, "Behold, this is he whom I have chosen to reign over the house of Israel. Rise up and anoint him, and make the horn to increase for him, and make ready a lamp for Mine anointed, David; and I will make a staff to sprout from his roots, and a flower which shall never perish from his stem." Then straightway Samuel rose up from where he was sitting, and he took the horn of oil and poured it out upon his head, and said unto him, "God hath anointed thee, and He hath appointed thee to rule Israel His inheritance"; and after he had anointed David, Samuel came into the house of Jesse to eat meat. And in that same night God appeared unto Samuel, and said unto him, "I have made a covenant with My chosen one, [fol. 56^b] and I have sworn an oath unto David My servant that I will preserve unto him seed for ever and ever, and that I will build his throne from generation unto generation."

And when Samuel the prophet rose up in the morning, he called unto David, and said unto him, "Thus saith the Lord. Behold, I have exalted My chosen one from among My people, and I have anointed him with holy oil. His seed shall stand fast for ever and ever, and his throne shall be like unto the days of heaven." Now the seed of which He spake is our Lord Jesus Christ, and his throne is our Lady MARY, who blossomed from the loins of Joachim her father, the holy son of David, and who was sown in the womb of Hannâ, the barren woman, even as the angel [Gabriel] had announced unto her father the mention of her being sown in the womb of his pure [fol. 57^a] wife, who became a nurse from being a barren woman. How greatly then shall Abraham rejoice because there was born unto him MARY, his daughter, our mother, [from] his son Joachim, that she might reign over the wide extent of the whole world, and not in Hebron and Heshbon [only]. And how great is the rejoicing of Isaac, who was offered up as an offering unto God by the hand of his father Abraham, from whose seed was born our Lord and Redeemer Christ, Who offered up Himself as a sacrifice which was well pleasing unto God! Blessed art thou, O Jacob, thou stem of Joachim, for the ladder of thy prophecy shall be found in the city of the Book that it may be a support unto God. And thou, O Judah, thy bride Tamar¹ shall not be called "harlot", because she was [fol. 57^b] saved from being stoned with stones by the daughter of thy son Joachim, that is to say, MARY. And again, let us pass on and give consolation unto Naomi, and say unto her, "Henceforth weep thou not for thy sons, and call not thyself "Marâra"², for thy daughter-in-law (*literally* bride) Ruth the Moabitess hath given birth unto a son by Boaz who shall be seven times better than thy sons [for thee], because from his seed the salvation of Israel

¹ See Genesis xxxviii. 6.

² "And she said unto them, Call me not Naomi (i. e., Pleasant), call me Mara (i. e., Bitter), for the Almighty hath dealt very bitterly with me." Ruth i. 20.

"hath been found this day." And thou, O David, sing thou thy psalms to [thy] harp of strings because of the glory of thy daughter who hath sprung from Joachim thy son, and declare all the glory of the daughter of the king of Heshbon, inasmuch as she is clothed in raiment of many colours and is girt about with fringes of gold.² And again it is [fol. 58a] said, "Wing³ made of silver, [like that] of the dove whose sides are [covered with] green gold".³ And yet a third time, "Her foundations are in the holy mountains; God loveth the gates of Zion more than all the habitations (*or* camps) of Jacob".⁴ And thou also, O Solomon, sing [thy] song, and say unto her, "Come, O my beautiful dove, thy speech is pleasant"; and say unto her, "Turn back, turn back in peace, O thou who dost possess pleasant things, and in thee we shall see peace".

And now let us return to the praising of Hannâ and Joachim, whose marriage was pure, whose marriage was holy, for in it was mingled the Holy Ghost. Their marriage was better than musk and aspalathus, yea, their marriage was better than the marriage of the good ancestors who were before them, [fol. 58b] for in their old age, after they were crowned they begat MARY, the candlestick, the mother of the Great Light, who was likened unto the ark (*or* tabernacle) of Moses and Aaron, the priests and Levites, and who hath become unto us the means of our freedom from the works of sin. Blessed art thou, O Joachim, thou beautiful old man, thou boast of holy men, for the hidden God made Himself manifest in the flesh of thy daughter. O blessed Joachim, O Joachim who wast beautiful in thine old age, thy blessedness exceedeth that of the chosen ones who were of olden time. O blessed Joachim, who wast beautiful in thine old age, thy blessedness is more to be desired than precious stones. Unto whom shall we liken thee? Shall it be unto our father Adam, who

² See Psalm xlv. 9.

³ The allusion is to Psalm lxxviii. 13.

⁴ The MS. actually reads **712: C7A:** instead of **712: C7A:**

⁵ See Psalm lxxxvii. 2.

was created in the form of God, or unto Abel, whose offering was accepted? O blessed Joachim, unto whom shall we liken thee? [fol. 59 *a*] Shall it be unto Seth or unto Hênôs, who first called upon the Name of God? O blessed Joachim, unto whom shall we liken thee? Shall it be unto Enoch who pleased God, and whom God removed from the face of death, and he continueth alive until this present? O blessed Joachim, unto whom shall we liken thee? Unto Noah, or unto his three sons who were saved from the waters of the Flood, together with their wives? O blessed Joachim, thou beauty of the blessed, behold, there have been found in thy house the riches of the rich, that is to say, the queen of all the kingdoms of the world; she it is whom those who keep watch praise, and the armies of light proclaim her holy as they stand before her in sixty [companies of] mighty ones. Of her the armies of the house of David and Solomon [fol. 59 *b*] make their boast, from Dan even unto Beersheba. She is the Tables of the Law of Moses, and the almond rod of Aaron, and the inheritance of the priests of the Levites, and the breeches of fine linen, and the mitre, and the tunic. Her fruit is the food of those who hunger, and the blood of her grape clusters is the drink of those who thirst. She is the refuge of those who are cast away, and is the freedom of those who are enslaved.

O blessed Joachim, O blessed Hannâ, ye beautiful aged ones, ye are as exalted as the heavens, and as firm as the earth, and as shining as the pearl, and ye are like unto gold which hath been tried [in the fire]; and God hath chosen your flesh wherewith to cover Himself. O blessed Joachim, thy memorial is greater than the glory of all the world, yea, it is more to be desired than sardonyx stone, and it is more beautiful than the gold of Taprobane. Thy memorial shall be praised [fol. 60 *a*] until the end of the world, yea, even until the heavenly Jerusalem, the citadel of the heights, shall appear, which shall come down from above, together with the foundation and its twelve gates. Now each of its gates shall be


made of a pearl. None shall enter therein who putteth on cursing, neither shall there be within it any who utter revilings. O blessed Joachim, thou art the father of our Lady MARY, who was the mother of awful Divinity according to the annunciation of Gabriel in Bethlehem, when He was born the breathing of the ass and the ox became hot because the prophecy of the prophet Habakkuk¹ was fulfilled. O glorious one, O exalted one, O thou who art to be praised, O righteous one, O chosen one, O man of virtue, O good one of all the good (i. e., O best of all), Joachim, [fol. 60*b*] make prayer and supplication that the most miserable Gabra Mâryâm, who loveth thee exceedingly, may do the works of goodness and righteousness, and that upon him, the faint and weary one, thy blessing may be poured out like rain henceforth and for ever and ever! Amen.

PREFACE TO [THAT WHICH IS TO BE SAID ON THE DAY BEFORE THE] FIRST DAY OF THE WEEK.

Let us return and again praise the daughter of Joachim and Hannâ, the Virgin [MARY], the seat of the Flame Whose Name is 'Emmanuel', and let us tell the story of the glory of her begetting by an honourable and righteous old man, whose works were pure and who kept watch like the angels. It is a good thing, then, to tell the story of the begetting of our Lady MARY, who gave birth to God being a virgin, for it is sweeter by far than honey and sugar. It is like sweet wine to the taste, and like ointment to the bones, and like the hearing of a word of wisdom by [fol. 61*a*] the ear of the man of understanding, and like purple wherewith a man decketh himself, and like a crown of gold to the head, and like eye-paint to the eyes, and like earrings to the ears, and like a collar to the neck, and like seals to the wrists (*or* forearms), and like rings to the hands, and like a tunic which reacheth from the loins to the thighs.

¹ See Micah v. 2.

Exalted then is the memorial of the praise of the Virgin who became like a plant in the house of God, and like the cedar tree on Libanus, and like the cypress tree on the mountains of Hermon, and like a palm tree on the river bank, and like a rose on the margin of a pool, and like a beautiful olive tree in the sanctuary of God. The odour of her mouth is like unto that of the cinnamon tree and of cinnamon oil, and it resembleth the smell of the incense in the house of the sanctuary, and her branches are branches of glory and grace. The memorial of the praise of the Virgin overfloweth like the flow of the river[s] Pison and Euphrates, and is like the flood of Gihon and Tigris, it is like unto the moon when full, it is like unto the sun in [the month of] Marmûdâ¹ in splendour, and it is like unto a lamp which is set upon a stand. Who hath such praise, who hath such glorifying, who hath such sweetness as the woman whom Joachim begot? I desire greatly to be her servant, for I know that she will become unto me a counsellor for good, and that she will console me in my sorrow and affliction, and that through her I shall find gratitude with many and honour with the elders [fol. 62*a*]. Before the face of the mighty I shall make myself be considered marvellous even though I hold my peace, and they shall wait until I speak. They shall draw nigh unto me, and among the congregation I shall appear as a good man; for in sorrow and weeping there is nought but joy and gladness. The will of the Virgin is deathless, and her love for man is abundant, happiness and goodness are in her hands and never-ending riches, in her speech are doctrine, and knowledge, and honour, and in her words are peace and love. For this reason I preach and I tell the story of the birth of our Lady MARY from the loins of Joachim, the staff of the kingdom, and from the womb of Hānnâ, the staff of the priesthood. Come then, O

¹ I. e., the month called *مَرْمُودَا* by the Arabs, and *Φαρμορῆ* by the Copts, and *σκληρῆ* by the Ethiopians; it was the equivalent of the eighth month of the ancient Egyptian year, i. e., the fourth month of the season *peret* , or April.

prophets of the Good [God], and be ye my helpers [fol. 62^b] that I may declare the sweetness of the glory of your daughter, the mother of light. We will ask you, and you shall inform us, for thus is it written in the Book, which saith, "Ask thy father, and he shall tell thee; and thine elders, "and they shall relate it unto thee".¹ And again it is written in the Book, which saith, "With Thy hidden things they have filled full their bellies; "they have filled full their children, and have left their superabundance to "their children".² It is you whose bellies are filled full with the mystery of the hidden things of God, and your children who have been filled full are the Apostles, according to my belief. And again the prophet saith, "Instead of thy fathers shall be born unto thee children, whom thou mayest establish as angels for all the earth."³ Verily they have become filled full [fol. 63^a] with the hidden things of the mystery of Divinity, for they have stablished in all the earth the new ordinances of the prophecy of the Prophets and of none others, and they have left their superabundance unto their babes, of whom the Book saith, "These are the peoples "whose offspring and children are [occupied] in the ordinances thereof". Some of them have become archbishops, and metropolitans, and bishops; and some of them have become priests, and deacons, and sub-deacons, and readers, and singers; and unto some of them hath been given the power to prophesy; and unto some of them hath it been given to know the interpretation of the word which is hidden.

Come then, and gather yourselves together, O all ye nations, [fol. 63^b] and peoples, and congregations of Jacob in the house of Joachim, the pure man, wherein ye will find a holy marriage feast, without blemish and without grief, which is like unto the drinking of wine which maketh glad the heart of man, and unto ointment which maketh to shine the face, wherein is neither trouble nor labour. When the daughter of Joachim

¹ Deuteronomy xxxii. 7.² Psalm xvii. 14.³ Psalm xlv. 16.

and Hannā, the Virgin MARY *Sōlyānā* gave birth unto Christ the King, the mountains became the bread of life, and the hills produced grapes of blessing, and the waters of the sea became milk and honey. In this house there are none of the many spirits of sickness which have been smitten with the sharp arrows of sin, and we declare that it is meet that we should gather ourselves together in the marriage chamber, that is to say, in [fol. 64 *a*] the house of Joachim, the father of MARY, [and of Hannā], who bore the mother of our Redeemer Jesus Christ. In the beginning God made the heavens which are above, and all that is therein, and He created this [earth], and after that the garden of life. And again [He created] the Sun, and the Moon, and the stars, and the sea, and the abysses, and the fish, and the birds of the heavens which fly, and beasts great and small, and the winds, and the clouds [which bring] rains and dew, and He created everything, and ordered it well. And when He had made an end of creating His creation, He created our father Adam in His own form and likeness, and He breathed upon him the spirit of life, and he became a living man by reason of [fol. 64 *b*] the spirit of life. At that time MARY, the daughter of Joachim, stood (i. e., existed) in the belly of Adam in the form of a white pearl, which shone in his right side, and was a perfect likeness [of her]; and the similitude of her flew up into the heights of heaven. And again God shewed it unto Moses in the desert when He was telling him how to make the building of her tabernacle. And God commanded him to make an ark of wood which could never be eaten by worms, and to cover it over with gold, both the inside and the outside thereof. In that holy ark God commanded him to place the two Tables of stone, whereon were written the Ten Words, the writing whereof was the writing of God. And above that ark was the mercy-seat of gold, and above [fol. 65 *a*] the mercy-seat were the Cherubim which were made of carved gold; and from the ark God was wont to appear unto Moses, and unto Aaron, and unto many of the

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priests to whom He wished [to shew Himself]. And again, Solomon built a sanctuary in the form of this tabernacle of cedar wood and pine wood, and he covered the floor, and the roof, and the walls thereof with plates of gold, and on the doors thereof were engraved figures of palm branches and of animals which were like unto cherubs in fine gold. And inside the Holy of Holies, at the place where the holy ark rested, was a figure of MARY, the daughter of Joachim. And Solomon made two Cherubim of red gold which overshadowed her with their wings, and [here] God was wont to appear, sometimes openly, and sometimes [fol. 65*b*] in a dream, and sometimes in a vision, unto those to whom He wished to appear from Moses unto Zacharias. Then, after a few days, God spake unto the children of Israel, when they provoked Him to wrath, saying, "Where is the house which ye can build for My resting place?" Where "is the place which [is fit for] My habitation? Behold, the habitation "whereunto I will come is that which the hand of man hath not made, "and which shall be the salvation of Adam and his posterity."

[TO BE SAID ON] THE FIRST DAY OF THE WEEK.

HERE BEGINNETH THE BOOK OF THE HISTORY OF THE GENERATIONS OF OUR LADY MARY, THE DAUGHTER OF JOACHIM, THE SON OF DAVID.

Solomon begat Nathan, Nathan begat Levi, Levi begat Mattatha and Kesrâhâ, and Kesrâ [fol. 66*a*] begat Joachim, the father of our Lady MARY, the holy Virgin. Now Matthat begat three daughters. The name of the oldest was Mary, the name of the second was Sophia, and [the name of] the third was Hannâ. And Mary bore Salome, and Sophia bore Elizabeth, the mother of John, and Hannâ bore MARY [the Virgin]. Similarly, Joseph was descended from David the king, for when Nathan, the brother of James, died, Matthat married his widow, so that he might raise

¹ Isaiah lxvi. 1.

up seed to his brother. And he begat Eli, (now Eli and James were brothers), and Eli begat Joseph; behold, then, [Joseph and Mary] were alike related each to the other. And the daughter of Joachim became the child of K̄esrâ, [fol. 66*b*] the brother of Matthat, and Joseph was the son of the brother of Joachim her father; therefore Joachim is said to be of the tribe of Judah, and of the family of David. Now Nathan begat two sons, that is to say James and Joachim, and when Nathan died, Matthatias, the son of Levi, married his widow, who was of the family of Solomon of the tribe of Judah, and he begat by her a son and called his name Eli. So, then, he became the brother of James and of Joachim. And Eli married a wife, and he died without begetting a son; then James took his widow to wife and begat by her Joseph, the spouse of our Lady MARY.

And again we will declare unto you how our Lady MARY was descended [fol. 67*a*] from Adam. [From Adam] she came down into the body of Seth, shining like a white pearl; and from Seth she came into the body of Enos; and from Enos to Cainan, and from Cainan to Mahalaleel, and from Mahalaleel to Jared, and from Jared to Enoch, and from Enoch to Methuselah, and from Methuselah to Lamech, and from Lamech to Noah, and in this wise she dwelt in their bodies, passing from the body of one into the body of the other. And again, she dwelt in the bodies of Abraham, Isaac, and Jacob, and from Jacob she came to Judah. Then she came to David and Solomon, and passing from one to the other she came to Joachim. And Joachim [fol. 67*b*] said unto Hannâ his wife, "I saw the heavens opened, and a white bird went forth therefrom and hovered over my head". And likewise Hannâ said unto him, "I had a dream this day, and I saw a dove sitting upon my head, and it entered into my belly"; and thirty days after they had told each other these things, that is, on the seventh day of the month Naḥassê¹, Hannâ conceived our

¹ August 31.

Lady MARY, on the day which God blessed. Blessed is he who shall clothe the naked. Blessed is he who shall feed the hungry. Blessed is he who shall set free him that is in prison. Blessed is he who shall visit the sick on that day, for he shall obtain a portion in the kingdom of heaven [fol. 68*a*] with Joachim and Hannâ, and with MARY the Virgin for ever and ever. Amen.

And six months after it became known that the blessed Hannâ had conceived the kinsfolk of Joachim her husband and those of herself heard [thereof], and they came unto her, and said, "Is the matter which we hear concerning thee [true]? What is this thing which hath come upon thee after thy days [for child-bearing] are passed?" Now there was a certain woman among the kinsfolk of Hannâ who was blind in one eye, and she touched the belly of Hannâ, saying, "Is it true, what I have heard? My sister, how canst thou conceive being an old woman?" And afterwards she touched her eye which was blind, and straightway [fol. 68*b*] it was opened for her, and she saw the light. Then she said unto Hannâ, "O Hannâ, blessed art thou because thou hast in thy womb a child who whilst yet unborn can heal the sick; and when he hath made himself manifest and hath come forth from thee, how many will be the people whom he shall heal!" And many sick folk came and touched Hannâ, even as the woman had done, and they were made whole and recovered from their sicknesses; and this matter became a hard one unto all the elders of Israel. May the prayer of Hannâ, and the prayer of Joachim, her husband, protect as a thing well pleasing unto her daughter her servant Gabra Mâryâm for ever and ever. Amen. And Amen. May it be! May it be!

May our Lord Jesus Christ write down the name of Gabra Mâryâm, the poor and miserable sinner who, at his own expense, paid to have written this Book of the History of the blessed Hannâ, [fol. 69*a*] and the History [and] Praise of the begetting of the honourable Joachim, with a

pen of light which shall never be destroyed. And may the intercession of Joachim and Hannâ on the day of retribution and rebuke deliver both Gabra Mâryâm and the scribe who wrote this book, Gabra Krestôs, the defiled one, who is unfit to be touched, from the path of sin for ever and ever! Amen. And Amen. May it be! May it be!

A MIRACLE OF THE HOLY AND BLESSED WOMAN HANNÂ, THE MOTHER OF MARY, WHO GAVE BIRTH TO GOD. May her prayer and her blessing [fol. 69*b*] be with her servant Gabra Mâryâm, for ever and ever. Amen.

Now there was a certain man of the tribe of Judah who was called Joachim, and he married a wife from among the daughters of the priesthood and her name was Hannâ; and both were good and well pleasing [unto God], and they observed the Law of God. And Joachim's wife was barren, and they dwelt in grief and sorrow because they had no children. And they went daily to the church and offered up prayers to God with weeping and groaning, and besought Him to give them children; and they gave of their possessions unto the poor and needy, and unto the church, and they continued to hope [fol. 70*a*] and believe that their petition would be accepted by God, and that He would give them children. Now one day Joachim and Hannâ his wife went forth and entered into the house of the sanctuary, and as they were standing up in prayer they saw the doves rejoicing with their young; and as they looked they were sorry and grieved because they themselves had no children, and by reason of their abundant sorrow they fell into a slumber and slept. And Hannâ saw in her dream that the staff which Joachim had in his hand blossomed and bore fruit, and it seemed as if that fruit was in the body of Hannâ; and when they had awakened, they rejoiced and held converse together concerning what they had seen. Then they glorified God and gave thanks unto Him, and they came to their house, [fol. 70*b*] saying, "God's will be

"done!" And after these things Hannâ conceived, and her conception became known, and she blessed God, saying, "If He hath given me a child I will give it as an offering unto God". And she dwelt [in her house] and added unto her prayers and supplications, and she gave her possessions unto the poor and needy with joy and gladness, saying, "How can I reward God for all which He hath done unto me?" And she refrained from eating every kind of unclean food, and she made supplications to God and bowings [before Him] in great abundance, and prayed that He would preserve that which He had given unto her. And it came to pass when the days of her conception were ended, on the first day of Genbôt she brought forth a daughter, who was brighter than the sun, the beauty of whose [fol. 71*a*] face was sweeter than honey and sugar, and the smell of whose odour was more lovely than that of any flower. Now when her kinsfolk and neighbours heard [thereof] they rejoiced with a great joy, and they gathered themselves together and came unto her, and when they saw her daughter they marvelled exceedingly, and held their peace. Then they held converse among themselves, and said, "We have never seen a child like unto this, for the grace of God in its fullest measure is upon her, and the light of God filleth all her members"; and they continued seven days with Joachim and Hannâ his wife, and they rejoiced and proclaimed the mighty deeds of God, that is to say the grace of God. [fol. 71*b*] And they called the child "MARY", and when the seven days were ended, they came into their houses in peace.

And Joachim and Hannâ dwelt [in their house] for three years and brought up their daughter MARY, and they glorified God, and gave thanks unto Him for their daughter and for all which He had done for them. And they performed good deeds in abundance with fasting and with prayer, and they gave alms unto the poor and needy. Now when three years were ended, during which time they had brought up their daughter MARY in purity, Hannâ said unto Joachim her husband, "O

"my brother, remember that we made an agreement in God's Name that "we would give our daughter as an offering [fol. 72*a*] unto God, and that "my daughter should not tread upon any ground except that which is in "the house of God." And when Joachim heard these words from his wife Hānnā, he rejoiced with great joy, and he made ready everything which would be [necessary] for the way and presents for the house of God. Then they invited their kinsfolk, and their friends, and all the men of their house, and they took their daughter and brought her into the house of the sanctuary. And when the priests and all those who were in the house of the sanctuary heard [this], they went out to receive her, and they embraced them with a spiritual embrace. And they proclaimed Joachim, and Hānnā his wife, and their daughter blessed, and they laid their hands [fol. 72*b*] upon them, and blessed them with a great blessing. And they said unto them, "Verily God hath looked upon your sorrow "by [giving you] this excellent maiden"; and unto MARY they said, "Salutation unto thee, O thou blessed and chosen one of God!" Then they took her, and brought her into the house of the sanctuary on the third day of the month Tāḥshash¹, in the peace of God. May her prayer and her blessing be with her servant Gabra Māryām for ever and ever! Amen.

[SALUTATIONS UNTO THE MEMBERS OF THE BODY OF HĀNNĀ, HE MOTHER OF THE BLESSED VIRGIN MARY.]

SALUTATION unto the mention of thy name, which is more pleasant than the singing of a song. SALUTATION unto thy members, and unto the black hair of thy head, O mother of MARY, Hānnā, [fol. 73*a*] thou life of all the world; in thee are established both the beings who are [made] of flesh and blood, and the angels which are in the heights of

¹ I. e., December 3. The purification of Hānnā in the Temple is celebrated on the 20th of Hāmīlê, i. e., July 14.

heaven above. SALUTATION unto thy head, and unto thy face [which is like unto] the morning, and SALUTATION unto thine eyebrows, and unto thy shining eyes. Deliver me, O Hannâ, from sorrow, and woe, and lamentation, even as Noah, the righteous man, who was faithful with his children, was delivered through thee from the abyss of transgression, and from the flood. SALUTATION unto thine ears and unto thy cheeks with words of salutation, and SALUTATION unto thy nostrils and unto thy lips with words of praise. O Hannâ, mother of MARY, let not the sword of the flood come unto me, and if my enemy build his palace in heaven, let the sword of death quickly purify him. SALUTATION unto thy mouth, and unto thy crystal teeth, and [fol. 73^b] unto thine awful voice, and unto thy breathings, and unto thy throat, and unto whatsoever appertaineth unto thy neck. That thou mayest shew me, O Hannâ, the passing away of my foolish enemy, behold, I wait for thee in this place. SALUTATION unto thy shoulders, which are the curtains of the back, and are joined unto thy delicate breast, and unto thy tender bosom. O book of life, Hannâ, thou mother of MARY, Sâyadâ, let mine enemies be destroyed and let them not be left for a reward, even as thou didst destroy Judas, the son of perdition. SALUTATION unto thy hands and arms, and SALUTATION unto thy fore-arms, and unto thine elbows, and unto the palms of thine hands. O Hannâ, mother of MARY, mother of Christ God, let mine enemies be destroyed by the spear of the hidden God, [fol. 74^a] even as aforetime Eglon was destroyed.* SALUTATION unto thy white fingers, and unto thy nails which are covered [with *henna*], and SALUTATION unto thy breasts, and unto whatsoever belongeth unto thy side. O Hannâ, thy majesty is hard to describe. Let mine enemy receive as his reward punishment and affliction, and let the back of the serpent be

* I. e., Eglon, the king of Moab. The manner in which he was murdered by Ehud, the son of Gera, a Benjamite, a man left-handed, is described in Judges iii. 21, 22.

pronounced accursed. SALUTATION unto thy belly and unto thy heart, and SALUTATION is meet for thy bowels and for everything which is in thee, and for thy mind, the like of which cannot be found, O Hannâ. The created beings which are below and the created beings which are above make their boast in thee, and they make their prayers unto thee. SALUTATION unto thy navel and unto thy blessed womb, and SALUTATION unto thy thighs and unto thy knees, O Hannâ, mother of MARY [fol. 74^b], the mother of Christ God, if mine enemies would fight against me at morn or eventide, let the path of mine adversary be choked with thorns. SALUTATION unto thy feet, and unto the heels thereof, and unto the sinews, and SALUTATION unto the soles of thy feet, and unto the toes which are decorated with nails. O Hannâ, mother of MARY, let me ask thee one thing: How long, O my Lady, shall I live together with those who hate men, and peace, and love? SALUTATION unto thy stature which neither diminisheth nor shrinketh, and SALUTATION unto thy person, and unto the going forth of thy soul, and unto thy body of flesh. O Hannâ, mother of MARY, the mother of Christ, Who is the Firstfruit of grace, let the tongue of mine enemy be tied in the time of temptation and trial with a strong chain, and with [fol. 75^a] a rough shackle. SALUTATION unto the burial of thy body in purple apparel which was indestructible, and SALUTATION unto thy grave which was in the inheritance of thy father, the field of Yophônî. O Hannâ, mother of MARY, the mother of Christ the Redeemer, let not one send me unto [my] death in [this] world [suddenly], but let me wait until I can repent a little, not, I say, not with the multiplying of words and much speech, but let me sing thy praise for a brief space, and not keep silence concerning it; O Hannâ, make my heart to please Him. If mine enemy put forth branches, and if he increase his stature, then let the sword of death cut down his trunk. Praise is meet for MARY, and worship, and the singing of psalms, [and for] the mother of MARY, Hannâ, and these together are like unto the precious stones onyx and to-

paz. May mine enemies be destroyed [fol. 75*b*] and be left without posterity, even as the children of Korah¹ were destroyed!

SALUTATION unto thee, whose name is sweet, whose memorial is salted with the salt of Divinity, Hännâ, thou holy woman, thou mother of MARY, whose King is in the heights. SALUTATION unto thee, O Hännâ, thou who art the morning, and unto thee, O MARY, who art the heaven which gave birth unto Christ, the Sun, Who burneth up the thorns of error. SALUTATION unto thee, O thou stone of chalcedony, Hännâ, thou brilliant pearl, wherefrom went forth MARY the Virgin, who bore the Flame. SALUTATION unto thee with the salutation of the martyrs Fâsîladas² (Basilades?) and Galâwdêwôs³ (Claudius). O Hännâ, may thy people, the people who gather together in thy name, receive the fruit of righteousness. SALUTATION unto thee. When I heard the [fol. 76*a*] rumour of thy wisdom, which is as high as the heavens, my mind said, "Let Hännâ perform the saving of my soul". SALUTATION unto thee, O thou innocent woman Hännâ, thou spiritual dove, from whom went forth MARY the wise one, who bore the Word of the Father. SALUTATION unto thee, O Hännâ, thou pure one, and unto MARY, the thorn bush, who gave birth to Christ the King, who destroyeth sin. SALUTATION unto thee. When the angel of death, who plucketh away, cometh unto me, O Hännâ, separate not thyself from me; and tear thou in pieces the writing of my debt, and turn [my] lamentation into gladness.

[Fol. 76*b*] A MIRACLE OF HÄNNÂ AND JOACHIM WHO BEGAT MARY, WHO GAVE BIRTH TO HIM THAT IS [BOTH] HEAVENLY AND EARTHLY. May their prayer and their blessing be with their beloved Gabra Mâyâm for ever and ever! Amen.

Behold, it is related that the blessed Hännâ, the wife of Joachim,

¹ See Numbers, Chapter xvi.

² Probably the martyr whose festival is celebrated on the 7th of Maskarram, i. e., September 4.

³ Probably the martyr whose festival is celebrated on the 11th of Sanê, i. e., June 5.

continued in frequent prayer, and that God gave unto her a seed of blessing. And after seven months it was known that HĀnnâ had conceived, and the kinsfolk of HĀnnâ, and the kinsfolk of her husband came unto her, and said, "What is this report which hath reached [us]? [Hast thou conceived] after [fol. 77*a*] thy days have passed?" And they felt her body to see whether she had conceived. Now there was a certain woman, the daughter of Arsabân, who was of the kin of HĀnnâ's mother, and who was blind in [one] eye; and she touched HĀnnâ's body unknowingly, and straightway she was healed. Then she said unto HĀnnâ, "Blessed art thou, O HĀnnâ, for among [all] the creatures of the world there is none like unto thee, who can with her body heal the eyes of the blind"; and her kinsfolk worshipped her, and she was glorious unto them, even like the sun, which is more glorious than the morning star. And the fame of her was heard throughout all the ends of the world, and they brought unto her all those who were sick and diseased [fol. 77*b*], and they touched her body and were healed. Then they all said, "If the Child can heal [the sick] whilst He is in the womb, what will He [not be able to do] when He hath been born?" And when the children of Israel heard [this], they gathered themselves together, and said, "What shall we say concerning this matter? For behold, Joachim and HĀnnâ have rent the kingdom, and HĀnnâ hath conceived, and by her womb shall she be healed, and she shall reign over us". Then a certain man said unto them, "This shall be a stumbling-block unto you: Come, let us kill them by stoning them to death, even as it is written"; and they all held their peace. And at midnight an angel [fol. 78*a*] of the Lord, whose name was Gabriel, came down from heaven, and said unto HĀnnâ and Joachim, "Rise up, O ye of noble race, and betake yourselves to the mountain and hide, and HĀnnâ shall bring forth there her child MARY, who shall be full of grace and majesty". O may she deliver me from the snares of the serpent Satan! May the prayer and the blessing of Joachim and

Hannâ be with their beloved Gabra Mâryâm for ever and ever! Amen. O friends of Hannâ and Joachim, who begat our Lady MARY, [pray that] He may deliver us from the snares of the cursed serpent for ever and ever! Amen. Hallelujah by reason of the abundance of our excellence of Joachim and [fol. 78^b] Hannâ, and hide ye us from Satan. And forget Thou not me, O our Father, which art in heaven, who had this book examined, and who caused it to be recited, and who had it translated, and who read it.

O miracle which our Lord and God, Jesus Christ, wrought by His life-giving death; may He have compassion upon His servant Gabra Mâryâm! Now there was a certain sick man who for twelve years groaned and cried out with pain which had come upon him through his abundant sin, and he was tried in the fire even as gold and silver [are tried]. And by day and by night [fol. 79^a] he used to cry out, "O Saviour of the world, deliver me. O Saviour of the world, have mercy upon me". Then our Lord Jesus Christ said unto him, "Get thee out, O thou evil one, who workest evil, from the body and soul of the man who believeth on Me". And this devil went forth from him in fear, and in trembling, and with cries of grief before the awful majesty of the Redeemer of the world, at the request of her who gave Him birth, the woman who redeemeth the world. O all ye sons of Christians, believe readily and have no doubt in your minds that He can heal your sicknesses, since He hath anointed my body (May He have compassion upon the sinner [fol. 79^b] Gabra Mâryâm with the compassion of His mercy for ever and ever! Amen). O Thou Who didst come down [from heaven] for the redemption of the world, and didst deliver it with the children of Adam, deliver Thou me, the sinful and feeble transgressor. Praise be unto Thee, O Thou Saviour of the world, Who didst come down [from heaven] for our sake. Praise be unto Thee, O Thou Saviour of the world, Who wast brought into this world by MARY, our mother.

Praise be unto Thee, O Saviour of the world, Who wast crucified for our salvation; we all believe in Thy perpetual manifestation. Since Thou didst come to bear the doom of the judge, and [the shedding of] the blood of Thy side and feet I commit my soul for protection into Thy glorious hand, O Jesus Christ, Thou God. [fol. 80a] Heaven and earth shall be brought into judgment because of Thy scourging with rods, and because of Thy being sold for a few pieces of silver like a slave. The Jews laid upon a young man the yoke of the cross of Jesus Christ, Whom they crucified in the field of Golgotha, driving nails into His feet and hands. I take refuge in Thy sufferings, O Thou Son of MARY, Thou only One, for Whose cross worship is meet. Hallelujah by reason of the abundance of Thy compassion! O Saviour of the world, Thou King, deliver us, we beseech Thee, from the punishment of body and soul.

LADY MEUX MANUSCRIPT NO. 5.

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR 'AHĒTA MĪKĀĒL.

I. In the Name of the Father, and of the Son, and of the Holy Ghost, One God. A PRAYER FOR KEEPING THE DEVILS IN RESTRAINT. Wakir, Kīryāk, Awkyāyaél, Adnāél, Šaf, Malnātā, Mar'ātā, Anānyāél, Kirūbyāél, Mahālenā, Salatyāyaél, Malnā, Malyānōs, Agāzetyānōs zaiya'arb Ḍahāya waiyas'ēr nēg', Berhānāél, 'Ukūél, Fēnūél, Akākyāél, Ibōnāél, Kētél, Akte'él, Aktenānōs, Amis, Ēwēshāél, Tārōs, Ēwēshāél, A'ētyānōs, Saryāél, Fēlnātā, Yūlnātā, Parānyūs, Ērniwās, Ēṭhayayū, Ṭērlél, Awkēyūs, Sarānyūs, A'awānās, Asimās, Agalyūs, Lōs, Ḍanūs. These are the glorious names which [thou shalt recite(?)] at the front and at the doors if thou wouldst enter into a house which is old, or in ruins, or unclean. [To him that knoweth these] no [devil] shall draw nigh; and he shall neither be smitten by the arrows (*or* darts) of his adversary, nor by the stone which may be hurled at him, nor by the spear; for the angels shall protect him, and they shall keep him in safety under their wings for the sake of these names, which are the names of their God. O Lord our Redeemer, protect and deliver Thine handmaiden 'Ahĕta Mikāél from Bōryā and the devils, and save and heal her [if she become afflicted with] pneumonia, pleurisy, fever (*or* inflammation of the bowels), and stomach-ache and colic.

II. In the Name of the Father, and the Son, and the Holy Spirit, [One God.] A PRAYER AGAINST THE EVIL EYE [IN] THE LATRINE, AND A PRAYER AGAINST THE DISEASE CAUSED THEREBY. As our Lord Jesus Christ was journeying in the country of Ṭēbēr-yādas [Tiberias(?)], and His disciples with Him, they saw the figure of an old woman sitting upon the ground; and she was one who caused trouble, and was terrifying [in her appearance], and, if a man came [to her], was exceedingly [harmful]. And her eyes shot out lightnings, and her^a

^a These words refer to sunset and dawn.

^b This seems to be the sense of the passage.

feet were like unto a wheel of fire; and there came forth from the mouth of the woman flames of fire nine cubits long. And the disciples of our Lord Jesus who followed Him, said unto her, "What is the matter with this cursed woman? If she looketh upon a ship "wherein a man saileth upon the sea, it goeth straightway and overturneth. And if she "looketh upon a horse, or a camel, she maketh the animal and him that rideth thereon "to fall down through having seen her, as soon as it setteth out on its way. And if she "seeth a leprous [child] sucking milk she doth not drive it away from the breast; and if "she seeth a man with children through the evil eye and through her works of every "kind this cursed woman destroyeth them, and bringeth them to an end." Now when our Lord and Redeemer Jesus Christ had heard these things, He said unto His disciples, "Take "this woman of the evil eye, and make up a fire, and carry her thereto, and throw her into "it and burn her, and the East wind, and the West wind, and the South wind, and the North wind shall scatter her [dust] abroad". Let the memorial of His name make to depart and remove the suffering of the evil eye, and the curse, and Bārya, and the evil eye, and bronchitis, and pleurisy, and inflammation of the lungs, and the like, from thine handmaiden 'AhĒta Mikāēl.

III. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST BRONCHITIS AND PLEURISY, AND THE EVIL EYE OF A HOSTILE MAN, AND THE EVIL EYE OF BĀRVĀ. Salutation unto thee, O thou who drivest away devils, Fānūēl, through whose cry God will not permit those men who repent of their sins to suffer punishment. Salutation unto thee, O thou who drivest away devils, Fānūēl! By the might(?) of the exalted Creator men have knowledge concerning the speech of destruction, for Thou art God, the merciful One. Salutation unto thee, Fānūēl, drive thou away the devils from me, my lord. Keep thou vigil to help [me], for the constitution of man is in me. O Fānūēl, keep vigil to help me. Salutation unto thee, O Fānūēl. Work thou a miracle of good upon me. Through the black art let not the worker in metals who would work against me pierce my habitation (or cave). O Lord, draw Thy sword upon mine enemy Mastēmā (i. e., Satan), and smite thou with sickness him that would make trouble [for me], O Fānūēl Malakōfimi. O Fānūēl Petrós, priest within and without, on the day wherein I commit sin of any kind judge thou me in such wise that I may be forgiven. And deliver from bronchitis and pleurisy Thine handmaiden 'AhĒta Mikāēl.

IV. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER WHICH JEREMIAH THE PROPHET WROTE CONCERNING THE CROSS WHEN HE HAD BEEN BOUND [HAND] AND FOOT AND [CAST INTO] A PIT. The cross is our strength. The cross is our ~~soul~~. The cross is our redemption. The cross is the salvation of our soul and body. The cross is our sword. The cross is [our] helper. The cross is the lord of our enemy. The cross is the hope of the Jews who shall deny those who believe in His cross,

den sadôr 'aldôr dântet 'adîrâ 'Arôdyâs, Mâsyâs, 'Azyâyas, Yârôs. By the might of this cross I shall be sealed and I shall rise at the resurrection in the Name of the Father, and the Son, and the Holy Ghost, One God. Let me be sealed with the sign of the cross with five nails which Thou didst carry for Bě'el, the cross of our Lord Jesus Christ, wherewith Thou didst put to shame Bě'el and Bôryâ, and wherewith the black devils were scattered, and the memorial of the name of Ðalwâgî was blotted out, and deliver Thine handmaiden 'Ahĕta Mikâél.

V. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER AGAINST THE PAIN CAUSED BY WOUNDS. Mědměyâs, Mědmědyâs, Mědmědyâs, Mědmědyâs, Mědmědyâs, Mědmědyâs, Yahâķi, Yahâķi, Yahâķi, Yahâķi, Yahâķi, Yahâķi, Yahâķi, deliver Walda Karrâķi from the pain of wounds, and deliver and heal Thine handmaiden Ahĕta Mikâél.

VI. In the Name of the Father, and the Son, and the Holy Spirit, One God. A PRAYER AGAINST THE MAȚEM. O Breaker of devils, as thou didst break the armies of Diabolos, Lonyûn, Siwâwěyûn, Ƙahâfmelyûn, Nemleyûs, Lofhâm, Salomon, Râbî, Kîryâk, Xabrâķ, Shadrach, Meshach, [and] Abednego — by the might of these thy names whereby thou didst fetter Bôryâ and the black devils, even so fetter thou MaȚem so that they may not draw nigh unto the soul and body of thine handmaiden Ahĕta Mikâél. In the name of Sarôs, and in the name of Sarôs, and in the name of Sakartyânâs, and in the name of Xamyâ who driveth away devils, and the fiends of Satan, and Xamî, Xakânâ, and Xanan, who keep in terror Bôryâ and the fiends of Satan....., by the might of these thy names I adjure thee thou by [this] adjuration that ye fetter, and put under a ban, and bring to nought Bôryâ, [and] Masrayâ, and Ðalwâgî, and keep them from thine handmaiden 'Ahĕta Mikâél, and deliver her from them.

VII. In the Name of God, the Living One, Who giveth [man] power to speak. [A PRAYER OF] SAINT SÚKYÚS (SŪSENYS) FOR THE REMOVAL OF DISEASE OF EVERY KIND FROM THOSE WHO SUCK AT THEIR MOTHER'S BREASTS. It is of great advantage to the woman who hath children to suckle and bring up, and it must be written down and worn by her with the help (?) of God, the Glorious and Most High, until the years of childbearing are ended. Preserve and protect from the disease caused by the evil eye of Bôryâ; and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, colic, and dysentery; and from the disease caused by worms, and fistula; and from the evil eye of the *sar*, and from the cracking of the skin; and from the evil eye of the sorcerer and enchanter; and from the evil eye of I: ûmanna and Ðalâwâgî; from the evil eye of Gâlâ, from the evil eye of Xaķlâ, from the evil eye of 'Eslâm and 'Amhârâ; from the evil eye of Tabôt and 'Ans; and from the evil eye of Maķâwězi Fěrkĕķât, and Sasha-saķât Tĕkûsât..... deliver thine handmaiden 'Ahĕta Mikâél.

There^{*} was a certain man whose name was Sūsenyūs (Socinius), and he married a wife and begat a male child. And in the matter of the first child Wērzē[wē]lēyā (Ursula) came, and killed him, and went away; and his mother cried out and mourned for him. And when Saint Sūsenyūs heard her weeping, he mounted upon his horse Cherubim, and took a spear in [his] right hand, and went to [seek] her. And he found an old woman sitting under a tree, and he asked her questions, and spake unto her. Then he turned his face towards the East, and he knelt down upon his knees, and he prayed, saying, "O Lord Jesus Christ, Thou God of the Christians, Thōu King of kings, let me slay Wērzēwēlyā.... so that she may not slay children who suck, and may not do harm [to women and] their husbands. Then will I become a martyr for Thy Name's sake, I Saint Sūsenyūs." And as he continued to pray in this wise to God, he rose up, and a voice came from heaven, saying, "Behold, power shall be given unto thee from God to slay her". And he saw an old woman sitting under a tree, and he asked her, saying, "Where hath Wērzēwēlyā gone?" And the woman said unto him, "Into the garden which is in front of thee". Now when Saint Sūsenyūs heard [these things], he rejoiced, and he mounted his horse, and took a spear in his right hand and went to her, and he slew her and pierced her right side. And Wērzē[wē]lēyā said unto him, "O Lord Jesus Christ, I swear to Thee by the seven ranks of the Archangels Michael and Gabriel, Seraphim and Cherubim, Uriel, Raphael, Fānūēl, Saḳēl, Sadakōēl, and ʾĪktenāēl — these are they [who stand] before the throne of the Sustainer of all the world, the God of Ananias, Azarias, and Misael — that I will not contend against Thy Name, and I will never journey along the path where It is to be met with, or enter into any church wherein Thy Name is commemorated, or into any house or place whatsoever, and this prayer shall be placed either upon children, or upon young men, or upon those who are full grown, unto the end of the world. Amen." O deliver from the pains and diseases caused by the evil eye of Baryā, and from coughs, and bronchitis, and pleurisy, and inflammation of the lungs and bowels; and from diarrhoea, and colic, and dysentery; and from the disease caused by worms, and fistula; from cracking of the skin; from the sorcerer, and Kūmanna, and Dalāwāgi; from the evil eye of Xaḳla; and from the evil eye of ʾEslām and ʾAmḥarā, thine handmaiden ʾAhēta Mīkāēl.

VIII. In the Name of the Father, and the Son, and the Holy Ghost, One God. A PRAYER. O Mastēma, Markebyūn, Maḥafrēkin, Fēfrān, Magōma-ʾesāt, Dēlfēlēl, Zardāēl, Gashāqāēl, Mendānāēl, Afṣētātā-mawaʾi-dara, ʾĒlēlē, Šarāēl, Šarāēl, Šarāēl, Henāēl, Henāēl, Kesbāēl, ʾĒlēf, Baḥil, Bērhānāēl, Salātāēl, Azyās, Masayā, Kūkūēl, Abnādi, Gāmiēl, Bēhil, Fēlfēl, Hūrḳuryūn, Mahābīl, and Kiftāhi, fetter ye with a fetter the devils, and overwhelm them, and deliver Thine handmaiden Ahēta Mīkāēl from the evil eye of Šalāwāgi, and Zār, etc.

^{*} The translation of an Ethiopian version of this story was published by Dr. KARL FRIES in the "Actes" of the VIIIth Oriental Congress, held at Stockholm in 1889, Semitic Section (B), p. 55 ff.

IX. In the Name of the Father, and the Son, and the Holy Ghost, One God.
 A PRAYER FOR THE BLOOD. O Santam, Wantam, Karnawū, Līsa, Laṣisa, Ahēyās, Malzaṣn.....
 as thou dost collect the power of the hail and the winds, even so collect, and make strong,
 and stablish the blood of thine handmaiden Ahēta Mikāél. Now the barren woman gave
 birth to seven [sons] in Thy fear, O God; therefore by these Thy names let Thine hand-
 maiden Ahēta Mikāél have progeny. O Deḫatā, Tītixar, Xarēxiren; by these names, O
 Thou Who dost collect the power of the hail and the winds, collect, and make strong, and
 stablish the seed of man in the body of Thine handmaiden Ahēta Mikāél. O Enlit, Madjir,
 Madjir, Madjir, Diḳórón, Bazyās, Bētāél! By the power of these Thy names slay not the
 child in the body of Thine handmaiden 'Ahēta Mikāél.

The text concludes with a short petition in which God, "to Whom nothing is im-
 possible", is besought to destroy utterly the names of Bóryā, and of the devils, and of the
 demons who cause fever, pleurisy, inflammation of the lungs, rheumatism, and cholera to
 'Ahēta Mikāél.

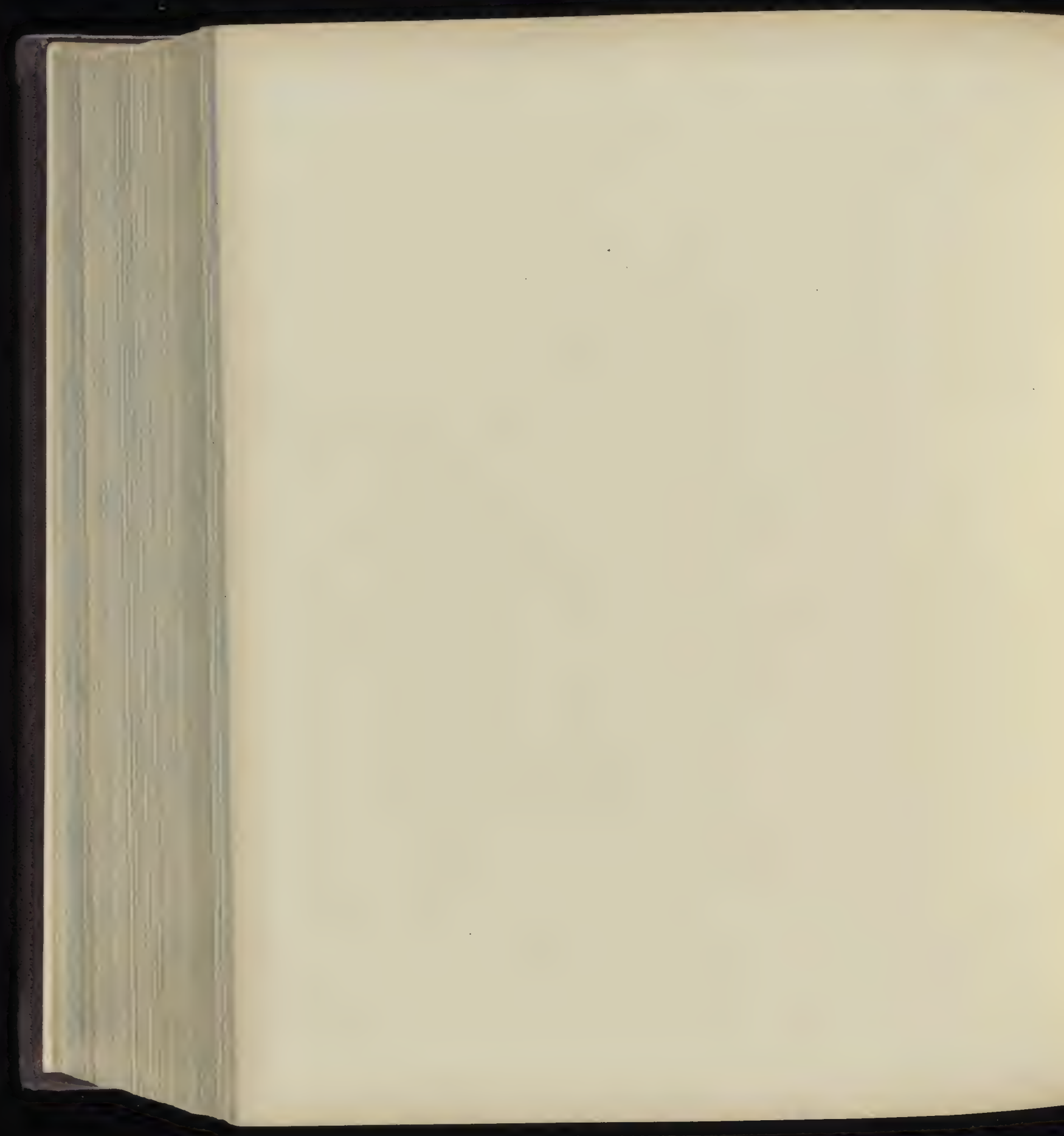
THE INTRODUCTION TO LADY MEUX MANUSCRIPT

No. 2(A).

(Col. 1.) በስመ¹፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩ አምላክ፡ ንነግረከሙ፡ አዳዲስ፡ ፍቅራን፡ ውሉዳ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ ወያብርሃ፡ አዕይንተ፡ አልበበክሙ፡ ለሰሚዓ፡ ተአምሪሃ፡ ለእግዚእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ዘበእብራይስጢ፡ ማሪሃም፡ ጥዕምተ፡ ስም፡ ሕይወተ፡ ዓለም፡ ወላዲታ፡ አምላክ፡ ዘኢይከለ፡ ፈጽሞ፡ ውዳሴሃ፡ ዕበያ፡ ወከብራ፡ ኢሰማያውያን፡ ወኢምድራውያን፡ ጸሎታ፡ ወበረከታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ለዓለመ፡ ዓለም፡ እምቅድመ፡ ተአምር፡ ይትነበብ፡ ወይስምዑ፡ ሕዝብ፡ በእዝነ፡ ልቡና፡ ስምዑ፡ በአዕዛኒክሙ፡ ወአንብርዎ፡ በልብክሙ፡ ዕበያ፡ ወውደሴሃ፡ ለእግዚእትነ፡ ቅድስት፡ ድን (Col. 2.) ግል፡ በ፪ኤ፡ ማርያም፡ ዘበእብራይስጢ፡ ማሪሃም፡ ይብልዋ፡ ማርያም፡ ብሂል፡ መርሕ፡ ለመንግሥተ፡ ሰማያት፡ እግዝእትነ፡ ማርያም፡ ነበረት፡ እምቅድመ፡ ዓለም፡ በሕሊና፡ አምላክ፡ በእንተ፡ ማርያም፡ ተገብሩ፡ አዳም፡ ወሐዋን፡ ሕይወት፡ ይቤላ፡ አዳም፡ ለብእሲቱ፡ እእሚሮ፡ ከመ፡ ተወጽእ፡ ማርያም፡ እምሐቋህ፡ ወእምከርሠ፡ ብእሲቱ፡ ሚክርታስ፡ ዘይፀውሮ፡ ለዕበየ፡ ማርያም፡ በእንተ፡ ማርያም፡ ተገብረ፡ ነሉ፡ ዓለመ፡ ወሰበ፡ ተጽሕፈ፡ ነሉ፡ እምኢያግመሮ፡ ዓለም፡ አይ፡ ዕዝን፡ ዘይክል፡ ሰሚዓቶ፡ ወአይ፡ ል

ሳን፡ ዘይክል፡ ነቢዮቶ፡ ወአይ፡ ቃል፡ ዘይክል፡ ፈጽሞቶ፡ ወአይ፡ ሪብ፡ ዘይክል፡ አግምሮቶ፡ ወአይ፡ ልብ፡ ዘይክ (Col. 3.) ል፡ ሐልዮቶ፡ ወክብጽሖቶ፡ ወባሕቱ፡ ንስቲቱ፡ ንነግረከሙ፡ መጠነ፡ ተስህላነ፡ እግዝእትነ፡ ማርያም፡ ተነግረት፡ እምአዳም፡ እስከ፡ አብርሃም፡ ወእምክብርሃም፡ እስከ፡ ሙሴ፡ ወእመሴ፡ እስከ፡ ዳዊት፡ ወልደ፡ ዕሴይ፡ በብዙሃ፡ አምሳል፡ አስተርአየት፡ እግዝእትነ፡ ማርያም፡ ሥርወ፡ ልደታ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ እምቤተ፡ ዳዊት፡ ንጉሥ፡ ወእምቤተ፡ አሮን፡ ከህን፡ መንገል፡ እማ፡ ስመ፡ አቡሃ፡ ኢያቂም፡ ወስመ፡ መ፡ ወላዲታ፡ ሐና፡ ለንግሥትነ፡ ማርያም፡ ለመኑ፡ ተውህበ፡ ተደንግሎ፡ ሕሊና፡ ለመላእክትሂ፡ ኢተከህሎሙ፡ ድንጋሌ፡ ሕሊና፡ እስመ፡ አበሱ፡ በፍትወት፡ ወወረዱ፡ ምድረ፡ በመዋዕል፡ ዘቀዲሙ፡ መኑ፡ ከመ፡ እግዝእትነ፡ (Col. 4.) ማርያም፡ ዘኮነ፡ ምዕራፈ፡ አብ፡ ወመኑ፡ ከመ፡ እግዝእትነ፡ ማርያም፡ ዘኮነ፡ ማኅደረ፡ ወልድ፡ ወመኑ፡ ከመ፡ እግዝእትነ፡ ማርያም፡ ዘኮነ፡ ቤተ፡ ለመንፈስ፡ ቅዱስ፡ ይትከህልኑ፡ ለሰብእ፡ ነቢር፡ እንበል፡ ኃጢአት፡ አልቦ፡ ዘጸረ፡ እሳት፡ ወአልቦ፡ ዘኢገቢረ፡ ኃጢአተ፡ ዘአንበለ፡ እግዚእትነ፡ ማርያም፡ እግዚእትነ፡ ማርያም፡ ትነጽሕ፡ እመለእክት፡ እግዝእትነ፡ ማርያም፡ ተዓ

¹ The following text is written on a leaf which has been inserted between foll. 1 and 2; it is, substantially, the text which is given in the manuscript B after the "Salutations" to the Virgin. See pp. 5 and 6.



በ፡ እምክሉ፡ ትውልደ፡ አንስት፡ ሕሊናሃ፡ ለእግ
ዝእትነ፡ ማርያም፡ ሕሊና፡ አምላክ፡ ክሉ፡ መልክ
ዓ፡ ለእግዝእትነ፡ ማርያም፡ መልክዓ፡ አምላክ፡ እግ
ዝእትነ፡ ማርያም፡ ቀጸበቶ፡ ለአምላክ፡ በንጽሕናሃ፡
እግዝእትነ፡ ማርያም፡ ወለደቶ፡ ለአምላክ፡ በድንግ
ልናሃ፡ እግዝእትነ፡ ማርያም፡ (Col. 5.) ክነቶ፡ ለአም
ላክ፡ ማኅደረ፡ ፍሥሐ፡ እግዝእትነ፡ ማርያም፡ ንግ
ርት፡ በነበያት፡ እግዝእትነ፡ ማርያም፡ ስብከት፡ በ
ሐዋርያት፡ እግዝእትነ፡ ማርያም፡ ውድስት፡ በክፈ፡
ክሉ፡ ፍጥረት፡ እግዝእትነ፡ ማርያም፡ አክብርዋ፡

ለእግዝእትነ፡ ማርያም፡ ውሉደ፡ ዛቲ፡ ቤተ፡ ክርስ
ቲያን፡ እስመ፡ ቤዛክሙ፡ ይእቲ፡ ለኃጥአን፡ ወወሀ
ቢተ፡ ጸጋ፡ ይእቲ፡ እግዝእትነ፡ ማርያም፡ ለዘተል
እካ፡ በሠናይ፡ መልእክት፡ ተአመንዋ፡ ለእግዝእት
ነ፡ ማርያም፡ በክሉ፡ ልብክሙ፡ ወኢትናፍቁ፡ እስ
መ፡ ይእቲ፡ መድኃኒትክሙ፡ ቅድመ፡ ሥዕላ፡ ሰግ
ዱ፡ ዘኢይሰግድ፡ ላቲ፡ ይደምሰስ፡ ስሙ፡ እምቀዋ
ሙ፡ ወኢይትዓወቅ፡ ዝክረ፡ ስሙ፡ ወይብሉ፡ መላ
እ (Col. 6.) ክተ፡ ሰማይ፡ አሜኒ። ። ።

THE INTRODUCTION TO LADY MEUX MANUSCRIPT No. 3(B).

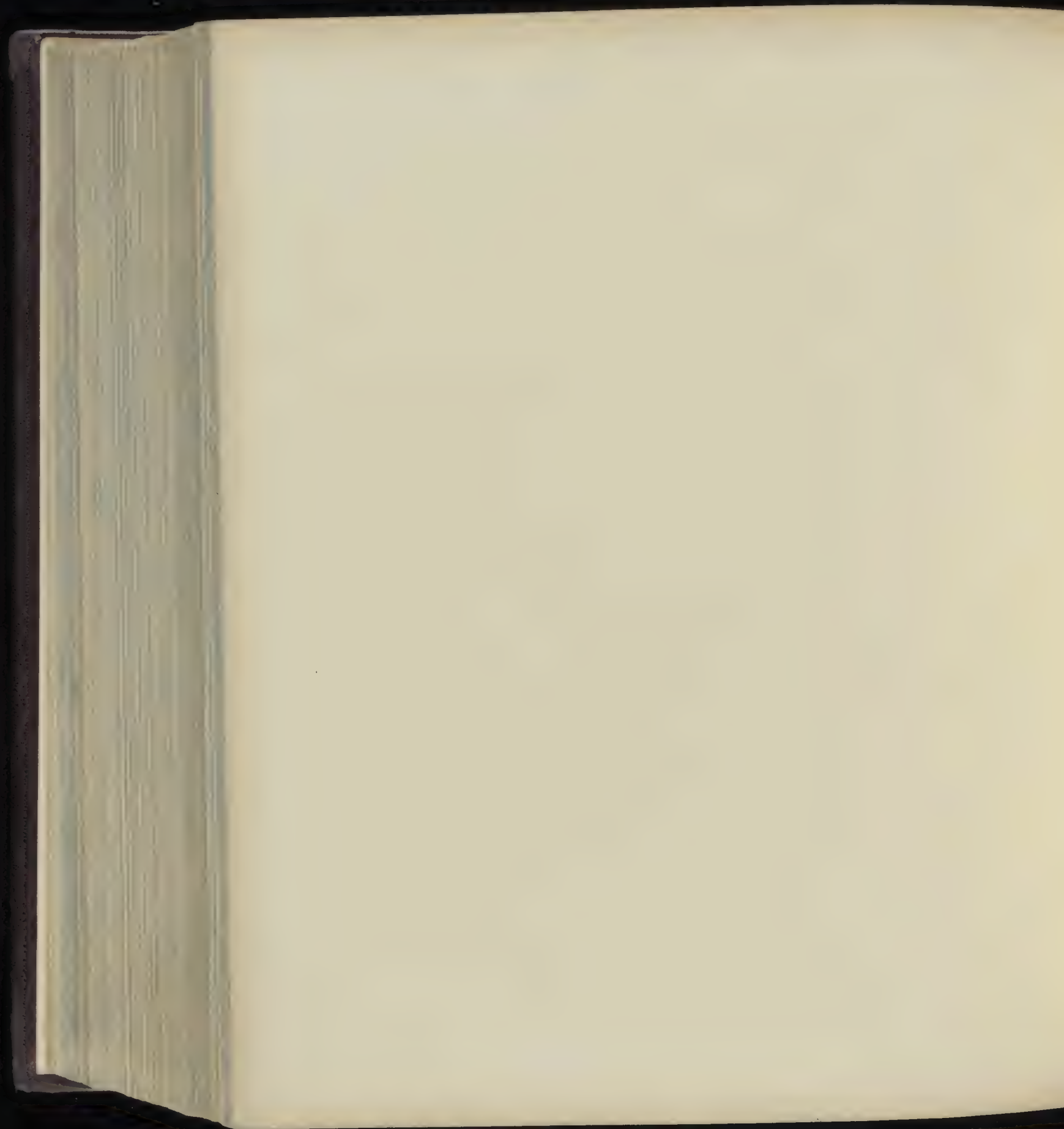
(B. fol. 2a. 1.) በስመ፡ አብ፡ ወወልድ፡ መዐንፈስ፡

ቅዱስ፡ ፩አምላክ፡ ዝንቱ፡ መጽሐፍ፡ ዘይትነበብ፡
እምቅድመ፡ ያንብቡ፡ ተአምሪሃ፡ ለእግዝእትነ፡
ማርያም፡ መጽሐፈ፡ ሥርዓት፡ ውእቱ፡ ዘውጽአ፡
እመንበረ፡ ማርቆስ፡ ሐዋርያ፡ እመካነ፡ መዓልቃ፡
ዘምስር፡ ዘአንበሩ፡ መምሕራን፡ ሊቃነ፡ ጳጳሳት፡ ክ
ቡራን፡ መጋብያነ፡ ምሥጢር፡ ርቱዓነ፡ ሃይማኖት፡
ዘትትናገሮሙ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ ማ
ርያም፡ ዘልፈ፡ ቦ፡ አመ፡ ትትናገሮሙ፡ በሕልም፡
ወቦ፡ አመ፡ ትትናገሮሙ፡ በራዕይ፡ ወቦ፡ አመ፡ ት
ትናገሮሙ፡ በገሃድ፡ እሉ፡ እሙንቱ፡ አባ፡ አብርሃ
ም፡ ወአበ፡ ማርቆስ፡ ወአበ፡ ማቲያስ፡ ገባርይነ፡
መንክራት፡ ወዚና፡ ነገሮሙስ፡ ሀሎ፡ ጽሑፈ፡ ው
ስት፡ መጽሐፈ፡ ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡
ድንግል፡ (B. fol. 2a. 2.) ማርያም፡ ዘካመ፡ ተናገረቶ
ሙ፡ ወዘከመ፡ ገብረት፡ ሎሙ፡ ተአምራተ፡ ወመ
ንክራተ፡ ወመጽሐፈ፡ ሥርዓቶሙስ፡ ተተርጎመት፡
እምሪቢ፡ ለግዕዝ፡ ለብሔረ፡ ኢትዮጵያ፡ በመዋዕ
ለ፡ አባ፡ ዮሐንስ፡ ሊቀ፡ ጳጳሳት፡ ዘእለ፡ እስክንድ
ርያ፡ ወበመዋዕለ፡ ሊቃነ፡ ጳጳሳቲ፡ አባ፡ ሚካኤ
ል፡ ወአባ፡ ገብርኤል፡ ወኤጲስቆጶስነ፡ አባ፡ ዮሐን
ስ፡ እምአመ፡ ወጽኢ፡ ኢትዮጵያ፡ በ፫ዓመት፡ በ

መ[ዋ]ዕሊሁ፡ ለንጉሥነ፡ ዘርአ፡ ያዕቆብ፡ ዘተሰም
የ፡ ቄስመንጢኖስ፡ እምአመ፡ ነግሠ፡ በ፪ዓመት፡
ወመጽሐፈ፡ ሥርዓቶሙስ፡ ከመዝ፡ ይብል፡ በክ
ሉ፡ እኩድ፡ ሰንበት፡ ለለሰሙት፡ ወበክሉ፡ በዓላ
ተ፡ እግዝእትነ፡ ማርያም፡ ኢያጽርዑ፡ አንብቦ፡ ተ
አምሪሃ፡ ለእግዝእትነ፡ ማርያም፡ ውስተ፡ ክሉ፡ አ
ብያተ፡ ክርስቲያና (B. fol. 2b. 1.) ት፡ በዓቢይ፡ ክብር፡
ወበዓቢይ፡ ፍሥሐ፡ እስመ፡ ይእቲ፡ ክብርት፡ ማር
ያም፡ ወአልቦ፡ ዘይከብር፡ እምታሕተ፡ እግዚአብ
ሔር፡ ወአውገዙ፡ ከመ፡ ኢያብጥሉ፡ አንብቦ፡ ተአ
ምሪሃ፡ ለእግዝእትነ፡ ማርያም፡ በክሉ፡ እኩድ፡ ሰ
ንበት፡ ወበክሉ፡ በዓላቲሃ፡ ወበዓላቲሃስ፡ ዝ፡ ው
እቱ፡ አመ፡ ፺ለነሐሴ፡ ዕንሰታ፡ አመ፡ ፲፱፻፳፫ልሰተ፡
ሥጋሃ፡ እስክ፡ ፳፬፡ ሰዓስ፡ መዋዕለ፡ ይግበሩ፡
በዓለ፡ ከመ፡ ትንሣኤ፡ ወልዳ፡ አመ፡ ፲ለመስከረ
ም፡ በዓተ፡ ሰዕላ፡ ለእግዝእትነ፡ ውስተ፡ ሀገረ፡ ጼ
ዴንያ፡ ኅብ፡ መካነ፡ መሪና፡ ወይእቲ፡ ስዕል፡ ልብ
ሰተ፡ ሥጋ፡ ወያንጸፈጽ፡ ሐፍ፡ እምኔሃ፡ ወአመ፡
፳፬፡ ለዝ፡ ወርኅ፡ አመ፡ ፳፬፡ ለጥቅምት፡ ወአ
መ፡ ፺ለኅጻር፡ በዓታ፡ ውስተ፡ ደብረ፡ ቍስቋም፡
አመ፡ ፳፬፡ ተቅዋም፡ ማኅቶት፡ ወአመ፡ (B. fol. 2b. 2.)
፫ለታኅሣሥ፡ በዓታ፡ ውስተ፡ ቤተ፡ መቅደስ፡ አ







ስተ፡ ሕፃን፡ እግዚአብሔር፡ ሰላም፡ ለክሙ፡ ጴጥሮ
ስ፡ ወጳውሎስ፡ ያዕቆብ፡ ወዮሐንስ፡ ወእንድርያስ፡
ሚቲዎስ፡ ወፊልጶስ፡ ወበርተሎሚያስ፡ ዮማስ፡ ወ
ያዕቆብ፡ ወልደ፡ እልፍዮስ፡ ሥዴዎስ፡ ወናትናኤ
ል፡ ወማትያስ፡ ሉቃስ፡ ወማርቆስ፡ ወያዕቆብ፡ ኤ
ጲስቆጶስ፡ ለደቂቅክሙ፡ በርኩነ፡ በአዚዝ፡ መን
ፈስ። ። ።

ሰላም፡ ለኪ፡ ማርያም፡ ጥጥተ፡ ምሥራቅ፡ ዘወ
ልደ፡ ኖሬ፡ ሰላም፡ ለኪ፡ ፀዕድ፡ ዘኤስኬይሬ፡ ሰላ
ም፡ ለኪ፡ ዕድልተ፡ ንጻሬ፡ ሰላም፡ ለኪ፡ ሥርጉት፡
በወሬውሬ፡ ሰላም፡ ለኪ፡ እስመ፡ ወለድኪ፡ ፈጣ
ሬ፡ ሰላም፡ ለኪ፡ በትረ፡ አድን፡ ፀዋሪተ፡ ፍሬ፡ ሰ
ላም፡ ለኪ፡ ዘምስለ፡ ዝማሬ፡ ንሰግድ፡ ለኪ፡ ለለይ
ትነበብ፡ (B. fol. 5b. 1.) መጽሐፈ፡ ተአምርኪ፡ በሰላ
መ፡ ኪያነ፡ ባርኪ።

በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ፩
አምላክ፡ እነግረክሙ፡ አኃውዩ፡ ውሉደ፡ ቤተ፡ ክ
ርስቲያን፡ እግዚአብሔር፡ ይባርክሙ፡ ወያብርሀ፡
እዕይንት፡ አልባበክሙ፡ ለሰማዓ፡ ተአምሪሃ፡ ለእ
ግዝእትነ፡ ማርያም፡ ዘበዕብራይስጢ፡ ማሪሃም፡ ጥዕ
ምት፡ ስም፡ ሕይወተ፡ ነሉ፡ ዓለም፡ ዘኢይክሉ፡
ፈጽሞ፡ ውዳሴሃ፡ ኢሰማያውያን፡ ወኢምድሬውያ
ን፡ ጸሎታ፡ ወበረከታ፡ ዩሃሉ፡ ምስለ፡ ነፍሰ፡ ንጉ
ሥነ፡ ተክለ፡ ሃይማኖት፡ ወምስለ፡ ነፍሰ፡ ንግሥት
ነ፡ አባለ፡ ድንግል፡ ለዓለም፡ ዓለም፡ አሚን። እም
ቅድመ፡ ተአምር፡ ይትነበብ፡ ወይስምዑ፡ ሕዝብ፡
በእዝነ፡ ልቡና፡ ስምዑ፡ በእስካኒክሙ፡ ዕብያ፡ ወክ
ብሬ፡ ወውዳሴሃ፡ ለእግዝእትነ፡ ማርያም፡ ዘበዕብራ
ይስጢ፡ ማ (B. fol. 5b. 2.) ሪሃም፡ ይብልዋ፡ ማርያም፡
ብሂል፡ መርሀ፡ ለመንግሥተ፡ ሰማያት፡ በእንተ፡ እ
ግዝእትነ፡ ማርያም፡ ተገብረ፡ ነሉ፡ ዓለም፡ በእን
ተ፡ እግዝእትነ፡ ማርያም፡ ተፈጥሩ፡ አዳም፡ ወሐ
ዋን፡ ሕይወት፡ ይቤላ፡ ይቤላ፡ አዳም፡ ለብእሲቱ፡
አእሚሮ፡ ከመ፡ ትወፅዕ፡ እግዝእትነ፡ ማርያም፡ እ
ምሐቋህ፡ ወእምከርሠ፡ ብእሲቱ፡ ሚክርታስ፡ ዘይ

ፀውሮ፡ ለዕበዩ፡ እግዝእትነ፡ ማርያም፡ ሶበ፡ ተጽሕ
ፈ፡ ነሉ፡ በበጽእምኢያግመሮ፡ ዓለም፡ አይ፡ እዝ
ን፡ ዘይክል፡ ሰሚዓቶ፡ ወአይ፡ ልሳን፡ ዘይክል፡ አ
ንብቦቶ፡ ወአይ፡ ቃል፡ ዘይክል፡ ፈጽሞቶ፡ ወአይ፡
ልብ፡ ዘይክል፡ አግምሮቶ፡ ወአይ፡ ሕሊና፡ ዘይክ
ል፡ ሐልዮቶ፡ ወአብጽሐቶ፡ ወበሕቱ፡ ንስቲተ፡ ን
ነግረክሙ፡ መጠነ፡ ተክህለነ፡ እግዝእትነ፡ ማርያ
ም፡ ተነግረት፡ እምአዳም፡ (B. fol. 6a. 1.) እስከ፡ አብ
ርሃም፡ ወእምኢብርሃም፡ እስከ፡ ሙሴ፡ ወእሙሴ፡
እስከ፡ ዳዊት፡ ወልደ፡ ዕሴይ፡ ብብዙኅ፡ አምሳል፡
አስተርአየት፡ እግዝእትነ፡ ማርያም፡ ሥርወ፡ ልደ
ታ፡ ለእግዝእትነ፡ ማርያም፡ እምቤተ፡ ዳዊት፡ ንጉ
ሥ፡ መንገል፡ እማ፡ ሃና፡ ስመ፡ አብሃ፡ ኢያቂም።
ለንግሥትነ፡ ማርያም፡ ለመኑ፡ ተውህቦ፡ ተደንግ
ሎ፡ ህሊና፡ ለመለእክትሂ፡ ድንጋሴ፡ ህሊና፡ እስ
መ፡ አበሉ፡ በፍትወት፡ ወወረዱ፡ ምድረ፡ በመዋ
ዕል፡ ዘቀዲሙ። መኑ፡ ከመ፡ እግዝእትነ፡ ማርያ
ም፡ ዘክነ፡ ምዕራፈ፡ አብ፡ መኑ፡ ከመ፡ እግዝእት
ነ፡ ማርያም፡ ዘክነ፡ ማኅደረ፡ ወልድ፡ መኑ፡ ከመ፡
እግዝእትነ፡ ማርያም፡ ዘክነ፡ ቤተ፡ ለመንፈስ፡ ቅዱ
ስ፡ ይትህልኑ፡ ነቢር፡ ሰብእ፡ እንበለ፡ ኃጢአት፡ አ
ልቦ፡ ዘፃረ፡ እሳተ፡ ወአልቦ፡ ዘኢገብረ፡ ኃጢአተ፡
(B. fol. 6a. 2.) ዘእንበለ፡ እግዝእትነ፡ ማርያም፡ እግዝ
እትነ፡ ማርያም፡ ትነጽሕ፡ እመላእክት፡ እግዝእት
ነ፡ ማርያም፡ ተዓቢ፡ እመ፡ ነሉ፡ ትውልደ፡ አንስ
ት። ህሊናሃ፡ ለእግዝእትነ፡ ማርያም፡ ሕሊና፡ አም
ላክ፡ ነሉ፡ መልክዓ፡ ለእግዝእትነ፡ ማርያም፡ መ
ልክዓ፡ አምላክ፡ እግዝእትነ፡ ማርያም፡ ቀጸቦቶ፡ ለ
አምላክ፡ በንጽሕናሃ፡ እግዝእትነ፡ ማርያም፡ ወለደ
ቶ፡ ለአምላክ፡ በድንግልናሃ፡ እግዝእትነ፡ ማርያም፡
ኮነቶ፡ ለአምላክ፡ ማኅደረ፡ ፍሥሐ፡ እግዝእትነ፡
ማርያም፡ ንግርት፡ በነቢያት፡ እግዝእትነ፡ ማርያም፡
ሰብሕት፡ በሐዋርያት፡ እግዝእትነ፡ ማርያም፡ ውድ
ስት፡ በልሳነ፡ ነሉ፡ ፍጥረት፡ አክብርዋ፡ ለእግዝ
እትነ፡ ማርያም፡ ውሉደ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡
እስመ፡ ቤዘክሙ፡ ይእቲ፡ ለኃጥአን፡ ወሀቢተ፡ ጸ

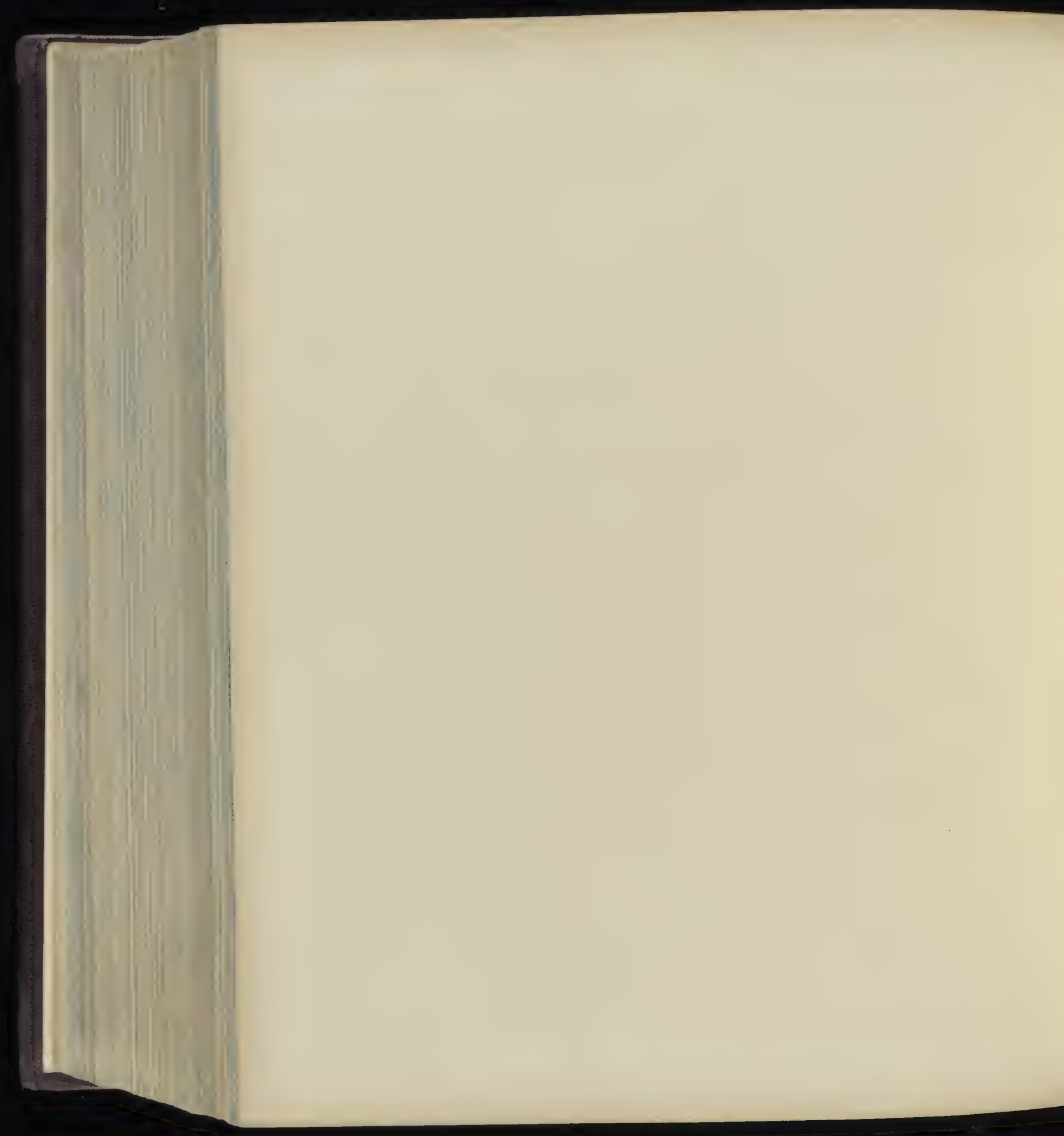
¹ The following is, substantially, the text which forms the Introduction to the Manuscript A.





ወዕክ ፡ እምኔኪ ፡ ኖላዊ ፡ ጌር ፡ ዘበእማን ፡ ዘኃሠሦ ፡
 ለበግዕ ፡ ግዳፍ ፡ ወሶበ ፡ ረከቦ ፡ ገር ፡ ዲበ ፡ መትከፍ
 ቱ ፡ ተፈሥሒ ፡ ኦእግዝእትዩ ፡ ማርያም ፡ እንተ ፡ ብ
 ኪ ፡ ተበትከ ፡ ማዕሠረ ፡ ሒዋን ፡ ማሕመሚ ፡ እንተ ፡
 ገደፋ ፡ እግዚአብሔር ፡ ውስተ ፡ ደይን ፡ ተፈሥሒ ፡
 ኦእግዝእትዩ ፡ ማርያም ፡ ምድር ፡ ቅድስት ፡ እንተ ፡
 በጽሐኪ ፡ እግዚአብሔር ፡ እንዘ ፡ ይደግን ፡ ዲበ ፡ ደ
 መና ፡ ብሩህ ፡ ወቦክ ፡ ውስተትኪ ፡ ተፈሥሒ ፡ ኦእ
 ግዝእትዩ ፡ ማርያም ፡ ዘአስተርኦዩ ፡ እምኔኪ ፡ እግዚ
 አብሔር ፡ ዘየዓርፍ ፡ በቅዱሳኒሁ ፡ ተፈሥሒ ፡ ኦእግ
 ዝእትዩ ፡ ማርያም ፡ ዘሠምረ ፡ ብኪ ፡ እግዚአብሔር ፡
 ዘሀለፍ ፡ እምቅድመ ፡ ዓለም ፡ ይትወለድ ፡ እምኔኪ ፡
 ቃል ፡ ዘንስግድ ፡ ሎቱ ፡ ምስለ ፡ አቡሁ ፡ ወምስ
 (B. fol. 8a. 1.) ለ ፡ መንፈሱ ፡ ቅዱስ ፡ ተፈሥሒ ፡ ኦእ

ግዝእትዩ ፡ ማርያም ፡ እሙ ፡ ለዘሐዋርያሁ ፡ አነ ፡ ተ
 ፈሥሒ ፡ ኦእግዝእትዩ ፡ ማርያም ፡ ዘወለድኪዩ ፡ ለ
 ዘ ፡ ዓቅመ ፡ ማኅተመ ፡ ድንግልናኪ ፡ እምድኅረ ፡ ል
 ደቱ ፡ እንበለ ፡ ሙስና ፡ ሰላም ፡ ለኪ ፡ ኦእግዝእት
 ዩ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡ አምላክ ፡ እንዘ ፡
 ኢይትነሰት ፡ መሠረተ ፡ ማኅፀንኪ ፡ ሰላም ፡ ለኪ ፡
 ኦእግዝእትዩ ፡ ማርያም ፡ እንተ ፡ ወለድኪ ፡ ቃለ ፡
 እንዘ ፡ ኢይትረኃው ፡ ወእንዘ ፡ ኢይትዌለጥ ፡ ማኅ
 ተመ ፡ ድንግልናኪ ፡ ወተሰመይኪ ፡ እመ ፡ ወዓመ
 ተ ፡ በልደተ ፡ መድኅኒኒ ፡ ቅዱስ ፡ ሰላም ፡ ለኪ ፡ ኦ
 እግዝእትዩ ፡ ማርያም ፡ እስመ ፡ ረከብኪ ፡ ሞገሰ ፡ እ
 ግዚአብሔር ፡ ምስሌኪ ፡ ሰዓሊ ፡ ወተንብሊ ፡ ኀ
 በ ፡ ፍቁር ፡ ወልድኪ ፡ ከመ ፡ ይስረይ ፡ ለነ ፡ ኃጣው
 ኢነ ፡ ፡ ፡



THE COVENANT OF MERCY WHICH CHRIST MADE WITH THE VIRGIN MARY AFTER HIS DEATH.

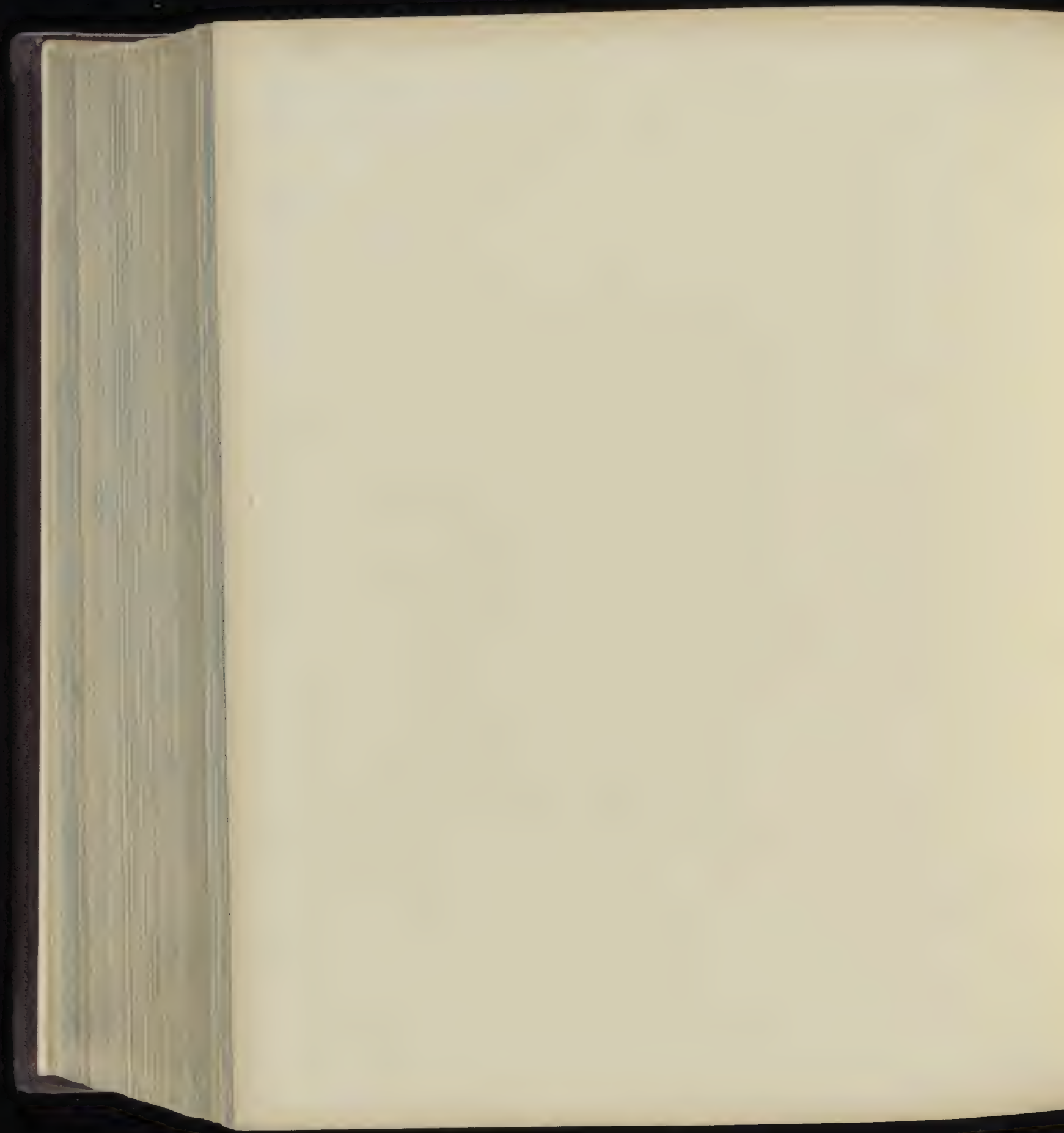
(A. fol. 75a. 1.) በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡
ቅዱስ፡ አሐዱ፡ አምላክ፡ አመ፡ ፲ወሰዱስ፡ ለየካ
ቲት፡ በዛቲ፡ ዕለት፡ ኮነ፡ ተዝከራ፡ ለእግዝእትነ፡
ቅድስት፡ ድንገል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡
አምላክ፡ በዘነሥአት፡ ቦቱ፡ ኪዳነ፡ ምሕረት፡ እም
ወልዳ፡ መድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ለዘይገብር፡
ተዝከራ፡ ወለዘይጼውዕ፡ ስማ፡ ወለዘይሁብ፡ ምጽ
ዋተ፡ ለነዳይ፡ እስከ፡ ማይ፡ ቄሪር፡ ወዛቲ፡ ቅድስ
ት፡ ማርያም፡ እምድኅረ፡ ዓርገ፡ ወልዳ፡ ውስተ፡
ሰማይ፡ (A. fol. 75a. 2.) ነሢአ፡ ሥጋሃ፡ ንጹሐ፡ ወነበ
ረ፡ በየማነ፡ አቡሁ፡ ፈጸሞ፡ ነሱ፡ ሕገ፡ ትስብእ
ት፡ ዘእንበለ፡ ኃጢአት፡ በሕቲታ፡ ወሠሊጦ፡ ሕማ
ማተ፡ መስቆል፡ በሥምረቱ፡ ወበፈቃዱ፡ ዘገብሮ፡
በእንተ፡ መድኃኒትነ፡ ኃይጋ፡ ለእሙ፡ ማርያም፡
ውስተ፡ ቤተ፡ ዮሐንስ፡ ረድኡ፡ ዘያፈቅር፡ በከመ፡
አማኅ፡ ለሊሁ፡ እንዘ፡ ይብል፡ ነዋ፡ ወልድኪ፡
ወይቤሎ፡ ለውእቱኒ፡ ረድእ፡ ነያ፡ እምክ፡ ወእም
አሜሃ፡ ነበረት፡ እግዝእትነ፡ ማርያም፡ እንዘ፡ ተሐ
ውር፡ ኅበ፡ መቃብረ፡ ወልዳ፡ ዘውእቱ፡ ንልጎታ፡
ከመ፡ ትጸ (A. fol. 75b. 1.) ሊ፡ ህየ፡ ወሶበ፡ ርእይዋ፡
አይሁድ፡ ተመልሶ፡ መዓተ፡ ወቅንዓተ፡ ወፈቃዱ፡
ከመ፡ ይውግርዋ፡ ወሰወራ፡ እግዚአብሔር፡ እምእ
ዕይንቲሆሙ፡ ወእምዝ፡ ተማከሩ፡ ከመ፡ ይሢሙ፡
ዓቀብተ፡ ውስተ፡ መቃብሩ፡ ከመ፡ ኢትብጻሕ፡ ዳ
ግመ፡ ትጸለ፡ በህየ፡ መይኡቲስ፡ ኢታጸርዕ፡ ሐዊ
ረ፡ ለለ፡ ዕለቱ፡ ወዓቀብትሰ፡ ኢይሬእይዋ፡ እስመ፡

ሰወራ፡ መንጦላዕተ፡ ስብሐቲሁ፡ ለወልዳ፡ ወበኩ
ሉ፡ ጊዜ፡ ይመጽኡ፡ ኅቤሃ፡ መላእክት፡ ከመ፡ ይት
ለእክዋ፡ ወወልዳ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
ይሔው (A. fol. 75b. 2.) ዳ፡ ዘልፈ፡ ወይፈጽም፡ ላቲ፡
ነሱ፡ ዘኃሠሠት፡ ቦእመ፡ ያዓርግዋ፡ ውስተ፡ ሰማ
ይ፡ ወያርእይዋ፡ መካነ፡ ዕረፍቶሙ፡ ለጸድቃን፡ ኅ
በ፡ ሀለዉ፡ አብርሃም፡ ይስሐቅ፡ ወያዕቆብ፡ ወተቀ
በልዋ፡ ነሱሙ፡ ነፍሳተ፡ አበው፡ እለ፡ አዕረፉ፡
እምአዳም፡ እስከኒ(?)ሁ፡ ወሰገዱ፡ ላቲ፡ እንዘ፡ ይብ
ሉ፡ ስብሐት፡ ለእግዚአብሔር፡ ዘፈጠረ፡ ለነ፡ ከያ
ኪ፡ ሥጋ፡ እምሥጋ፡ ወዓዕመ፡ እምዓዕመነ፡ ውብ
ኪ፡ ረከብነ፡ መድኃኒት፡ ወኮንከነ፡ መርሶ፡ ሕይወ
ተ፡ እሙስና፡ በተሠግዎቱ፡ ለወልድ፡ አምላክ፡ እ
ም (A. fol. 76a. 1.) ኔኪ፡ ወእምዝ፡ ወሰድዋ፡ መላእክ
ት፡ ወአብጽሕዋ፡ ኅበ፡ ፍቁር፡ ወልዳ፡ ኅበ፡ መንበ
ሩ፡ ወተቀልሶ፡ መንጦላውዕ፡ ዘነደ፡ እሳት፡ ይም
ነ፡ ወዕግመ፡ ወአኃዘ፡ እደሃ፡ እግዚእነ፡ ወሰዓመ፡
አፋሃ፡ ወይቤላ፡ መጻእኪኑ፡ አወላዲትየ፡ ወአዕረ
ጋ፡ ዲበ፡ መንበረ፡ ስብሐቲሁ፡ ወአንበራ፡ ምስሌ
ሁ፡ ወዜናዋ፡ ነሱ፡ ትፍሥሕተ፡ ወኃሢተ፡ ዘዓይ
ን፡ ኢርእየ፡ ወእዝን፡ ኢሰምዓ፡ ውስተ፡ ልበ፡ ሰ
ብእ፡ ዘኢተሐለየ፡ ዘአስተዳለወ፡ ላቲ፡ ወእምታሕ
ተ፡ መንበረ፡ ስብሐት፡ ርእየቶ፡ ለዳዊት፡ (A. fol.
76a. 2.) አቡሃ፡ ንጉሠ፡ እስራኤል፡ ምስለ፡ ነሱሙ፡
ማኅበረ፡ ነቢያት፡ ወመላእክት፡ ወነፍሳተ፡ ጸድቃ
ን፡ ከኪብሙ፡ ከመ፡ ይዜምር፡ በመሰንቆ፡ ወይብ



ል፡ ስምዔ፡ ወለትዩ፡ ርእዩ፡ ወአጽምኢ፡ እዝነኪ፡
 ርስኢ፡ ሕዝበኪ፡ በቤተ፡ አቡኪ፡ እስመ፡ ፈተው፡
 ንጉሥ፡ ሥነኪ፡ እስመ፡ ውእቱ፡ እግዚእኪ፡ ወእ
 ምህዩ፡ ካዕብ፡ ወሰድዋ፡ መላእክት፡ ከመ፡ ያርእይ
 ዋ፡ መካነ፡ ነጥኔ፡ ወአብጽሕዋ፡ ጎበ፡ ሀሎ፡ ጸናፈ፡
 ጽልመት፡ ዘድልው፡ ለሰይጣን፡ ወለሠራዊቱ፡ ወለ
 ነሐሴው፡ እለ፡ ዩሐው (A. fol. 76b. 1.) ፋ፡ በፍናዊሁ፡
 ወትቤ፡ እግዝእትነ፡ ማርያም፡ ወይ፡ ሊተ፡ መኑ፡
 እምዚነምሙ፡ ለውሉደ፡ ሱብኢ፡ ከመ፡ ይምጽኡ፡
 ዝዩ፡ ወይቤላ፡ መልአክ፡ ኢትፍርሂ፡ እማርያም፡
 እግዚአብሔር፡ ምስሌኪ፡ ለለኪሂ፡ ወለእለ፡ እም
 ድኅሬኪኒ፡ ወእምዝ፡ ጸርዋ፡ መላእክት፡ ወእግብ
 እዋ፡ ውስተ፡ መካና፡ ወእምአሚሃ፡ ነበረት፡ እግዝ
 እትነ፡ ማርያም፡ እንዘ፡ ተኃዝን፡ ጥቀ፡ በእንተ፡ ነጥ
 ሎሙ፡ ኃዋአን፡ ወበከመ፡ ዛቲ፡ ዕለት፡ አመ፡
 ፲ወ፤ ለዩካቲት፡ ቆመት፡ መካን፡ ቀራንዮ፡ ወሰ
 (A. fol. 76b. 2.) አለት፡ ጎበ፡ ወልዳ፡ እንዘ፡ ትብል፡
 አምሕለክ፡ አወልድዩ፡ በእግዚአብሔር፡ አቡክ፡ ወ
 ከርስቶስ፡ ስምክ፡ ወጸራቅሊጦስ፡ መንፈስክ፡ ወበ
 ማኅፀንዩ፡ ዘጸረክ፡ ፱አውራኃ፡ ወፎዕለተ፡ እንዘ፡
 ምድር፡ ኢትክል፡ ጸዋሮተክ፡ ወመላእክትኒ፡ ኢይ
 ትከህሉ፡ ቀሪቦተክ፡ አምሕለክ፡ አወልድዩ፡ በፀአ
 ትክ፡ እምኔዩ፡ ዘእንበለ፡ ድክም፡ ወበተወልዶትክ፡
 አምሕለክ፡ በአጥባትዩ፡ እለ፡ ሐፀናክ፡ ወበከናፍር
 ዩ፡ እለ፡ ሰዓማክ፡ አምሕለክ፡ በአዕዳውዩ፡ እለ፡ ሐ
 ቀፋክ፡ ወበአዕጋርዩ፡ እለ፡ አ (A. fol. 77a. 1.) ንሶሰዋ፡
 ምስሌክ፡ አምሕለክ፡ በሳል፡ ዘሰከብክ፡ ውስቲቱ፡
 ወበአጽርቅት፡ ዘተጠብለልክ፡ ቦቱ፡ አወልድዩ፡ ወ
 ፍቁርዩ፡ እስእለክ፡ ወአስተበቀሳ፡ ጎበክ፡ ከመ፡ ት
 ስማዕ፡ ቃለ፡ ስእለትዩ፡ ወከመ፡ ትምጻእ፡ ጎበዩ፡
 ወትፈጽም፡ ነሐሴ፡ ዘውስተ፡ ልብዩ፡ ወሶበ፡ ትቤ፡
 ከመዝ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡
 እሙ፡ ለብርሃን፡ ወረደ፡ እግዚእነ፡ ወመድኃኒኒ፡ ኢ
 ዩሱስ፡ ክርስቶስ፡ ወምስሌሁ፡ እልፍ፡ አእላፋት፡

ወትአልፊተ፡ አእላፋት፡ መላእክት፡ እንዘ፡ ዩዓው
 ድም፡ ወይ (A. fol. 77a. 2.) ቤላ፡ ምንተ፡ እግብር፡ ለ
 ኪ፡ አማርያም፡ እምዩ፡ ወምንተ፡ ትፈቅዲ፡ ከመ፡
 እግብር፡ ፈቃደኪ፡ ወአውሥአቶ፡ እግዝእትነ፡ ቅ
 ድስት፡ ድንግል፡ ማርያም፡ ለፍቁር፡ ወልዳ፡ ወት
 ቤሎ፡ አወልድዩ፡ ወፍቁርዩ፡ እግዚእዩ፡ ወመድኃኒ
 ዩ፡ ተስፋዩ፡ ወፀወንዩ፡ ወላዕሌክ፡ ትውክልትዩ፡
 ወበክ፡ ጸናዕኩ፡ በውስተ፡ ማኅፀን፡ አንተ፡ ከደንክ
 ኒ፡ ወአንተ፡ ዝክርዩ፡ በነሐሴ፡ ጊዜ፡ ይእዘኒ፡ ስማ
 ዕ፡ ጸሎትዩ፡ ወስእለትዩ፡ ወአጽምኢ፡ ቃለ፡ አፋዩ፡
 ዘእነግረክ፡ እነ፡ እምክ፡ ማርያም፡ ወአነ፡ አመ
 (A. fol. 77b. 1.) ትክ፡ በእንተ፡ ዘይገብር፡ ተዝክርዩ፡
 ወዘዩሐንጽ፡ ቤተ፡ ክርስቲያን፡ በስምዩ፡ አው፡ ዘያ
 ላብስ፡ ዕሩቅ፡ ወዘይሔውጽ፡ ድውዩ፡ አው፡ ዘያበ
 ልዕ፡ ርትብ፡ ወዘያስቲ፡ ጽሙኣ፡ አው፡ ዘይናዝዝ፡
 ጎዘኒ፡ ወዘያስተፈሥሕ፡ ትኩዝ፡ አው፡ ዘጸሐፈ፡
 ውጻሴዩ፡ ወዘኃለዩ፡ ማኅሌተ፡ አመ፡ በዓልዩ፡ ዕሥ
 ዮ፡ እግዚአ፡ ዕዲተ፡ ሠናዩ፡ ዘእምጎቤክ፡ ዘዓይን፡
 ኢርእዩ፡ ወእዝን፡ ኢሰምዓ፡ ውስተ፡ ልበ፡ ሱብኢ፡
 ዘኢተሐለዩ፡ እስእለክ፡ እግዚአ፡ ወአስተበቀላኝክ፡
 በእንተ፡ ነሐሴ፡ ዘዩአምን፡ ብዩ፡ ረስዮ፡ ግዑዝ፡ እ
 ምሲኦ (A. fol. 77b. 2.) ል፡ ተዘኪረክ፡ ረኃብ፡ ወጽም
 ኣ፡ ወነሐሴ፡ መከራ፡ ዘረከበኒ፡ ምስሌክ፡ ወአውሥ
 ኣ፡ እግዚእ፡ ኢዩሱስ፡ ክርስቶስ፡ ወይቤላ፡ ይኩን፡
 በከመ፡ ትቤሊ፡ ወእፈጽም፡ ለኪ፡ ነሐሴ፡ ስእለተ
 ኪ፡ አኮት፡ ተስባእኩ፡ በእንቲአኪ፡ መሐልኩ፡ በርእ
 ስዩ፡ ከመ፡ ኢይሔስወኪ፡ ኪዳንዩ፡ በረከታ፡ ይኩን፡
 ምስለ፡ ንጉሥን፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሚን፡
 ስላም፡ ለኪ፡ መጽሐፈ፡ ሕግ፡ ወኪዳን፡ አምሳ
 ለ፡ ጽላት፡ ዘእብን፡
 ለለ፡ ጸውዑ፡ ስመኪ፡ በውስተ፡ መካን፡
 ርኅርህ (A. fol. 78a. 1.) ተ፡ ልብ፡ ለኃዋአን፡ ርኅር
 ጎተ፡ ልበ፡ ለግፋዓን፡
 ርኅርሳተ፡ ልብ፡ ለኅዙናን፡ ማርያም፡ አሚን፡



I. THE COVENANT OF CHRIST WITH THE BLESSED VIRGIN MARY.

(A. fol. 1b. 1.) ተአምሪሃ ፡ ለእግዚእትነ ፡ ማርያም ፡
ቅድስት ፡ ድንግል ፡ በ፪ኤ ፡ ወላዲተ ፡ አምላክ ፡ ጸሎ
ታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስሌን ፡ ለዓለመ ፡ ዓለም ፡
አሜን ።

ወአሐተ ፡ ዕለተ ፡ ይሌላ ፡ እግዚእነ ፡ ኢየሱስ ፡
ክርስቶስ ፡ ለማርያም ፡ አይ ፡ ኃዘን ፡ የዓቢ ፡ እምነ ፡
ኃዘናት ፡ ዘረከበኪ ፡ በእንቲአየ ፡ ወትቤሎ ፡ እግዚእ
ትነ ፡ ማርያም ፡ ኦኢግዚእየ ፡ ወአምላኪየ ፡ አሉ ፡ እ
ሙንቱ ፡ ፩ኃዘናት ፡ ዘረከበነ ፡ በእንቲአክ ፡ ጥቀ ፡ የ
ዓብዩ ፡ በኃይሌ ፡ ፩እምኔሆሙ ፡ ኃዘንየ ፡ ሶበ ፡ ተነ
በየ ፡ ስምዖን ፡ በእንቲአክ ፡ በቤተ ፡ መቅደስ ፡ ከመ ፡
ይቀትሉክ ፡ አይሁድ ። (A. fol. 1b. 2.) ወካልኤ ፡ ኃዘን
የ ፡ ሶበ ፡ ኃጣእኩክ ፡ በቤተ ፡ መቅደስ ፡ እንዘ ፡ አኃ
ሥሠክ ፡ ቸተ ፡ ዕለታተ ፡ ወሣልስ ፡ ኃዘንየ ፡ ሶበ ፡ እ
ዜከር ፡ ዘከመ ፡ አሰሩክ ፡ እደዊክ ፡ ወእገሪክ ፡ ወአመ ፡
ቀሠፉክ ፡ ዘባነክ ፡ በዐውደ ፡ ጲላጦስ ፡ ወራብዕ ፡ ኃ
ዘንየ ፡ ዘከመ ፡ ሰቀሉክ ፡ ማዕከለ ፡ ፪ፈያት ፡ በዕለተ ፡
ዓርብ ፡ ዕሩቀክ ፡ ወቅንወክ ፡ በቅንዋት ፡ ሐምስ ፡ ወ
ሐምስ ፡ ኃዘንየ ፡ ሶበ ፡ እዜከር ፡ ዘከመ ፡ አውራዱክ ፡
እመስቀል ፡ የሴፍ ፡ ወኒቆዲሞስ ፡ ወገነኩክ ፡ በሰንዳ

ናት ፡ ወወደዩክ ፡ ውስተ ፡ መቃብር ፡ ወይሌላ ፡ እግ
ዚእነ ፡ ለወላዲቱ ፡ ተዘኪሮ ፡ ዘንተ ፡ ሕማማተ ፡ ወኃ
(A. fol. 2a. 1.) ዘናቶ ፡ ዘረከበኪ ፡ በእንቲአየ ፡ እንዘ ፡
ይብል ፡ አሉነ ፡ ዘበሰማያት ፡ ወሰላመ ፡ ገብርኤል ፡ አ
ነ ፡ እሰሪ ፡ ሎቱ ፡ ኃጢአቶ ፡ ወዘወሀበ ፡ ምጽዋተ ፡
በእንተ ፡ ስምኪ ፡ አነ ፡ እሰሪ ፡ ሎቱ ፡ ኃጢአቶ ፡ ወ
አወርዕ ፡ መንግሥተ ፡ ሰማያዊተ ፡ ወአነ ፡ እምጽእ ፡
ኃይሁ ፡ ምስሌኪ ፡ አወላዲትየ ፡ ወአስተርእዮ ፡ እም
ቅድመ ፡ ሞቱ ፡ ቸተ ፡ ዕለታተ ፡ ወዘንተ ፡ ኪዳነ ፡ ወሀ
ባ ፡ ለእሙ ፡ ይእቲኒ ፡ ነገረቶ ፡ ለደቅስዮስ ፡ ውእቱ
ኒ ፡ ጸሐፋ ፡ ምስለ ፡ ተአምሪሃ ፡ ከመ ፡ ያንብብዋ ፡ መ
ሃይምናን ፡ ጸሎታ ፡ ወበረከታ ፡ የሃሉ ፡ ምስሌን ፡ ለ
ዓለመ ፡ ዓለም ፡ አሜን ።

አይ ፡ ኃዘን ፡ የዓቢ ፡ እምኃዘናት ፡ ዘረከበኪ ፡ ድ
ንግል ።
እስመ ፡ ወሀበኪ ፡ ቃለ ፡ አመ ፡ ይቤለኪ ፡ ቃል ።
በዕለተ ፡ ዓርብ ፡ (A. fol. 2a. 2.) ዘኮነ ፡ ዲበ ፡ ዕፀ ፡ ቅ
ዱስ ፡ መስቀል ።
በኃዘንኪ ፡ ፩አድኅንኒ ፡ እምኅገኅል ።
ወእምግርማሃ ፡ ጽኑዕ ፡ ለግርምት ፡ ሲኦል ። ። ።

II. BISHOP DEXIUS AND THE VIRGIN MARY.

(A. fol. 3a. 1.; B. fol. 9a. 1.) በስመ ፡ አብ ፡ ወወልድ ፡
ወመንፈስ ፡ ቅዱስ ፡ አሐዱ ፡ አምላክ ፡ ንጽሕፍ ፡ መ
ጽሐፈ ፡ ተአምሪሃ ፡ ለእግዚእትነ ፡ ድንግል ፡ ማርያ

ም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡
ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ።
ወሀሎ ፡ አሐዱ ፡ ኤጲስ ፡ ቆጶስ ፡ ውስተ ፡ ቤተ ፡ ክ

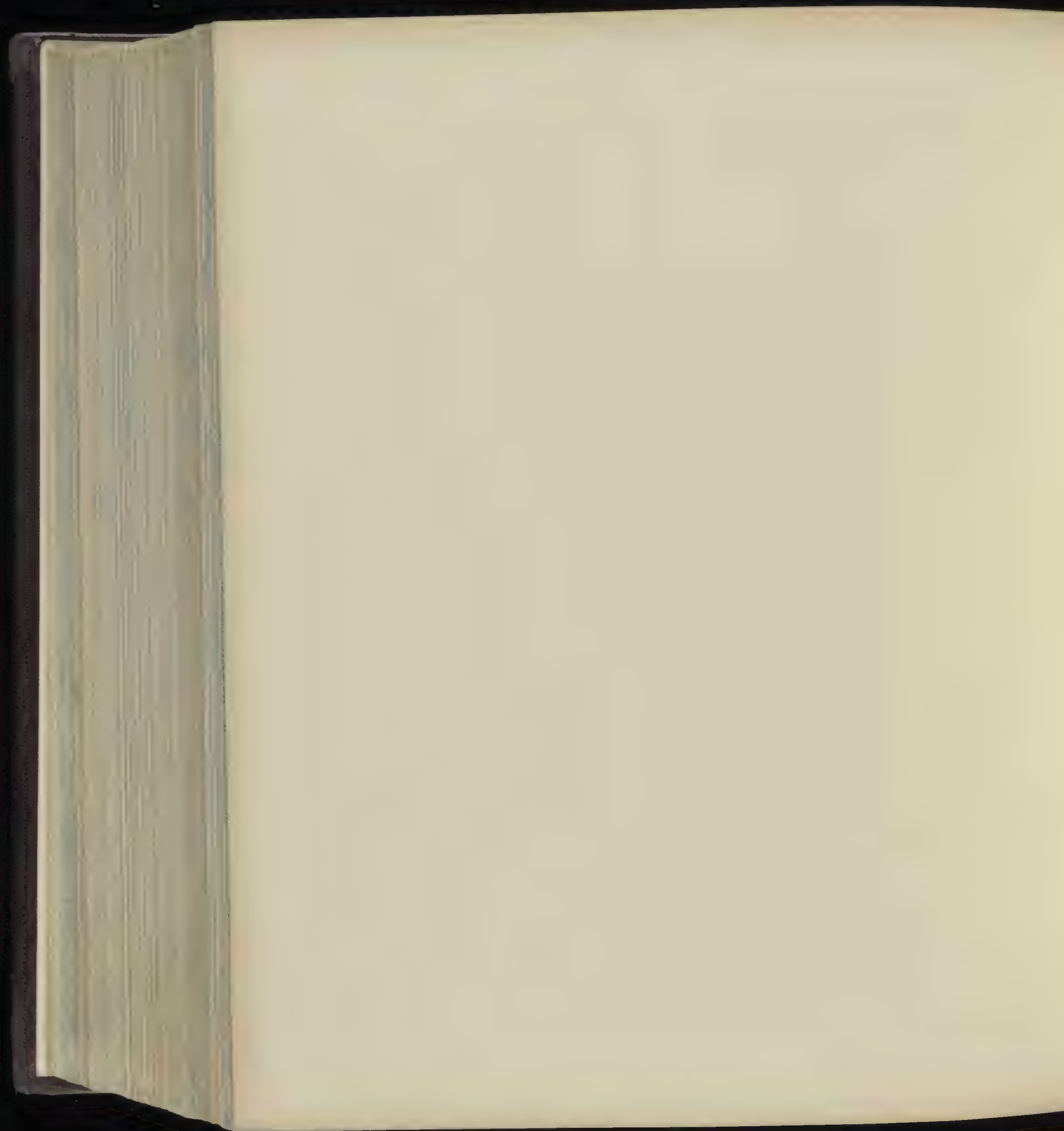
፡ B. በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ፡ ንቀድም ፡ በረድኤተ ፡ ሀብቱ ፡ ጽሐፈ ፡
ተአምራቲሃ ፡ ለእግዚእትነ ፡ ቅድስት ፡ ወድንግልት ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ዘኢይክሉ ፡ ፈጽ
ሞ ፡ ነገረ ፡ ዕቢያ ፡ ወክብራ ፡ ወውዳሴሃ ፡ ኢሰማያውያን ፡ ወኢምድራውያን ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ
ለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።



ርስቲያን፡ ዘጥልጥልያ፡ ዘስሙ፡ ደቅስዮስ፡ እስመ¹፡
 ዳድቅ፡ ብእሲ፡ ወፈራሄ፡ እግዚአብሔር፡ ወያፈቅ
 ራ፡ ለእግዝእትነ፡ ማርያም²፡ ፈድፋድ፡ ወበ (B. fol.
 9a. 2.) ውዳሴሃ፡ አፋሁ፡ ይነብብ፡ ወልቡ፡ ይገሥዕ፡
 ወይትቀነይ፡ በዐበይ፡ ጸሕቅ፡ ወአጽሐፈ፡ መጽሐ
 ፈ፡ ተአምሪሃ፡ ወዜናሃ፡ ወኢ (A. fol. 3a. 2.) ያጸርዕ፡
 አንብቦታ፡ ሰርክ፡ ወነግህ፡ ወሶበ፡ አልጸቀ፡ ከመ፡
 ይፈጽም፡ ጽሕፈ፡ ውዳሴሃ፡ አብሰረቶ፡ ገሃደ፡ እግ
 ዝእትነ፡ ድንግል³፡ ማርያም፡ ዕባዮሙ፡ ለሕዝበ፡
 ክርስቲያን፡ ወትቤሎ፡ ሀበኒ፡ መጽሐፈ፡ ዜናየ፡ ወ
 ተአምር፡ ዘገብረ፡ ወልድየ፡ ፍቁር፡ በዳበ፡ እደግ
 የ፡ ወተመጠወት፡ መጽሐፈ፡ ተአምሪሃ፡ ወከሠተ
 ቶ፡ ወአንበበት፡ ወአደማ፡ ፈድፋድ፡ ወትቤሎ፡ ኦ
 ፍቁርየ፡ ናሁ፡ ጸመውክ፡ በእንቲአየ፡ ነዩ⁴፡ አነ፡ ሠ
 መርኩ፡ ብከ፡ ወእኢኩትኩክ፡ ወበረከተ፡ ወ (B. fol.
 9b. 1.) ልድየ፡ ፍቁር፡ የሀሉ፡ ላዕሌከ፡ ወይኅድር፡
 ውስተ፡ ቤትከ፡ ወይበርከ፡ ደቂቀከ፡ ወአዋልዲከ፡
 በበረከተ፡ ሰማይ⁵፡ (A. fol. 3b. 1.) ዘጸሐፍከ፡ ሊተ፡
 ዘንተ፡ መጽሐፈ፡ ወዘንተ፡ ብሂላ፡ ተሰወረቶ፡ ወኤ
 ጴስ፡ ቆጶስ፡ ተፈሥሐ፡ ዐቢየ፡ ፍሥሐ፡ በእንተ፡ ዘ
 አብስረቶ፡ ማርያም⁶፡ በራእየ፡ ወተናበቡቶ፡ አፈ፡
 በአፍ፡ አብደረ፡ ኪያሃ፡ ወተናድፈ፡ ልቡ፡ በዕሙቅ፡
 ፍቅሬ⁷፡ ወእምዝ፡ ሐለየ፡ በልቡ፡ ወይቤ፡ ናሁ፡ አ
 ነ፡ አሌዕል፡ ክብራ፡ ወዕበየ፡ ወእዌስክ፡ ፈድፋድ፡
 እምዘ፡ አኃዝኩ⁸፡ እግበር፡ ቀዳሚ፡ ወገብረ፡ ዐቢ
 የ፡ በዓለ⁹፡ ዘኢገብሮ፡ ሰብእ¹⁰፡ ዘከማሁ፡ በእንተ፡
 ተዝክራ፡ (B. fol. 9b. 2.) ለማርያም፡ አኮ፡ በዕለተ፡ ል
 ደት፡ ስቡሕ፡ እላ፡ ዓቅዲሞ፡ እምነ፡ ልደት¹¹፡ ኃ
 ረየ፡ አሐተ፡ ዕለተ፡ እምነ¹² (A. fol. 3b. 2.) ሎን፡ መ
 ዋዕላት፡ ወዓቀመ፡ ባቲ፡ ተዝክረ፡ በዓለ፡ ሠርዓ፡
 ወአጽንዓ፡ ወሀለዉ፡ ይገብሩ፡ እስከ፡ ዮም፡ በከመ፡

ሠርዓ፡ ኤጲስ፡ ቆጶስ፡ አኃዝ¹³፡ ነሉ፡ ሰብእ፡ ሀገ
 ር፡ ያብዕሉ፡ ተዝክራ፡ ለማርያም፡ በፍሥሐ፡ ወበኃ
 ሄት¹⁴፡ ወዳግመ፡ እንከ፡ እስተርእየቶ፡ ለኤጲስ፡
 ቆጶስ፡ እግዝእትነ፡ ማርያም፡ ገብረተ፡ ሠናይ፡ ወሀ
 ቢተ፡ (B. fol. 10a. 1.) ጸጋ፡ ወሀሎ፡ ውስተ፡ እደግ፡
 ልብሰ፡ ክብር፡ ሠናይ፡ ንጹሕ፡ ወቅዱስ፡ አውሥእ
 ቶ፡ ማርያም፡ ማርሃም¹⁵፡ ወትቤሎ፡ አኅሩይየ፡ ፍ
 ቁር፡ ደቅስዮስ፡ ገብር፡ ኄር፡ ወምእመንዩ¹⁶፡ አነ፡
 ሰብሕኩክ፡ ወንእድኩ፡ ኪያክ፡ ወተፈሣሕኩ፡ ብከ፡
 ወ (A. fol. 4a. 1.) ሠመርኩ፡ በምግባርከ¹⁷፡ ወበከመ፡
 አንተ፡ ተፈሣሕከ፡ ብየ፡ ወሠራዕከ፡ ወዓቀምከ፡ ሊ
 ተ፡ በዓለ፡ በዘ፡ ዜነወኒ፡ ገብርኤል፡ መልእክ፡ እመ
 ላእክት፡ ቀደምት፡ ወአብሰረኒ፡ በምጽአተ፡ ወልድ
 የ፡ ፍቁር¹⁸፡ ወአግሃድከ፡ ለነሉ፡ ሰብእ፡ ዓለም፡
 ትዝካርየ፡ በዘ፡ ዜነወኒ፡ መልእክ፡ ለለ፡ ነሉ¹⁹፡ ዓ
 መት፡ ወረሰይኮሙ፡ ለነዳያን፡ ወለምስኪና (B. fol.
 10a. 2.) ን፡ ምስለ፡ ነሉ፡ ሰብእ፡ ሀገር፡ ይትፈሥ
 ሐ፡ ወይትኃሠየ፡ በእንተ፡ ስምየ፡ ወአነ፡ አፈደፍ
 ድ፡ ዓስበ፡ ሞክከ፡ ብዙኃ፡ በውስተ፡ ዝንቱ፡ ዓ
 ለም፡ ወአልዕል፡ መንበረከ፡ ማእከሌሙ፡ በከ
 መ፡ አክበርከ (A. fol. 4a. 2.) ኒ፡ ወይእኬኒ፡ ናሁ፡ አ
 ነ፡ አምጸእኩ፡ ለከ፡ ልብሰ፡ እምሰማይ፡ ዘተአንመ፡
 በትእዛዝ፡ ወልድየ፡ ፍቁር²⁰፡ ወልበስ፡ ዘንተ፡ በጊ
 ዜ፡ ተክህኖ፡ ወቅዳሴ፡ ወኢይትከህሉ፡ ለካልእ፡ ለ
 ቢሶታ²¹፡ ዘእንበለ፡ አንተ፡ ወአልቦ፡ ባዕድ፡ ዘይደ
 ፍር፡ ነቢረ፡ ዲበ፡ መንበርከ፡ እመኒ፡ ቦ፡ ብእሲ፡
 ዘይትዓደው፡ ታለ፡ ትእዛዝየ፡ አነ፡ እትቤቀል፡ እ
 ምኒሁ፡ ዓቢየ፡ በቀለ፡ ወሶበ፡ ልህቀ፡ ኤጶስ፡ ቆጶ
 ስ፡ ወፈጸመ፡ መዋዕሊሁ፡ በርስእ፡ ሠናይ፡ ወአዕረ
 (B. fol. 10b. 1.) ፈ፡ በስላም፡ ወሶእ፡ ውስተ፡ ሕይወ
 ት፡ ወሀሎ፡ ልብስ፡ ዘወሀበቶ፡ ማርያም፡ ውስተ፡

¹ B. omits እስመ፡ ² B. ቅድስት፡ ወድንግልት፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ³ B. omits ነየ፡ ⁴ B. ሰማይ፡ ወምድር፡ ⁵ B. እግዝእትነ፡ ቅድስት፡ ወድንግልት፡ በክልኤ፡ ማርያም፡ ወ ላዲተ፡ አምላክ፡ ⁶ B. ኪያሃ፡ ወነደ፡ በዕሙቅ፡ ፈቅሬ፡ ⁷ B. አኅዝኩ፡ ⁸ B. በዓለ፡ ዓቢየ፡ ⁹ B. እደ፡ ሰብእ፡ ¹⁰ B. ልደት፡ በጽዕለት፡ ኀረየ፡ አሐተ፡ ዕለተ፡ ¹¹ B. አኅዝኩ፡ ¹² B. ወበሐሣይ ት፡ ¹³ B. ወምእመን፡ ¹⁴ B. በምግባርከ፡ ¹⁵ B. ፍቁር፡ ወልድየ፡ ¹⁶ B. ለነሉ፡ ¹⁷ B. ለበሳታ፡ ለካልእ፡



መዛግብተ : ቤተ : ክርስቲ (A. fol. 4b. 1.) ያን : ዘኅብ
 ረ : በረድ : ፀዓዳ : ወጥቀ : ንጹሕ ። ወእምድኅሬሁ :
 ተሠይመ : ከልእ : ኤጲስ : ቆጶስ : ወፈተወ : ለይእ
 ቲ : ልብስ : ከመ : ይልበሳ : በፈቃዱ ። ወለመንበር
 ሂ : ፈቀደ : ከመ : ይንበር : ወይዕረግ : ዲቤሁ : ዘእ
 ንበለ : መባሕት : ማርያም : ወይቤልም : ካህናት :
 ቤተ : ክርስቲያን : ወሊቃናት : ሀገር : ኢትልበስ :
 ዘንተ : ልብስ : እምቅድመ : ትስኢላ : ማርያም :
 (B. fol. 10b. 2.) እመ : አፍቀረተከ : ትሁብከ : ዘንተ :
 ልብስ : በከመ : ወሀበቶ : ለኤጲስ : ቆጶስ : ደቅስዮ
 ስ ። ወይቤሎሙ : አነ : ዘከማሁ : ኤጲስ : ቆጶስ : ወ
 ሥዩም : ዲቤ : መዓርገ : ቤተ : ክርስ (A. fol. 4b. 2.) ቲ
 ያን ። ወናሁ : እለብስ : ዘንተ : ልብስ : ወእነብር : ዲ
 ቤ : መንበረ : ዘእሁ ። ወገብረ : ፍትወተ : ልቡ : ወ
 ኢክህሉ : ይክልእም : ወበፈቃዱ : ለብሳ : ለልብስ :
 ወደፈረ : ወዓርገ : ዲቤ : መንበር : ወነበረ : ዲቤሁ ።
 ወውሕተ : ጊዜ : ወድቀ : ወተቀጥቀጠ : እምዲቤ :
 አትራፍስ ። ወኮነ : በቢዩ : ድንጋዪ : ወረዓድ : ውስ

ተ : ቤተ : ክርስቲያን ፤ ወቀሠፈቶ : ማርያም : ማሪሃ
 ም : (B. fol. 11a. 1.) በእደ : መልእክ : ዘስሙ : ራጉኤ
 ል ። ተሐጉሉ : ወሞተ : ወእለ : ሀለዉ : ገብኤ ። ሕ
 ዝብ : ውስተ : ይእቲ : መካን : ካህናት : ወዲያቆና
 ት : አኃዘሙ ። ነዖራር : ፍርሃት ፣ ወድንጋዪ ። ወ
 (A. fol. 5a. 1.) እምድኅረ : ተመይጠ : ልብሙ : አንከ
 ሩ : ወተደሙ : በእንተ : ተአምር : ዘገብረት : ማር
 ያም : ማሪሃም : ወወሀቡ : ከብሐተ : ለእግዚአብሔ
 ር : ወክልዓሉ : ዕቦዩ : ክብራ : ለማርያም : ለማሪሃ
 ም : ገነዩ : ወሰገዱ : በብረኪሆሙ : ውስተ : መርጡ
 ላ : ወክልዓሉ : ከብሔሆሙ : ለማርያም ፤ (B. fol. 11a. 2.)
 በፍርሃት : ወበረዓድ ። ወአብደሩ : ተቀንዮታ : እም
 አእላፍ : ወርቅ : ወብሩር : በእንተ : ዘርእዩ : መንክ
 ረ : ግርማ : ወመደንግፀ : ውስተ : ቤተ : ክርስቲያን :
 በላዕለ : ኤጲስ : ቆጶስ : አልዓልዋ ። ወአክበርዋ ።
 ጸሎታ : ወአስተብቅሩታ : ይትቤዘዋ : እሞ (A. fol.
 5a. 2.) ት : መሪር : ወእምኅነኔ : ደይን : ለንጉሥነ ፣
 ዳዊት : ለዓለመ : ዓለም : አሜን ።

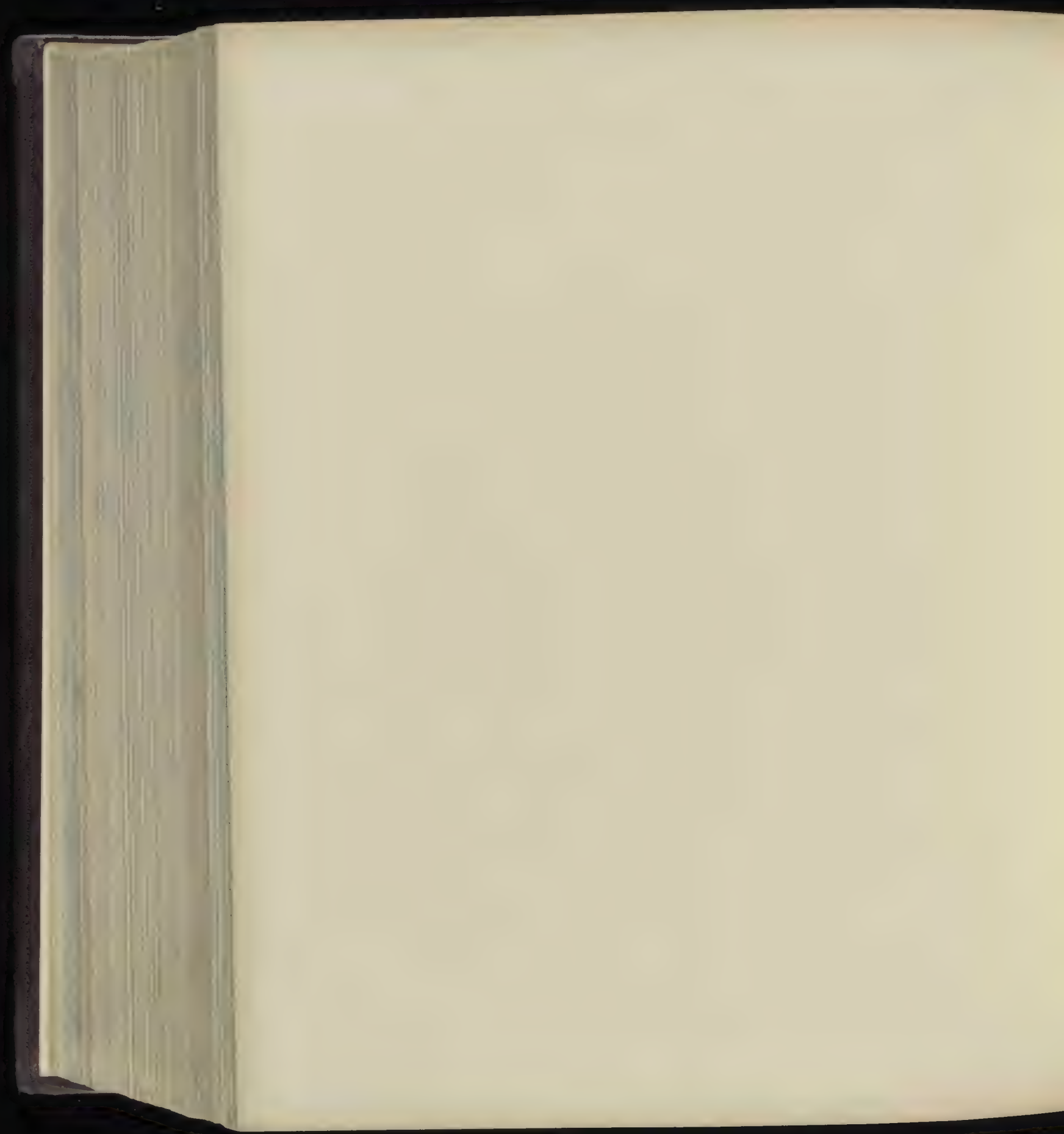
(The two following texts are wanting in A.)

I. PRAYER TO THE VIRGIN MARY.

(B. fol. 11a. 2.) አእግዝእትዩ : ማርያም : እንበለ :
 ዘርአ : ብእሲ : ዘወለድኪዮ : ለአምላክ ። ሶበ : አጽ
 ሐፈ : ደቅስዮስ : መጽሐፈ : ተአምርኪ : በሩክ ።
 ዘአኅረምኪ : ከልኤ : ብእሴ : ከመ : ኢይልበስ : አ
 ልባሲሁ : ወዲቤ : መንበሩ : ኢያስምክ ። ሶበኒ : ተ
 ዓደወ : ትእዛዘኪ : ፩ኤጲስ : ቆጶስ : ድሩክ ። ወነበ
 ረ : ላዕለ : መንበሩ : እንበለ : እምኔኪ ። (B. fol. 11b. 1.)
 ይትባረክ : ቀሠፍኪዮ : ፍጡነ : በእደ : ራጉኤል :

መልእክ : ከማሁ : ቅሥፈ : አፅራረ : ሕይወቱ : ጊዜ : አ
 ፈ : ጽባሕ : ወሠርክ : ለገብርኤ : ኃይለ : ማርያም : ዜ
 ና : ትሩትኪ : ዘይስብክ ። ለዓለመ : ዓለም : አሜን ።
 ሶበ : አጽሐፈ : ደቅስዮስ : ተአምሪሃ : ዕሉድ ።
 ወዮምኪ : ተገክራ : አግሃደ : ወሀበቶ : ልብስ ፣
 ወመንበረ : ፩ ።
 ገብርኤል : አብሰራ : ብስራተ : ፍሥሐ : ብዑደ ።
 በድንግልና : ፀኒሰ : ወወሊደ : ወልደ ።

¹ B. አትሮንስ : ² B. ጉባኤ : ³ B. አኅዘሙ : ⁴ B. ነጸራረ : ፍርሃት : ⁵ B.
 omits አልዓልዋ : ⁶ B. ጸሎታ : ወበረከታ : የሀሉ : ምስለ : ኃጥእ : ገብራ : ኃይለ : ማርያም : ለዓለመ ፣
 ዓለም : አሜን ።



2. THE VIRGIN MARY AND THE POOR MONK.

ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ወድንግልት፡
በዩማርያም፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከ
ታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ኃይለ፡ ማርያም፡ ለዓለ
መ፡ ዓለም፡ አሜን።

ወሀሎ፡ ፈመነኮስ፡ ነጻይ፡ ወአልቦቱ፡ ልብስ፡ ወ
ሲሳይ፡ ወይትአመና፡ ለእግዝእትነ፡ ማርያም፡ ወላ
ዲተ፡ አምላክ፡ ወይቤላ፡ አገዛ። (B. fol. 11 b. 2.) ሊ
ተ፡ ዘእበልዕ፡ ወእስቲ፡ ወእለብስ፡ ወዘንተ፡ ብሂ
ሎ፡ ኖመ፡ ወመጽአት፡ እግዝእትነ፡ ማርያም፡ ወላ

ዲተ፡ አምላክ፡ ጊዜ፡ መንፈ፡ (sic) ሌሊት፡ ወአስ
ተርአዩቶ፡ በራእይ፡ ወትቤሎ፡ ምንተ፡ ትብል፡ ኦ
መነኮስ፡ ንዝእ፡ ዘንተ፡ ልብስ፡ ከመ፡ ይኩንከ፡ ወ
ነቁሆ፡ እምነዋሙ፡ ረከበ፡ ልብስ፡ ወተፈሥሐ፡
ዐቢየ፡ ፍሥሐ፡ ወአንከሩ፡ ከሎሙ፡ ሕዝብ፡ እ
ለ፡ ርእይ፡ ዘንተ፡ ተአምረ፡ ዘገብረት፡ እግዝእት
ነ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከ
ታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ኃይለ፡ ማርያም፡ ለዓለ
መ፡ ዓለም።

CHAPTER I.

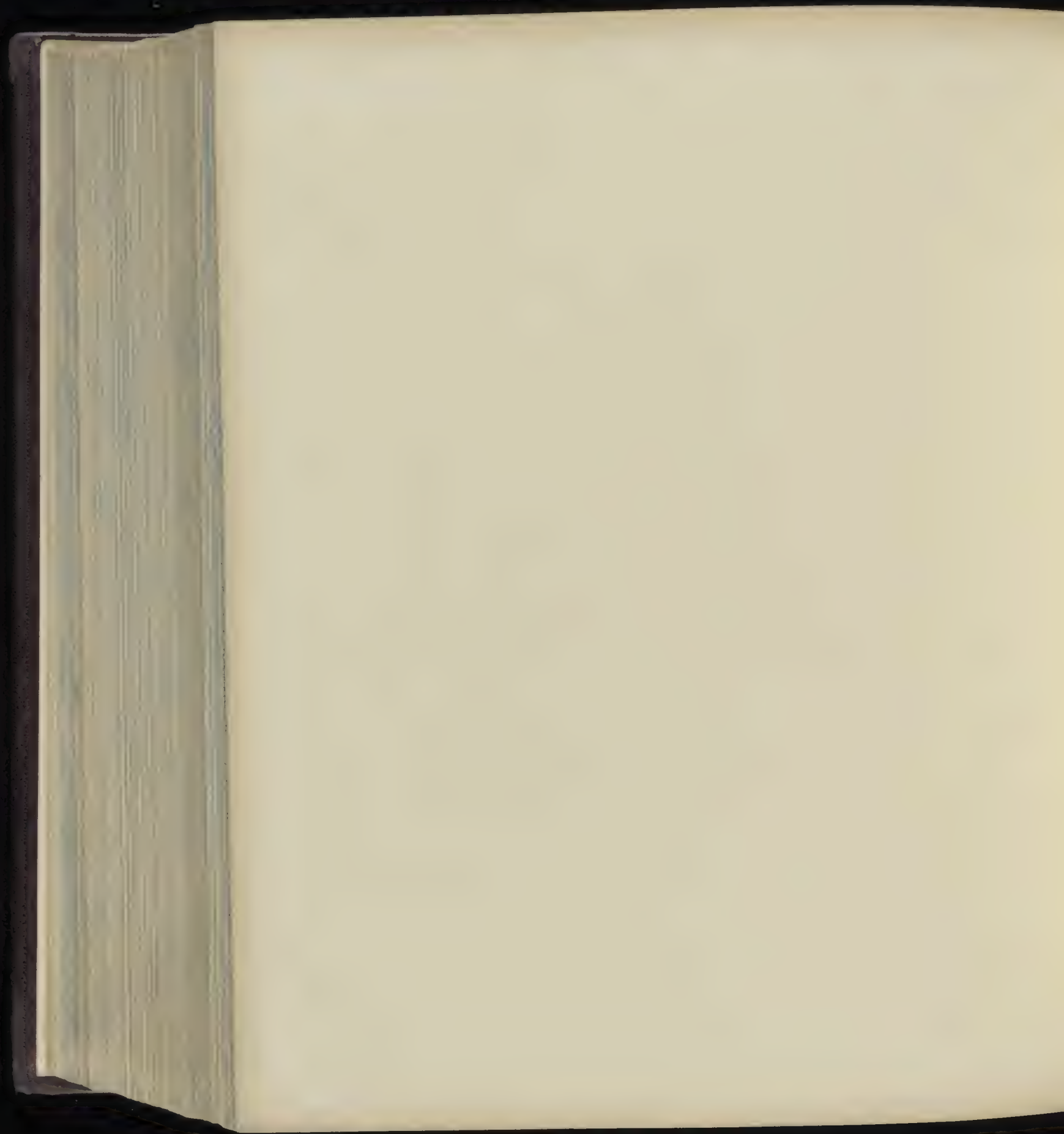
THE VIRGIN MARY AND THE ARTIFICER.

(A. fol. 6 b. 1.) እኮኑ፡ ብእሲ፡ ሶበ፡ ሐነ፡ ቤት፡ አ
ፍትዎ፡ ከሎ፡ ሃዕፃዎ፡ ያቀድም፡ አስተጻልዎ፡ እ
ስእለኪ፡ ሀብኒ፡ መንፈስ፡ ጥብብ፡ ወአለብዎ፡ መን
ክራተኪ፡ ማርያም፡ ሶበ፡ ፈቀድኩ፡ ዜንዎ፡ ወለሠ
ናይትኪ፡ ረትዓኒ፡ እትልዎ።

(B. fol. 12 b. 1.) ክፍል፡ ፩፡ ተአምሪሃ፡ ለእግዝእት
ነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲተ፡ አምላ
ክ፡ ጸሎታ፡ ወምሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ም
ስለ፡ ነፍስ፡ ንጉሥነ፡ ጻዊት፡ ለዓለመ፡ ዓለም፡ አ
ሜን፡ ወሀሎ፡ አሐዱ፡ ብእሲ፡ ገብራዊ፡ ዘያፈቅ
ራ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
ርያም፡ ወላዲተ፡ አምላክ፡ በከሉ፡ ልቡ፡ ወያወት
(A. fol. 6 b. 2.) ር፡ እንብቦ፡ ሰላማ፡ ለለዕለቱ፡ ሰርከ፡ ወ
ነግሠ፡ ወነበረ፡ እንዘ፡ ይኤምኃ፡ ብዙኃ፡ መዋዕለ፡

ወአሐተ፡ ዕለተ፡ ይቤላ፡ እእግዝእትየ፡ መስተግሣ
ልት፡ አንሰ፡ እሁበኪ፡ ሰላመ፡ ወትረ፡ አንቲሰ፡
ኢታገብኢ፡ ሊተ፡ ሰላምየ፡ ወእምድኅረ፡ ይቤላ፡
ዘንተ፡ ወጠነ፡ ያንብብ፡ ሰላመ፡ እግዝእትነ፡ ማር
ያም፡ ቀዋሞ፡ ቅድመ፡ ሥዕላ፡ (B. fol. 12 b. 2.) ወሶ
በ፡ በጽሐ፡ ኀበ፡ ይብል፡ ቡርክት፡ አንቲ፡ እምአ
ንስት፡ ተሠጥወዱ፡ እግዝእትነ፡ ማርያም፡ ወላዲ
ተ፡ አምላክ፡ እምውስተ፡ ሥዕል፡ ወትቤሎ፡ ቡ
ሩከ፡ አንተኒ፡ እምዕደው፡ ወከመዝ፡ ትቤሎ፡ ሠለ
ስተ፡ ጊዜ፡ ወሶበ፡ ሰምዓ፡ ውእቱ፡ ገብራዊ፡ ዘን
ተ፡ ቃለ፡ እም (A. fol. 7 a. 1.) ሥዕል፡ እግዝእትነ፡ ማ
ርያም፡ ሰገደ፡ ቅድሚሃ፡ ወነስሐ፡ በአንተ፡ ዘተሀበ
ለ፡ ተናግሮታ፡ ወባሕቱ፡ ተፈሥሐ፡ በአንተ፡ ቃ
ል፡ ዘነበበቶ፡ ወአፈድፈደ፡ አፍቅሮታ፡ እምቀዲ

¹ B. ለለዕለቱ፡ ነግሃ፡ ወቀትረ፡ ወምሕተ፡ ወነበረ፡ ከመዝ፡ ብዙኃ፡ መዋዕለ፡ ² B. ናህ፡ አንሰ፡
ወትረ፡ ³ B. ወአንቲሰ፡ ⁴ B. ሶበ፡ ወጠነ፡ ⁵ B. እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
ርያም፡ ወላዲተ፡ አምላክ፡ ወበጽሐ፡ ⁶ B. adds ወቡሩክ፡ ፍሬ፡ ከርሥኪ፡ ⁷ B. ወተሠጥወዱ፡
⁸ B. እንዘ፡ ትብል፡ ⁹ B. ወእምዝ፡ ትቤሎ፡ ¹⁰ B. በበይነ፡ ቃል፡



መ፡ ወወሰከ፡ ተልእኮታ፡ እስከ²፡ አመ፡ ፈለሰ፡
እምዝንቱ፡ ዓለም፡ ኃላፊ፡ ። ጸሎታ፡ ወበረከታ፡ ለ
እግዝእትነ፡ ማርያም፡ (B. fol. 13a. 1.) የሀሉ፡ ምስለ፡
ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን ።
ሶበ፡ ወሀበኪ፡ ዘልፈ፡ ሰላመ፡ መልእክ፡ ብስራ-
ታዊ ።

ፍቅርኪ፡ ገባራዊ ።
ከመ፡ በረከዮ፡ ቅድመ፡ ማርያም፡ መጽሐፈ፡
ሐዊ፡ ።
ባርክኒ፡ እግዝእትየ፡ ምስለ፡ ወልድኪ፡ (A. fol.
7a. 2.) ናዝራዊ ።
በበረከቶሙ፡ ለይሁዳ፡ ወሌዊ ። ። ።

CHAPTER II.

THE JEW OF THE CITY OF AKHMÎM.

(A. fol. 8a. 1.; B. fol. 13b. 1.) ክፍል፡ ፪ ። ተአምሪሃ፡

ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ በክል-
ኤ፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ ወምሕ-
ረተ፡ ፍቅር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊ-
ት፡ ለዓለመ፡ ዓለም፡ አሜን ።

ወሀሎ፡ አሐዳ፡ ብእሲ፡ ዕብራዊ፡ በሀገረ፡ አክ-
ሚም፡ ዘያፈቅራ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡
በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ እምሥርወ፡
ልቡ፡ ወኢያፀርዕ፡ እምልሳኑ፡ ገዝረ፡ ስማ፡ በፍር-
ሃት፡ ወበርዓድ፡ ወበጊዜ፡ ይሰግድ፡ ላቲ፡ ይኤም
ኀ፡ መድረ፡ በእንተ፡ ክብረ፡ ስማ፡ ወከህን፡ ብእሲ-
ሁ፡ ወይት (A. fol. 8a. 2.) ለእክ፡ ለቤተ፡ ክርስቲያን፡
በንጹሕ፡ ጊዜ፡ ዕጣን፡ ወቀራርባን፡ ወሶበ፡ ኃለፈ፡
መዋዕለ፡ ውርዝቱ፡ ወኃጥአ፡ ኃይለ፡ ወስእ (B. fol.
13b. 1.) ነ፡ ቀዊመ፡ ወሶበ፡ አእመረ፡ ሊቀ፡ ጳጳሳት፡
ከመ፡ ደከመ፡ ወስእነ፡ ቀዊመ፡ ደመረ፡ ሎቱ፡ ክ-
ልኤተ፡ ዲያቆናተ፡ ከመ፡ ይትራድእም፡ ወአሐተ፡
ዕለተ፡ እንዘ፡ ይሰብሕ፡ ስማ፡ ለእግዝእትነ፡ ቅድስ-
ት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላ-
ክ፡ ሰገደ፡ ዲበ፡ ምድር፡ ወወድቀ፡ በእንግዲዓሁ፡
ወተስብረ፡ ዓዕመ፡ ዘባኑ፡ ወጸርሐ፡ በልዑል፡ ቃል፡
ወደቤ፡ እእግዝእትየ፡ ማርያም፡ ንዒ፡ ርድእኒ፡ እ-
ምድቀትየ፡ ወበጊዜሃ፡ ተርእየ (A. fol. 8b. 1.) ቶ፡ እ

ግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ቀዊማ፡ በ-
የማነ፡ ምሥዋዕ፡ ወመጠወቶ፡ እዴሃ፡ ወገሠሠቶ፡
ስቡረ፡ ዓዕመ፡ ዘባኑ፡ ወአሐዊወቶ፡ ወቀጸበቶ፡ ክ-
መ፡ ይሐር፡ ወይቁም፡ መንገለ፡ የማ (B. fol. 14a. 1.)
ነ፡ ምሥዋዕ፡ ቅሩበ፡ ኀቤሃ፡ ወሶቤሃ፡ ተፈሥሐ፡
ጥቀ፡ ወርእዮ፡ እንከረ፡ ወተደመ፡ እምሥነ፡ ላሕያ፡
ወእምብርሃን፡ ዘላዕሌሃ፡ ወተሐደሰ፡ ርሥዕናሁ፡ ወ-
ኮነ፡ ወሬዛ፡ ኃያለ፡ ወነበረ፡ እንዘ፡ ይትለእክ፡ ለቤ-
ተ፡ ክርስቲያና፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡
ማርያም፡ በኩሉ፡ መዋዕሊሁ፡ ወወሰከቶ፡ እምዲ-
በ፡ ዓመታቲሁ፡ ምእተ፡ ወሠላሳ፡ ዓመ (A. fol. 8b. 2.)
ተ፡ ወኮነ፡ ኩሉ፡ መዋዕሊሁ፡ ክልኤ፡ ምእተ፡ ወሠ-
ላሳ፡ ዓመተ፡ ወእምዝ፡ አዕረፈ፡ በሰላም፡ ወፈለሰ፡
ውስተ፡ ሕይወት፡ ዘለዓለም፡ ጸሎታ፡ ወበረከታ፡
ወምሕረተ፡ ፍቅር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥ-
ነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን ።

(B. fol. 14a. 2.) ዕብራዊ፡ ብፁዕ፡ ውስተ፡ ምድረ፡
አክሚም፡ ዘልሀቀ ።

እንዘ፡ ይሰብሕ፡ ስመኪ፡ ሶበ፡ ሰገደ፡ ወወድቀ፡
ከመ፡ አስተርእይኪ፡ ቅድመ፡ ወተናበብኪ፡
ጽድቀ፡ ።

ማርያም፡ አስተርእይኒ፡ ኀበ፡ ረሰይኩ፡ ምርፋቀ፡
እስመ፡ ሕሊናየ፡ ዘንተ፡ ያስተሐምም፡ ጥቀ፡ ።

¹ B. adds ዓዲ፡ ² B. እስከነ፡ ፈለሰ፡ ³ B. adds ወምሕረተ፡ ፍቅር፡ ወልዳ፡ ⁴ B. መ
ጸሐፋዊ፡ ⁵ B. እምአፋሁ፡ ⁶ B. ወርዝቱ፡ ረስዓ፡ ወኮነ፡ ጉሕቄ፡ ወኃጥአ፡ ⁷ B. ወስእነ፡ ተል
እከ፡ ደመረ፡ ሎቱ፡ ክልኤተ፡ ⁸ B. ሰገደ፡ በገጹ፡ ዲበ፡ ⁹ B. ወርእዮ፡ ውእቱ፡ ብእሲ፡ ተፈሥሐ፡
ጥቀ፡ እንከረ፡ ¹⁰ B. መዋዕለ፡ ሕይወቱ፡ ¹¹ B. ዲበ፡ ¹² B. omits በሰላም፡



CHAPTER III.

THE VIRGIN MARY AND THE SCRIBE DAMIANUS.

(A. fol. 9b. 1.; B. fol. 15a. 1.) ክፍል : ፫ :: ተአምረሃ :
ለእግዝእትነ፡ቅድስት፡ድንግል፡በክልኤ፡ማርያም፡
ወላጂት፡አምላክ፡ጸሎታ፡ወበረከታ፡ወምሕረ
ተ፡ፍቁር፡ወልዳ፡የሀሉ፡ምስለ፡ንጉሥነ፡ዳዊት።
ወሀሎ፡አሐዱ፡መነኮስ፡ዘስሙ፡ድምያኖስ፡ዘ
ይነበር፡በሀገረ፡ፊልጵስዩስ፡ወያፈቅራ፡ለእግዚ
እትነ፡ቅድስት፡ድንግል፡ማርያም፡እምሥርወ፡
ልቡ፡ወይትለአክ፡በኩሉ፡ከሂሎቱ፡ወይተግህ፡
መዓልተ፡ወሌሊት፡ውስተ፡ቤተ፡ክርስቲያና፡ወ
ጸሐፊ፡መጻሕፍት፡ውኡቱ፡መነኮስ፡ወኮነ፡በኩ
ሉ፡ጊዜ፡እንዘ፡ይጽሕፍ፡ሶበ፡ይዚከር፡ስማ፡ለ
እግዚእትነ፡ቅድ (A. fol. 9b. 2.) ስት፡ማርያም፡ (B. fol.
15a. 2.) ያዓብያ፡ወያከብራ፡ወአይጽሕፍ፡ስማ፡በ
ማየ፡ሕመት፡አላ፡ይጽሕፍ፡በቀለመ፡ወርቅ፡ወ
ብብሩር፡ወበናዝወርድ፡ወበካልአት፡ቀለማት፡ክ
ቡራት፡ዘዘ፡ዘአሁ፡ኅብሮሙ፡ወእምዝ፡ሐመ፡
ውኡቱ፡ጸሐፊ፡ወአልጸፉ፡ለመዊት፡ወእምቅድ
መ፡ትግእ፡ነፍሱ፡አስተርአየቶ፡እግዝእትነ፡ቅድ
ስት፡ድንግል፡ማርያም፡ወትቤሎ፡ኣላእከየ፡ምእ
መን፡አኮ፡አንተ፡ዘጸሐፍክ፡ስምየ፡በማየ፡ሕመ

ት፡ጸሊም፡አላ፡በቀለመ፡ወርቅ፡ወብሩር፡ወበ
ካልአት፡ቀለማት፡ዘዘ፡ዘአሁ፡ኅብሮሙ፡እንዘ፡
ታሠረግዎሙ፡ወታከብሮሙ፡በኩሉ፡ኃይልክ፡ወ
(A. fol. 10a. 1.) ይእዘኒ፡ነዓ፡ምስሌየ፡ከመ፡ትርኢ
ይ፡ስመክ፡ዘልኩሶ፡ወሥርግሙ፡ (B. fol. 15b. 1.) ኅ
በ፡ዓምደ፡ወርቅ፡ውስተ፡መንግሥተ፡ስማየት፡
ወኢትፍራህ፡መዊተ፡በዝ፡ዓለም፡ኃላፊ፡ናሁ፡
አነ፡እሁቦክ፡ሕይወተ፡ዘለዓለም፡ወፍሥሐ፡ዘኢ
የኃልቅ፡ወሶበ፡ትቤሎ፡ዘንተ፡ነገረ፡ወፅአት፡ነ
ፍሱ፡እምሥጋሁ፡ዘእንበለ፡ፃዕር፡ወሕማም፡ወ
ተከሥተ፡ዝንቱ፡ተአምር፡ውስተ፡ኩሉ፡ምድ
ር፡ጸሎታ፡ወበረከታ፡ወምሕረተ፡ፍቁር፡ወል
ዳ፡የሀሉ፡ምስለ፡ንጉሥነ፡ዳዊት፡ለዓለመ፡ዓለ
ም፡አሜን።

(B. fol. 15b. 2.) ለድምያኖስ፡ዘተጸምደኪ፡ዲበ፡መ
ልዕልተ፡ደብ (A. fol. 10a. 2.) ር፡ነዋኅ፡
ዘጸሐፍኪ፡ስም፡ኅበ፡ዓምደ፡ወርቅ፡ቀይሕ፡
ምሥራቀ፡ፀሐይ፡ብሩህ፡ማርያም፡ጽባሕ፡
ጸሐፊ፡ስመ፡ዘአየ፡ዲበ፡ልብስኪ፡ንጹሕ፡
ወበልብስ፡ወልድኪ፡ካዕበ፡ዘበደም፡ንዙኅ።

CHAPTER IV.

THE VIRGIN MARY AND BISHOP ABBÂS OF ROME.

(A. fol. 11a. 1.; B. fol. 16b. 1.) ክፍል : ፬ :: ተአምረሃ :
ለእግዝእትነ፡ቅድስት፡ድንግል፡ማርያም፡ጸሎ
ታ፡ወበረከታ፡ወምሕረተ፡ፍቁር፡ወልዳ፡የሀ

ሉ፡ምስለ፡ንጉሥነ፡ዳዊት፡ለዓለመ፡ዓለም፡አ
ሜን።
ወሀሎ፡አሐዱ፡ብእሲ፡እምጳጳሳተ፡ሮሜ፡ዘይ

¹ B. ዘይነበር፡በሀገረ፡ፊልጵስዩስ፡ዘስሙ፡ድምያኖስ፡
ድኅረዝ፡⁴ B. አላ፡በወርቅ፡ወብብሩር፡⁵ B. ኅብሩ፡ታሠረግዎ፡ወታከብሮ፡በኩሉ፡ከሂሎት
ከ፡⁶ B. አርኢክ፡⁷ B. ፃዕር፡ወክዕረፈ፡በሰላም፡⁸ B. omits this sentence.
ወምሕረተ፡ፍቁር፡ወልዳ፡⁹ B. omits



ብልዎ፡ አባስ ። ወውእቱ፡ ብእሲ፡ ሄር፡ ወቅዱስ፡
 ወይፈርሆ¹፡ ለእግዚአብሔር፡ ወየዓቅብ፡ ነፍሱ፡ እ
 ምዝሙቱ፡ ወእምሕሊና፡ እኩይ ። ወአሐተ፡ ዕለ
 ተ፡ እምበዓላት፡ ቀደሰ፡ ቅዳሴ፡ ከመ፡ ይመጡ፡ ለ
 ሕዝብ፡ እምሥጢር፡ ቅዱስ ። ወልማዶሙ²፡ ለሕዝ
 ብ፡ እድ³፡ ወአንስት፡ ጊዜ፡ ይትሚጠው⁴፡ እምሥ
 ጢር፡ ቅዱ (A. fol. 11a. 2.) ስ፡ ቅድመ፡ ይስግዱ፡ ይኤ
 ምኅ⁵፡ እደዊሁ፡ ወእገሪሁ፡ ለካህን፡ ዘያቄርቦሙ ።
 ወአሚሃ፡ አሐቲ፡ ብእሲት፡ እንዘ፡ ትኤምፍ⁶፡ እደ
 ዊሁ፡ አኤ (B. fol. 16b. 2.) ነወ፡ ዲናሃ ። ወዐአ፡ ውስ
 ተ፡ ልቡ፡ ፍትወተ፡ ሥጋ፡ ርኩስ፡ ወነደ፡ እምላህ
 በ፡ ዝንዩት⁷ ። ወእምድሳረ፡ ፍጻሜ⁸፡ ቍርባን፡ ሐ
 ረ፡ ፍጡ፡ ወዐአ፡ ውስተ፡ ቤተ፡ መዘግብት፡ ዘቤ
 ተ፡ ክርስቲያን ። ወነሥአ፡ መጥባሕተ፡ ወመተረ፡
 እዴሁ፡ ወአኃዘ⁹፡ ይብከ። ወዐበ፡ ጎንደዩ፡ ውስ
 ተ፡ ቤተ፡ መቅደስ¹⁰፡ ተክዙ፡ ሕዝብ፡ ጥቀ ። ወዐ
 እ፡ ጎቤሁ፡ ቀሳውስት፡ ወዲያቆናት፡ ወያቤልዎ፡
 ኦሊቅን፡ መጋቤ፡ ሕዝብ፡ እስመ፡ ንሕ (A. fol. 11b. 1.)
 ነ፡ አንክርን፡ ወተክዝን፡ ጥቀ፡ በእንተ፡ ዘጎንደይከ።
 ወዐበ¹¹፡ ይቤልዎ፡ ዘንተ፡ አፈድፈደ፡ ብከዩ ። ወእ
 ምዝ፡ ተንሥአ፡ ወአንሶሰወ፡ ምስሌሆሙ ። ወበጽ
 ሐ፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግ
 ል፡ ማርያም፡ (B. fol. 17a. 1.) ወድቀ¹²፡ በገጹ፡ ዲበ፡

ምድር፡ ወሰገደ፡ እንዘ፡ ይስእል፡ ወያስተበቀሳ፡ ከ
 መ፡ ትምሐር¹³፡ ወትርድኦ፡ ወትስረይ፡ ኃጢአቶ፡
 ወሶቤሃ፡ አስተርአዩቶ፡ እግዝእትነ፡ ቅድስት፡ ድን
 ግል፡ ማርያም፡ ወነሥአት፡ እዴሁ፡ በእደዊሃ¹⁴፡ ቅ
 ድሳት፡ ወአስተጣግዓት፡ ጎበ፡ ተመትረ ። ወኮነ፡ ሕ
 ያወ፡ ከመ፡ ቀዳሚ፡ ወኢተረክበ፡ አሰረ፡ (A. fol. 11b. 2.)
 ምትረቱ፡ ወእምዝ፡ ተስወረት፡ እምኤሁ፡ ወዐበ፡
 ርእዩ፡ ቀሳውስት፡ ወዲያቆናት፡ አንከሩ፡ ወተደ
 ሙ፡ ወዜነወ፡ ለሰብእ¹⁵፡ ዘንተ፡ ተአምረ፡ ሰብሕ
 ዎ፡ ለእግዚአብሔር፡ ስቡሕ፡ ወልዑል፡ ወአእኩት
 ዋ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
 ርያም፡ ከሃሊት፡ ላዕለ፡ ነፍሱ፡ ግብር፡ ገባሪተ፡ ተአ
 ምራት¹⁶፡ ወመንክራት ። ጸሎታ፡ ወበረከታ፡ ወም
 ሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ (B. fol. 17a. 2.) ምስለ፡
 ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሚን ።

አመ፡ እዴሁ፡ መተረ፡ ነሢኦ፡ መጥባሕተ፡ ማሕ
 መሚ ።

አባስ፡ ካህነ፡ ሮሜ ።

ከመ፡ ፈወስኪዮ፡ ቅድመ፡ ማርያም፡ (A. fol. 12a. 1.)

እኅተ፡ ሰሎሜ ።

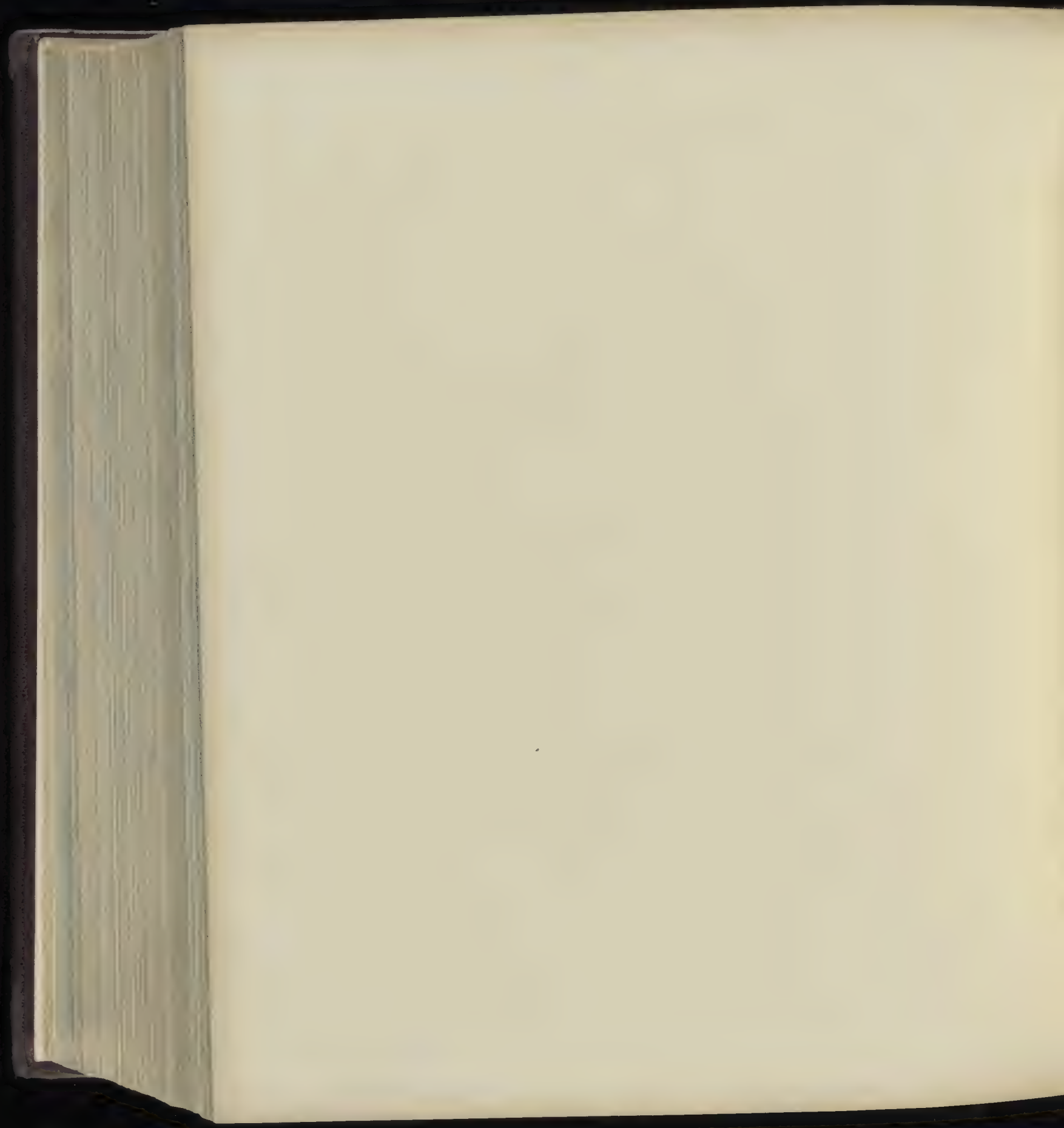
ፈውሲ፡ ቍስለ፡ ነፍስዩ፡ ወጸግውኒ፡ ሱላሚ ።

ጊዜ፡ ተዘመርኩ፡ ስመኪ፡ ቍዋሚ ።

¹ B. አባስ፡ ወሄር፡ ብእሲ፡ ውእቱ፡ ወይፈርሆ፡
² B. ልማዶሙ፡
³ B. በእድ፡
⁴ B. ይ
 ትመጠው፡
⁵ B. ቅዱስ፡ ይስግዱ፡ ወይኤምኅ፡
⁶ B. ትኤምፍ፡
⁷ B. ዝኒቶ ።
⁸ B. ፈጸ
 መ፡
⁹ B. ወአኃዘ፡
¹⁰ B. ቤተ፡ መዘግብት፡
¹¹ B. ወዘንተ፡ ሶበ፡ ይቤልዎ፡
¹² B. ወወድ
 ቀ፡
¹³ B. ትሠሃሎ፡
¹⁴ B. ወነሥአት፡ ምትረ፡ እዴሁ፡ በእደሃ፡
¹⁵ B. ለሕዝብ፡
¹⁶ B.
 ተአምረ፡ ሰብሕዎ፡ ለእግዚአብሔር፡ ወአእኩትዋ፡ ለእግዝእትነ፡ ማርያም፡ እመ፡ ከሃሊ፡ ላዕለ፡ ገባረ፡ ተ
 አምራት፡

CHAPTER V.

[wanting.]



CHAPTER VI.

THE VIRGIN MARY AND THE MONK ISAAC.

(A. fol. 13 a. 1.; B. fol. 18 a. 1.) ክፍል : ፪ ። ተአምሪሃ :

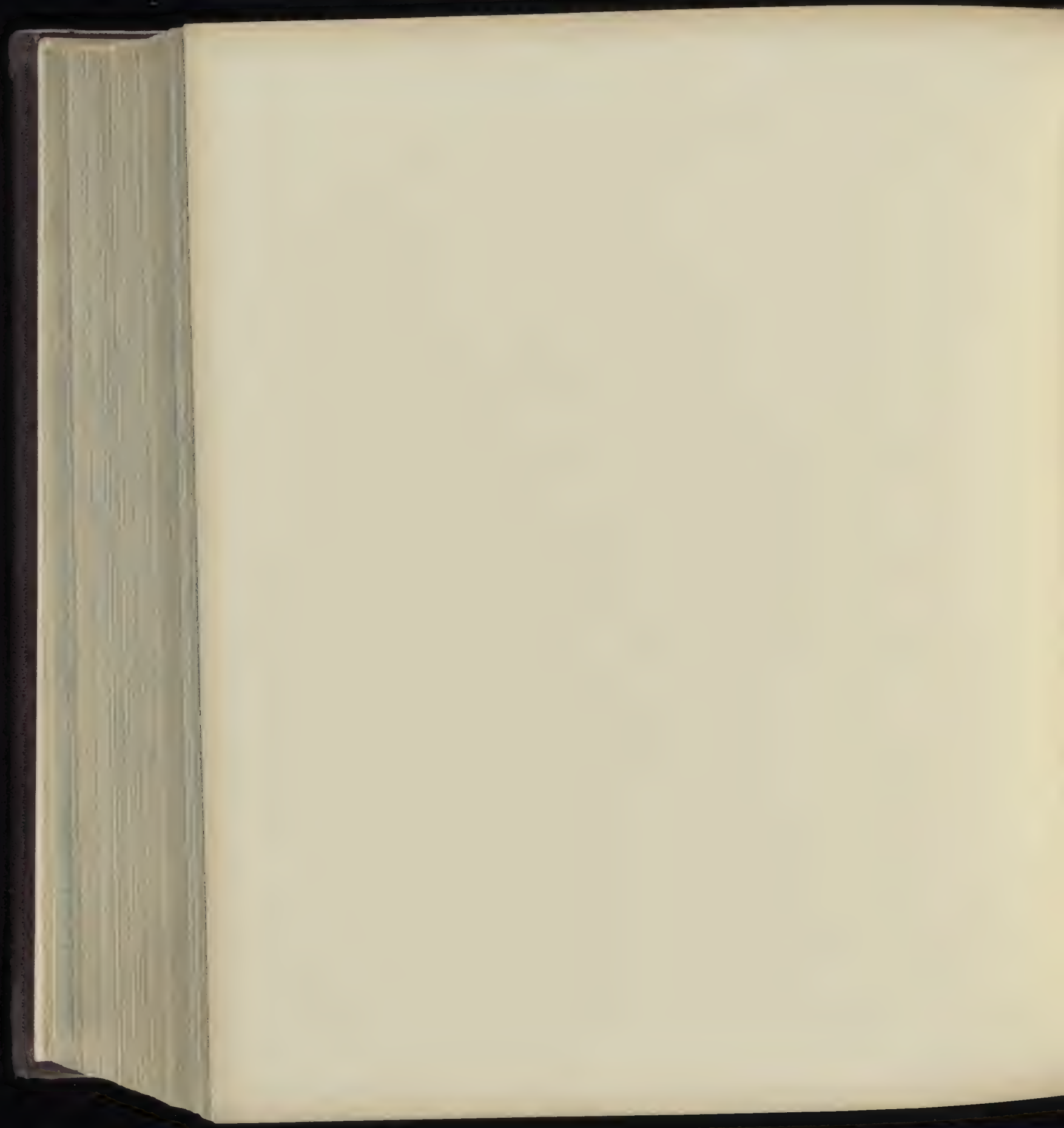
ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡
ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ የሁሉ፡ ምስ
ለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን ።

ወኮነ፡ በዝንቱ፡ ደብር፡ ቅዱስ፡ ዘዝኩር፡ በመዋ
ዕሊሁ፡ ለአቡነ፡ አባ፡ ገብርኤል፡ ሊቀ፡ ጳጳሳት፡ ዘ
እለእስክንድርያ፡ ብእሲ፡ መነኮስ፡ ቅዱስ፡ እምንእ
ሱ፡ ነበረ፡ ሀየ፡ ወስሙ፡ ይስሐቅ፡ ወያፈቅሬ፡ ለእ
ግዝእትነ፡ በኩሉ፡ ኃይሉ፡ ወአጥረየ፡ ለነፍሱ፡ ግ
ብረ፡ ዘይገብሮ፡ ዘእንበለ፡ ያእምሮ፡ ሰብእ፡ ወውእ
ቱ፡ ዓቃቤ፡ ቤተ፡ ክርስቲያን፡ መራኅትኒ፡ ሀሎ፡
ውስተ፡ እዴሁ¹፡ ወእምድኅረ፡ ፍጻሜ፡ ጸሎተ፡ ን
(A. fol. 13 a. 2.) ዋም፡ ሶበ፡ የሐውሩ፡ መነኮሳት፡ ው
ስተ፡ በዓቶሙ፡ ይኑሙ፡ የሐውር፡ ይስሐቅ፡ ውስ
ተ፡ ቤተ፡ ክርስቲያን፡ ወይበውእ፡ ውስቲታ፡ አር
ኂዎ፡ እንቀ (B. fol. 18 a. 2.) ጸ፡ ወይቀውም፡ ቅድመ፡
ሥዕላ፡ ለእግዝእትነ፡ ድንግል፡ ቅድስት፡ ማርያም፡
ዘሀለውት፡ በንድቅ፡ ዓረባዊ፡ ኩላ፡ ሌሊት²፡ ወይዌ
ጥን፡ ጸሎተ፡ ወንጌል፡ ወይሰግድ፡ ቅድሚሃ፡ ፫፻ስ
ግደተ፡ ወለለ፡ ከግድቱ፡ ይብል፡ ኦእግዚእየ፡ ኢየ
ሲስ፡ ክርስቶስ፡ አርእየኒ፡ እመክ፡ ወነበረ፡ በዝ፡ ግ
ብር፡ ፯ዓመተ፡ እንዘ፡ ኢየአምሮ፡ ፩፡ ወበተፍጻ
ሜ፡ ፯ዓመተ፡ በ፩፡ ሌሊት³፡ እምለያልይ፡ በዓላ፡
ለእግዝእትነ⁴፡ ድንግል፡ አመ፡ ፳ወ፩፡ ለወርቃ፡ ታ
ኅሣሥ፡ ሶበ፡ ሰገደ፡ (A. fol. 13 b. 1.) ይስሐቅ፡ ቅድ
መ⁵፡ ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማ

ርያም፡ ወዕለት፡ እምአይቄናሃ⁶፡ እንዘ፡ ትጽድል፡
ጥቀ፡ እምጸዳለ፡ መብረቅ፡ ምስብዒ (B. fol. 18 b. 1.)
ተ⁷፡ ወትቤሎ፡ ለምንት፡ አጸመውኩ፡ ነፍስከ፡ ኀበ፡
ወልድየ፡ ፍቁር፡ ከመ፡ ያርኢከ፡ ወላዲቶ ። ናሁ፡
አነ፡ እመ፡ ሕይወት፡ ወላዲተ፡ ኢየሱስ፡ ክርስቶስ፡
አዘዘኒ⁸፡ እምጸእ፡ ኀበከ፡ ምንተ⁹፡ ትፈቅድ፡ እግበ
ር፡ ለከ ። ወይቤላ፡ ኦእግዝእትየ፡ እስእለከ፡ ከመ፡
ትተንብሊ፡ በእንቲአየ፡ ኀበ፡ ወልድከ፡ ፍቁር ። ወ
ትቤሎ፡ ናሁ፡ እግዚአብሔር፡ ተወክፈ፡ ስእለተከ፡
ወአዘዘኒ፡ እምጸእ፡ ኀበከ፡ ወእፈጽም፡ ተምጽተከ¹⁰።
እምየም፡ እስከ፡ ፫፬ (A. fol. 13 b. 2.) ለት፡ ትሂሉ፡ ም
ስሌየ፡ ኀበ፡ ሀሎኩ፡ አነ፡ ወሶበ፡ ሰምዓ፡ ቃላ፡ ወ
ርእየ፡ ሥና፡ ዘክልልት፡ በብርሃን¹¹፡ ወድቀ፡ ዲበ፡
ምድር፡ ወኮነ፡ ከመ፡ በድን ። ወይእቲስ፡ አኃዘቶ¹²፡
በእዴሃ፡ ወአ (B. fol. 18 b. 2.) ንሥአቶ፡ ወተሠወረት፡
እምኔሁ፡ ውስተ፡ ሥዕል፡ ዘሀለውት፡ ቅድሚሁ ። ወ
በጊዜሃ፡ ሖረ፡ ውስተ፡ በዓት፡ ወአኃዘ¹³፡ ሕማመ፡
ፈጸንት፡ [ወጸበሐ፡ ጸውዖ፡ ለኤጲስ፡ ቆጶስ፡ ዘሀገ
ር፡ ዘስሙ፡ አባ፡ አብርሃም፡ ወውእተ፡ አሚረ፡ ነበ
ረ፡ ውስተ፡ ደብር ። ወሶበ፡ በጽሐ፡ ኀበሁ፡ አይድ
ዖ፡ ኩሉ፡ ዘርእየ ። ወይቤሎ፡ አቡየ፡ ፍትሐኒ፡ እ
ምኩሉ፡ መዓሥረ፡ ኃጢአት፡ ዘዳፈርኩ፡ ወሰክል
ኩ፡ ኀበ፡ እግዚአብሔር፡ ከመ፡ ይርእየኒ፡ ወላ (A. fol.
14 a. 1.) ዲቶ፡ ዘኢድልወትየ ። ወውእቲስ፡ ፈተሐ፡
ወይቤሎ፡ አወልድየ፡ ለእመ፡ ሖርከ፡ ኀበ፡ እግዚ
አብሔር፡ ተዘከረኒ፡ ከመ፡ እርከብ፡ ምሕረተ፡ በዕ

¹ B. ወሀሎ፡ ፩መነኮስ፡ ጌር፡ ዘስሙ፡ ይስሐቅ፡ ወያፈቅሬ፡ ለእግዝእትነ፡ ማርያም፡ በኩሉ፡ ኃይሉ፡
ወእምንእስ፡ ነበረ፡ ውስተ፡ አሐቲ፡ ደብር፡ በመዋዕሊሁ፡ ለአባ፡ ገብርኤል፡ ሊቀ፡ ጳጳሳት፡ ዘለእስክንድርያ፡
ወውእቱ፡ ዓቃቤ፡ ቤተ፡ ክርስቲያን፡ ወመራኅትኒ፡ ሀሎ፡ ውስተ፡ እዴሁ ። ² B. omits ኩላ፡ ሌሊት፡

³ B. በሌሊት፡ ⁴ B. እግዝእትነ፡ ⁵ B. ቅድመ፡ ሥዕላ፡ ወተንሢአ፡ ርእያ፡ ለእግዝእትነ፡
ወዕለት፡ ⁶ B. እምአይቆናሃ፡ ⁷ B. ትጽድል፡ እምፀዳለ፡ መብረቅ፡ ምስብዒተ ። ⁸ B. ውእ
ቱ፡ አዘዘኒ፡ ⁹ B. ወምንተ፡ ¹⁰ B. ስእለተከ፡ ¹¹ B. ዘክልልት፡ በግርማ፡ ወበብርሃን ። ¹² B.
አኃዘቶ፡ ¹³ B. በዓቱ፡ ወአኃዘ፡



ለተ፡ ፍትሕ፡ ዐቢይ]፤ ። ወበተፍጻሜተ፡ ቪዕለት፡
አዕረፈ፡ ወወረሰ፡ ሕይወተ፡ ዘለዓለም፡ በከመ፡ አ
ሰፈወቶ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡
በረከተ፡ ጸሎታ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡
ለዓለመ፡ ዓለም፡ አሜን፡
ይስሐቅ፡ መነኮስ፡ እምድነረ፡ ጽሕቀ፡ ወተመነየ።

ገጸኪ፡ ልሁዩ፡ በዕለተ፡ ርእየ።
ከመ፡ ትቤልዮ፡ ሎቱ፡ እስከ፡ ፈድፋደ፡ ተኃ
ሥዩ።
በልኒ፡ እግዝእትየ፡ ተፈሣሕ፡ ቍልዔየ።
እምድነረ፡ ፅ (A. fol. 14 a. 2.) ለታት፡ ሠላስ፡ ትሄ
ሉ፡ ምስሌየ። ። ።

CHAPTER VII.

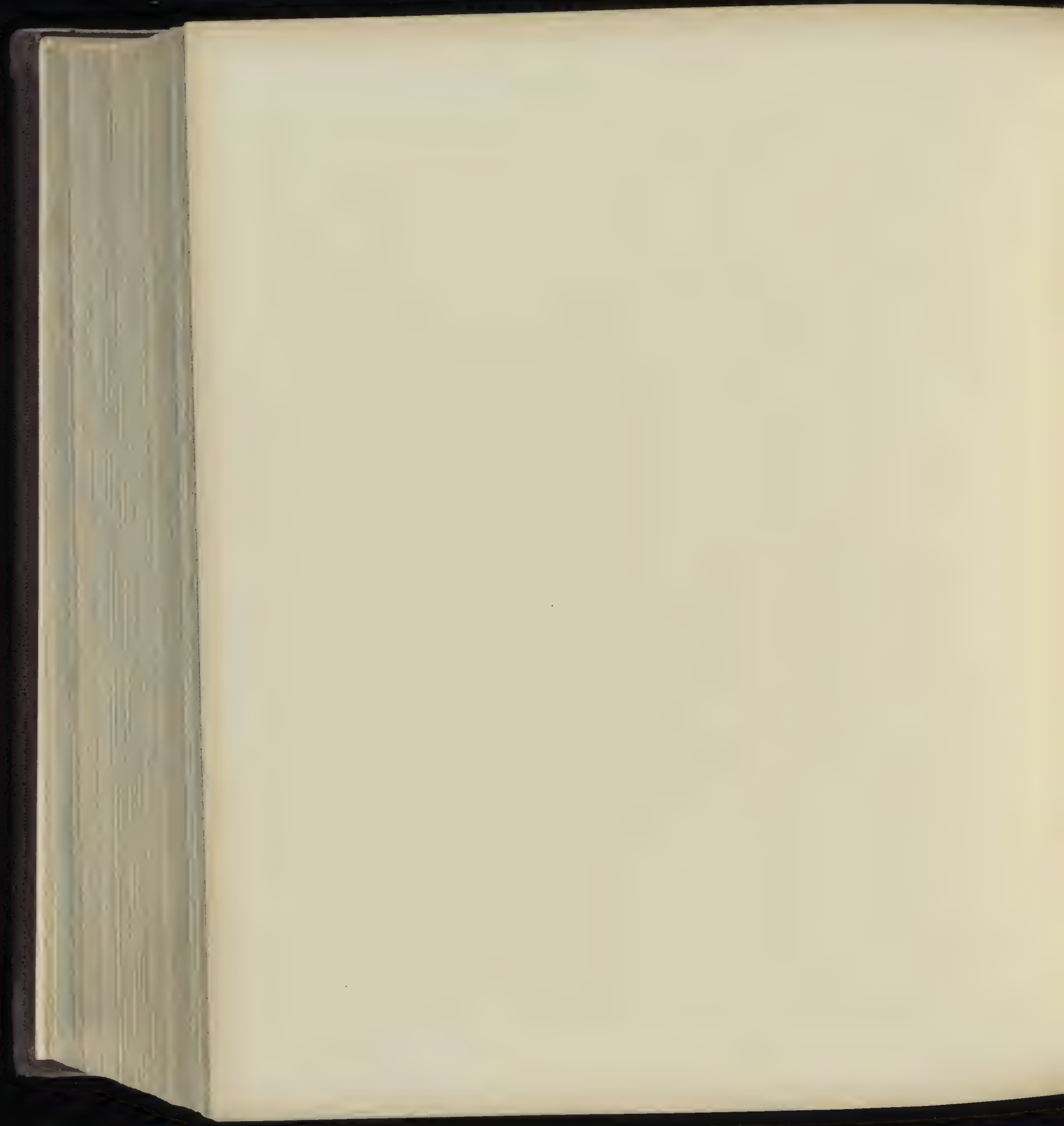
THE VIRGIN MARY AND THE CHILD MARY.

(A. fol. 15 a. 1.; B. fol. 19 b. 1.) ክፍል፡ ፮፡ ። ተአምረሃ፡
ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላጁ
ተ፡ አምላክ። ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁ
ር፡ ወልዳ፡ የሀሉ፡ ምስላ፡ ንጉሥነ፡ ዳዊት፡ ለዓመ፡
ዓለም፡ አሜን።
ወሀሎ፡ አሐዱ፡ ብእሲ፡ ፈራኤ፡ እግዚአብሔር፡
ዘያፈቅራ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክ
ልኤ፡ ማርያም፡ ወሀገሩስ፡ ድፍራ። ወአውሰበ፡ ብ
እሲተ፡ ወወለደ፡ እምኔሃ፡ ሠለስተ፡ ወሉደ፡ ክል
ኤተ፤ ተበዕተ፡ ወአሐተ፡ አንስተ፡ ወይአቲ፡ ትን
እስ፤ ወስማ፡ ማርያም፡ ወሞተት፡ እሞሙ፡ ወነበ
ሩ፡ እንዘ፡ የኃዝኑ፡ ወበአሐቲ፡ ዕለተ፡ ዘውእቱ፡
በዓለ፡ ልደት፤ ስቡ (A. fol. 15 a. 2.) ሕ። ፈቀዱ፡ ይ
ሐሩ፤ ጎበ፡ ቤተ፡ ክርስቲያን፡ ወኃደግዋ፡ ለይአ
ቲ፡ ወለት፡ ወዓፀው፡ ላዕሌሃ፡ አንቀጸ፡ (B. fol. 19 b. 2.)
ከመ፡ ኢትዋእ፡ እስመ፡ ሌሊት፡ ውእቱ። ወይእቲ፡
ሰ¹⁰፡ ትበኪ፡ ወትጸርጎ፡ እንዘ፡ ትብል፡ ንሥኡኒ፡
ምስሌክሙ፡ ዕቅረብ፡ ቍርባን¹¹፡ ወዓበይዋ፡ ወሐ

ሩ። ወገብአት፡ ጎበ፡ ሥዕለ፡ ለእግዝእትነ፡ ቅድስ
ት፡ ድንግል፡ በክልኤ፡ ማርያም፡ እንዘ፡ ትግዕር፡
ወትብኪ፡ ወትቤ፡ ኦእግዝእትየ¹²፡ ተሠሃልኒ፡ ወና
ዝዝኒ። ወሶሌሃ፡ አስተርአዩታ፡ እግዝእትነ፡ ቅድስ
ት፡ ድንግል፡ ማርያም፡ መስተፍሥሐት፡ ወናዛዚ
ት፡ ለዘሰአለ፡ ጎቤሃ። ወትቤላ፡ ምንተ፡ ኮንኪ፡ ወ
ለትየ። ወሐቀረታ፡ እ (A. fol. 15 b. 1.) ግዝእትነ፡ ቅድ
ስት፡ ማርያም፡ (B. fol. 20 a. 1.) ለይአቲ፡ ወለት። ወት
ቤላ¹³፡ ክልኡኒ፡ ሐዊረ፡ ቤተ፡ ክርስቲያን፡ ለተመ
ጥም¹⁴፡ ቍርባን፡ በዘባቲ፡ በዓል፡ ቅድስት፡ እንተ፡
ባቲ፡ ተወልደ፡ መድኃኒኑ። ወትቤላ፡ እግዝእትነ፡
ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ኢትጎዝኒ፡
ንዒ። ወወሰደታ፡ ጎበ፡ ቤተ፡ ክርስቲያን፡ ወተመ
ጠወት፡ ቍርባን¹⁵፡ ምስለ፡ ብርሃናውያን። ወእም
ዝ፡ ትቤላ፡ እግዝእትነ፡ ማርያም፡ እስከ፡ ሠለስቱ፡
ዕለት¹⁶፡ እነሥአኪ፡ ጎቤየ፡ ወተሀልዊ፡ ምስሌየ¹⁷።
[ወአመ፡ ሣልስት፡ ዕለት፡ አዕረፈት፡ ወረሰየት፡ ጎ
ቡረ፡ ምስለ፡ ሀላዊሃ]፤ ወአሐዱ፡ ብእሲ፡ ጎር፡

¹ B. omits the passage in brackets.² B. omits ወወረሰ፡ ሕይወተ፡ ዘለዓለም፡³ B.

ተሐሥዩ፡ ⁴ B. ወያፈቅራ፡ ⁵ B. ክልኤ፡ ⁶ B. ወለተ፡ እንተ፡ ትንዕስ፡ ⁷ B. የኃዝኑ፡
ውሉደ። ⁸ B. ልደቱ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ⁹ B. ከመ፡ ይሐሩ፡ ¹⁰ B. ይእቲስ፡
¹¹ B. ከመ፡ እቅረብ፡ ቍርባን፡ ¹² B. ኦእግዝእትየ፡ ማርያም፡ ወላጁተ፡ አምላክ። መስተሠላላት፡ ወናዘ
ዘት፡ ናዝዝኒ። ¹³ B. ወትቤላ፡ ይእቲ፡ ወለት፡ ኦእግዝእትየ፡ ክልኡኒ፡ ሐዊረ፡ ¹⁴ B. ወተመጥም፡
ቍርባን፡ በዛቲ፡ በዓል፡ ቅድስት፡ እንተ፡ ባቲ፡ ወለድኪዮ፡ ለመድኃኒ፡ ¹⁵ B. ቍርባን፡ ¹⁶ B. ወትቤ
ላ፡ እስከ፡ ቪዕለት፡ ¹⁷ B. ጎቤየ፡ ወትንብሪ፡ ወትረ፡ ምስሌየ፡ ውስተ፡ መንግሥተ፡ ሰማያት።



ጸድቅ፡ ወፈራራ፡ እግዚእ (A. fol. 15b. 2.) ብሔር፡ ር
እያ፡ ለይእቲ፡ ወለት፡ እንዘ፡ ትለብስ፡ ሜላተ ።
ወትተልዋ፡ ለእግዚእትነ፡ ቅድስት፡ ድንግል፡ በክ
ልኤ፡ ማርያም፡ [እመ፡ ሕይወት፡ ወመድኃኒት፡ ኦ
ንከረ፡ ፈድፋዶ፡ ወዜነወ፡ ለሰብእ፡ ወእለ፡ ሰምዑ፡
ዘንተ፡ ሰብሐዎ፡ ለእግዚአብሔር፡ ስቡሕ፡ ወልዑ
ል፡ ወአእከውትዋ፡ ለእግዚእትነ፡ ቅድስት፡ ድንግል፡
ማርያም]፡ ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቱር፡

ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት ። ለዓለመ፡
ዓለመ፡ እሚን ። (B. fol. 20a. 2.)

ዘአትለውኪያ፡ ማርያም፡ ወነሣእኪያ፡ ጽሚተ ።
ለወለት፡ አሐቲ፡ እንተ፡ ትለብስ፡ ሜላተ ።
ከመ፡ አሣዕነኪ፡ ዕፁር፡ ወምርጥከኪ፡ ሕይወ
ተ ። (A. fol. 16a. 1.)

ኅበ፡ ሖርኪ፡ እግዚእትየ፡ አትልውኒ፡ ሊተ ።
ብፁዕ፡ ገብር፡ ዘይተሉ፡ እግዚአተ ።

CHAPTER VIII.

THE VIRGIN MARY AND THE PAINTER.

(A. fol. 17a. 1.; B. fol. 21a. 1.) ክፍል፡ ፳ ። ተአምሪሃ፡
ለእግዚእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲ
ተ፡ አምላክ ። ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቱ
ር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለ
መ፡ ዓለም፡ አሚን ።

ወሀሉ፡ አሐዱ፡ ብእሲ፡ ሰአሊ፡ ወክልቦ፡ ዘይት
ማሰሎ፡ በገቢረ፡ ሥዕል፡ በውእቱ፡ መዋዕል፡ ወ
ያፈቅራ፡ ለእግዚእትነ፡ ቅድስት፡ ድንግል፡ ማርያ
ም፡ በነሱ፡ ልቡ፡ ወሶበ፡ ይገብር፡ ሥዕላ፡ ይስእ
ል፡ በተጠናቅቆ፡ ወበብዙኅ፡ ጸሐፊ፡ ወበአሐቲ፡
ቤተ፡ ክርስቲያን፡ ዘሀገረ፡ አፍራንሳ፡ ገብረ፡ ሥዕ
ላ፡ ለእግዚእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
ርያም፡ ወላዲተ፡ አምላክ፡ በ (A. fol. 17a. 2.) ውስተ፡
ንድቅ፡ ዕብን፡ መንክረ፡ ወመድምመ ። ወነሱ፡ ዘ
ርእያ፡ ይ (B. fol. 21a. 2.) ደንግዕ፡ እምሥነ፡ ላህያ፡

ወይመስሎ፡ ዘትትናገር¹¹ ። ወካዕበ¹²፡ ሰአሊ፡ አም
ሳለ፡ ገነት¹³፡ ወዘከመ፡ የኃድሩ፡ ውስቲቱ¹⁴ ። ወዘ
ንተ፡ ወዓለ¹⁵፡ በገቦ፡ ሥዕላ፡ ለእግዚእትነ፡ ቅድስ
ት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወእንዘ፡ ይሥዕ
ል፡ አምሳለ፡ ገሃነም፡ ወአምሳለ፡ ውድየተ፡ ዲያብ
ሎስ፡ ወኢጋንንቲሁ፡ እኩያን ። ወርእዮ፡ ሰይጣን፡
ቀንዓ፡ ላዕሌሁ፡ ወወገራ፡ ለዓራት፡ ዘሀሎ፡ ዲሌሃ፡
እንዘ፡ ይሥዕል፡ ወነዊኅ፡ ጥቁ፡ ቤተ፡ ክርስቲያን፡
አፍርንጊ ። ወተነ (B. fol. 21b. 1.) ጽሐ፡ ውእቱ፡ ምስ
ለ፡ ዓራቱ¹⁶፡ ወጸርኅ፡ እንዘ፡ ይብል፡ አእግዚእትየ፡
ማርያም፡ (A. fol. 17b. 1.) ርድኢኒ፡ ወአድኅንኒ፡ እም
ዝንቱ፡ ሐጉል ። ወበጊዜሃ፡ ወዕኢ፡ እደ፡ ብርሃን፡
እምውስተ¹⁷፡ ይእቲ፡ ሥዕል፡ ወሰፍሐት፡ መዝራዕ
ታ፡ ወአኃዘዩ፡ ለውእቱ፡ ብእሲ፡ ዘተሰቀለ፡ በእደ
ሃ¹⁸፡ ለይእቲ፡ ሥዕል ። ወመጠነ፡ ስቅለቱ፡ እምድ

¹ B. ወአሐዱ፡ መምህር፡ ርእያ፡

² B. omits the passage in brackets.

³ B. እጸር፡

⁴ B. ዘይትማሰሎ፡ በውእቱ፡ አዝማን፡ በገቢረ፡

⁵ B. omits በውእቱ፡ መዋዕል ።

⁶ B. ለእግዚእ

ትነ፡ ማርያም፡ ወላዲተ፡ አምላክ ። ፈድፋዶ፡ እምዕምቀ፡ ልቡ ።

⁷ B. ፃሕቅ ።

⁸ B. omits ዘሀገረ፡

አፍራንሳ፡ ⁹ B. አምላክ ። በሀገረ፡ አፍርንሳ፡

¹⁰ B. ርእዮታ፡ ወላህያ፡ ወይመስሎ፡

¹¹ B. ዘ

ትትናገር ። ¹² B. ወእምዝ፡ ካዕበ፡

¹³ B. ገሃነም፡

¹⁴ B. ወዘከመ፡ ይትወደዩ፡ ሰይጣናት፡ ውስ

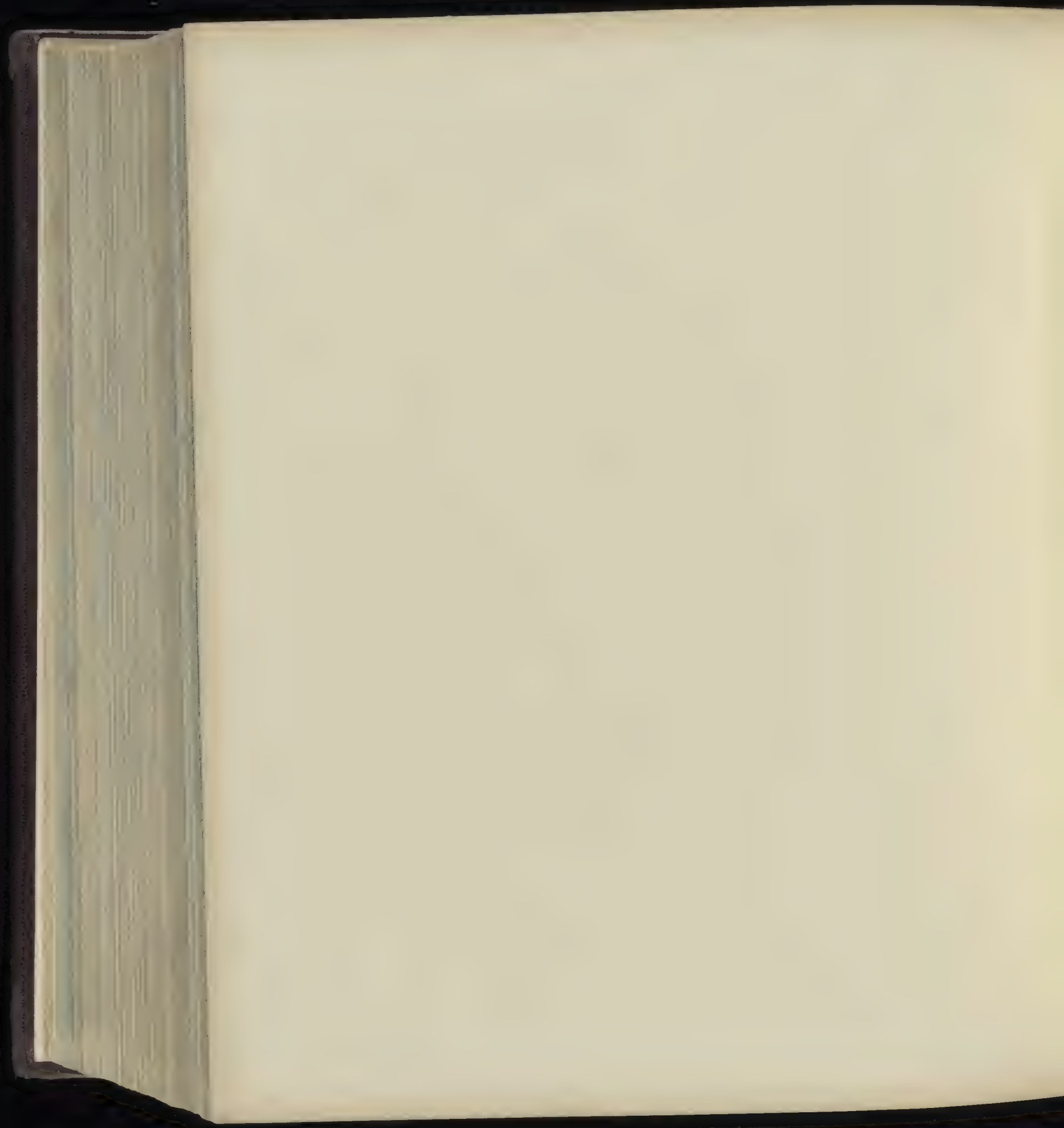
ቲቱ፡ ወዓዲ፡ ወዓለ፡ አምሳለ፡ ገነት፡ ዘከመ፡ የኃድሩ፡ ነፍሳተ፡ ጸድቃን፡ ውስቲቱ፡ እንዘ፡ ይኤይስ፡ ክብረ፡

፩እምዘልኤ፡ በከመ፡ ጽሑፍ፡ እስመ፡ ሥርዓቶመ፡ ለሰብአ፡ አፍራንግ፡ ከመዝ ። ¹⁵ B. ወወዓለ፡ ዘንተ፡

በገቦሃ፡ ለሥዕል፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ዘአቅደምነ፡ ነገረ ። ወእንዘ፡ ¹⁶ B. ዓራቱ፡ ዘዲሌሁ ። ወእ

ምቅድመ፡ ይብጻሕ፡ ዲበ፡ ምድር፡ ወዕኢ፡ እደ፡ ¹⁷ B. እምውእቱ፡ ሥዕል፡ ¹⁸ B. መዝራዕታ፡ ወ

ተሰቀለ፡ በእደሁ ። ወጸርሐ፡ እንዘ፡ ይብል፡ አእግዚእትየ፡ ማርያም፡ ርድኢኒ፡ ወአድኅንኒ፡ እምዝንቱ፡ ሐጉል ።



ር : ይከውን : ዓሠርተ : እመተ¹ : ወነበረ² : ነዋኝ :
 ሰዓተ : ተሰቂሎ³ : በእደሃ⁴ : ለሥዕል : እንዘ : ይጸር
 ሕ : ወሶበ : ስምዑ : ጽራሐ : በጽሐ⁵ : ኅቤሁ : ወነ
 ጸሩ : ዘንተ : መድምመ⁶ : ዘኮነ : እምእግዝእትነ⁷ :
 ቅድስት : ድንግል : በክልኤ : ማርያም : ወእምዝ⁸ :
 አውረደቶ : በበንስቲት : ለውእቱ : ብእሲ : ሠዓሊ :
 ወመጠወቶመ : ለሕዝብ : ከመ : (A. fol. 17 b. 2.) ዘይ
 ሜጡ : ካልእ : ለካልኤ : ወርእዮመ : ሕዝብ : ዘን
 ተ⁹ : መንከረ : ሰብሕዎ : ለእግዚአብሔ (B. fol. 21 b. 2.)
 ር : ወወደስዋ : ለእግዝእትነ : ቅድስት : ድንግል : በ
 ክልኤ : ማርያም : ወላዲተ : አምላክ : ወይቤሉ : ቡ
 ርክት : አንቲ : እምአንስት : ወቡሩክ : ፍሬ : ከርሥ
 ኪ : ወገብሩ¹⁰ : ሰቡዓ : መዋዕል : ዐቢየ : በዓለ : ወ

ሰመይዋ : ለይእቲ : ሥዕል : ሥዕል : አድኅኖ : ወአ
 ልዕሎ : እምድቀት : ወይእቲ : ሥዕል : ሀለወት : እ
 ስክ : ዮም : ስፍሕተ : እድ : በከመ : አሜሃ : አኃዘ
 ቶ¹¹ : ለውእቱ : ሠዓሊ : ከመ : ይኩን : ተገካሪ¹² :
 ለዘይመጽእ : ትውልድ : ጸሎታ : ወበረከታ : ወም
 ሕረተ : ፍቁር : ወልዳ : የሀሉ : ምስ (A. fol. 18 a. 1) ለ :
 ንጉሥነ : ዳዊት : ለዓለመ : ዓለም : አሜን :

ምስለ : ዓራቱ : ዘዕፅ : ጊዜ : ኅብረ : ተነጽሐ :
 ከመ : ረዳእኪዮ : ቅድመ : ወበላህኪዮ : አሜሃ :
 ለዘሰለለ : ብእሲ : መካነ : ብካይ : ወፍሥሐ :
 አድኅንኒ : እግዝእትየ : እንዘ : ትሠረገዊ : ን
 ጽሐ :

ሶበ : አህጉሎትየ : ጽሕቀ : ለሐሳት : አቡሃ :

CHAPTER IX.

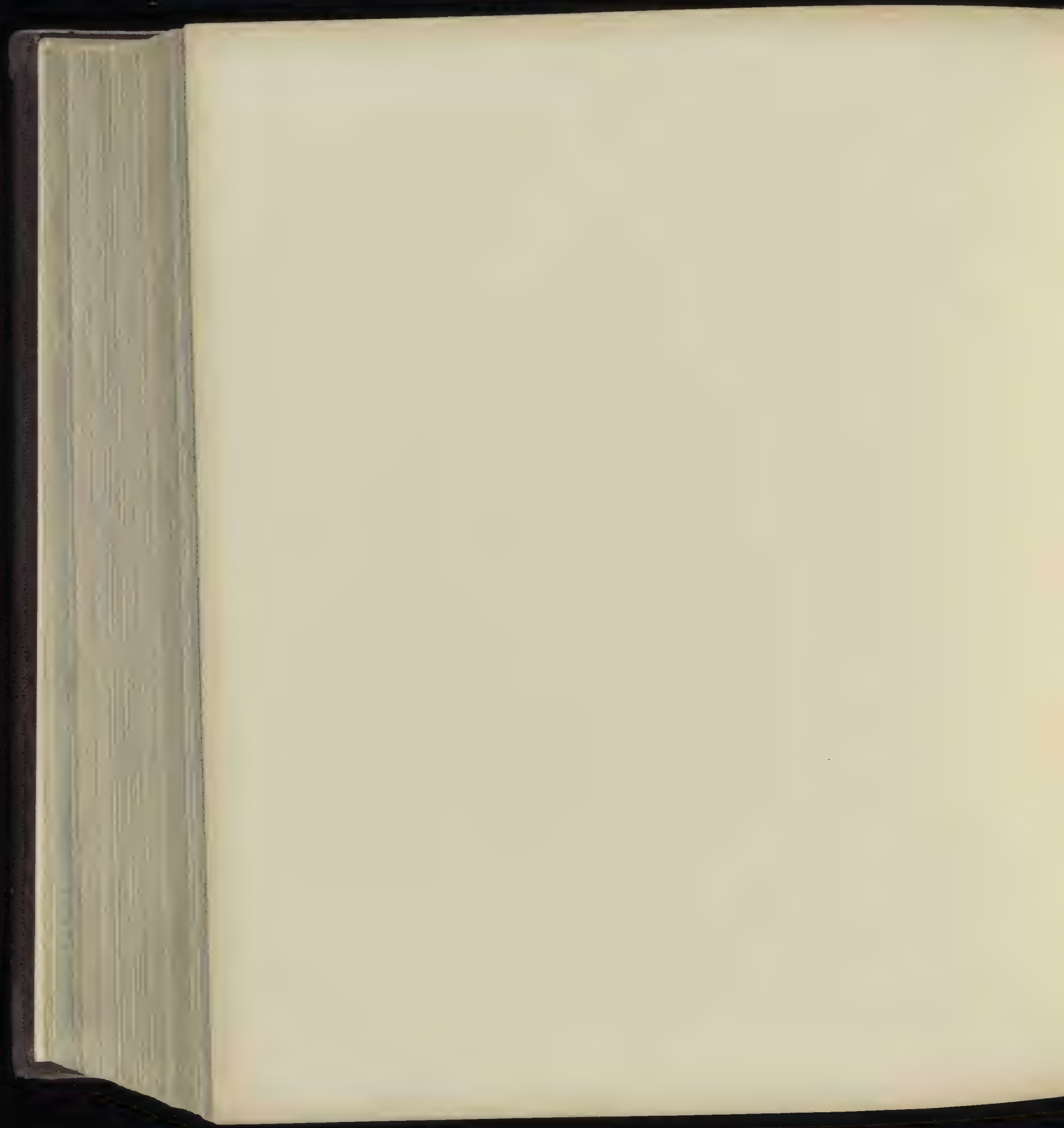
THE VIRGIN MARY AND THE SICK MAN.

(A. fol. 19 a. 1; B. fol. 22 b. 1.) [ክፍል : ፱] ተአምሪሃ :
 ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ : ማርያም :
 ወላዲተ : አምላክ : ጸሎታ : ወበረከታ : ወምሕረ
 ተ : ፍቁር : ወልዳ : የሀሉ : ምስለ : ንጉሥነ : ዳዊት :
 ለዓለመ : ዓለም : አሜን :

ወሀለወት : ሥዕል : እግዝእትነ : ቅድስት : ድንግ
 ል : በክልኤ : ማርያም : በድብረ : ነጋድያን : በቤተ :
 ሕሙማን : መንገለ : ምሥራቅ : ወለለ : ጽብሐ¹³ :
 ይትመኝ፡፡ ባቲ : ሕሙማን : ወሀሎ : አሐዱ : ሕ
 ሙም : ዘነበረ : ገንዳዩ : መዋዕል : በሕማመ¹⁴ : ወ

ነሱ¹⁵ : ዕለተ : ይቤላ : ለእግዝእትነ : ቅድስት : ድ
 ንግል : በክልኤ : ማርያም : እንዘ : ይብል : ኦእግዝ
 እት (A. fol. 19 a. 2.) የ : ኢትንሥእኒ : ዘእንበለ : እብ
 ጻሕ : ሀገረ¹⁶ : ኢየሩሳሌም : ወእስግድ : ኅብ : ቆመ :
 እግረ : እግዚእነ : ወእንዘ : ይስእል : ከመዝ : አስተ
 ርአዩቶ : (B. fol. 22 b. 2.) እግዝእትነ : ቅድስት : ድንግ
 ል : በክልኤ : ማርያም : በሌሊት¹⁷ : ወትቤሎ : ኢት
 ኅዝን : ነዓ : ከመ : አብጽሕክ : ኅብ¹⁸ : ዘፈቀድክ : ወ
 ተመነይክ : ወሶቤሃ : አብጽሐቶ : ኢየሩሳሌም : ኅ
 በ¹⁹ : መቃብረ : እግዚእነ²⁰ : ወቤተ : ልሔም : ኅብ :

¹ B. ፲እመተ : አው : ይበዝኅ : ² B. ወነበረ : ከመዝ : ³ B. ተሰቂሎ : ⁴ B. በእደዊ
 ሃ : ለሥዕል : እስክ : ሶበ : ስምዑ : ጽራሐ : ⁵ B. ወበጽሐ : ⁶ B. መድምመ : ተአምረ : ⁷ B.
 ለእግዝእትነ : ⁸ B. ወመጠወቶ : ከያሁ : ወአውረደቶ : በበንስቲት : ከመ : ዘይሜጡ : ካልእ : ለካልኤ :
⁹ B. ወሶበ : ስምዑ : ዘንተ : ተአምረ : ¹⁰ B. ወገብሩ : በዓለ : ሰቡዓ : መዋዕል : ወሰመይዋ : ¹¹ B.
 አኅዘቶ : ¹² B. ሠዓሊ : ሰፊሐ : እዳ : ተገካሪ : ¹³ B. ዘለለጽብሐ : ¹⁴ B. በሕማም : ¹⁵ B.
 ወዘልፈ : ይሥዕላ : ለእግዝእትነ : ማርያም : ወላዲተ : አምላክ : እንዘ : ይብል : ኦእግዝእትየ : ¹⁶ B. እብ
 ጻሕ : ኅብ : ኢየሩሳሌም : ¹⁷ B. በሐረቲ : ሌሊት : ¹⁸ B. ኅብ : ኢየሩሳሌም : ወአብጽሐቶ : ሶቤሃ :
¹⁹ B. ወኅብ : ²⁰ B. እግዚእነ : ወኅብ : ተሰቂሎ : ወኅብ : ተወልደ : ውስተ : ቤተ : ልሔም :



ተወልደ። ወኅበ፡ ዮርዳኖስ¹፡ ወሰቤሃ፡ አጥመቀቶ፡
 ወአዕረገቶ፡ ኅበ፡ ደብረ፡ ዘይት፡ ወደብረ፡ ጽዮን፡
 ኅበ፡ ኃዳረ፡ እግዚእን፡ ምስለ፡ አርዳኢሁ። ወትቤ
 ሎ፡ ተፈሣሕ፡ ወተኃሠይ፡ ፈጸምኩ²፡ ለክ፡ ነሎ፡
 ዘሰአልከኒ። ወእምድ (A. fol. 19 b. 1.) ኅረ፡ በዓለ፡ ል
 ደት፡ እነሥአክ፡ ኅቤዩ³። ውእተ፡ ጊዜ፡ ተፈሥሐ፡
 ጥቀ፡ ውእቱ፡ ሕሙም፡ ወአዕረፈ፡ በሰላም⁴፡ (B. fol.
 23 a. 1.) [በከመ፡ አሰፈወቶ፡ እግዝእትን፡ ቅድስት፡

ድንግል፡ ማርያም፡] ጸሎታ፡ ወበረከታ፡ ወምሕረ
 ተ፡ ፍቁር፡ ወልዳ፡ የሀሎ፡ ምስለ፡ ንጉሥን፡ ዳዊት፡
 ለዓለመ፡ ዓለም፡ አሜን።

ኃፀዳ፡ ወይን፡ ማርያም፡ ዘጣዕመ፡ ፍሬሃ፡ አዳም።
 ወሥነ፡ ጽጌሃ፡ ልምሉም።

ኅበ፡ (B. fol. 23 a. 2.) ተቀብረ፡ ወልድኪ፡ ኢየሩሳሌም።
 ለዘሰአልከኒ⁵፡ በተአምኖ፡ ነጋዲ፡ ሕሙም።
 ከመ፡ አብዳሕዲዮ፡ ለስዒም፡ አብጽሕኒ፡ ዮም።

CHAPTER X.

THE VIRGIN MARY AND THE YOUTH ZACHARIAS.

(A. fol. 20 b. 1.; B. fol. 24 a. 1.) [ክፍል፡ I። ፡ ተአምሪ
 ሃ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
 ሮያም፡ ወላዲተ፡ አምላክ። ጸሎታ፡ ወበረከታ፡ ወ
 ምሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሎ፡ ምስለ፡ ንጉሥን፡
 ዳዊት፡ ለዓለም፡ ዓለም፡ አሜን።

ወሀሎ፡ አሐዳ፡ ወሬዛ፡ በሀገረ፡ ሮሜ። እምዘ
 መደ፡ ነገሥት፡ ዘስሙ፡ ዘክርያስ፡ ወሠናይ፡ አርአ
 ያሁ፡ ወአሐተ፡ ዕለተ፡ ቦአ፡ ውስተ፡ ቤተ፡ ክርስ
 ቲያን፡ ከመ፡ ይጸሊ። ወነጸረ፡ ሥዕለ፡ ለእግዝእት
 ነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ አደመቶ⁶፡ ፈድፋ
 ደ፡ ወውዕየ፡ ልቡ⁷፡ ከመ፡ እሳት፡ እምላህበ፡ ፍቅ
 ራ። ወሐለየ፡ ወይቤ፡ ምንት⁸፡ እሁባ፡ ላቲ፡ አም
 ኃ፡ ዘይኤድማ⁹። ወኮነ፡ በውእቱ፡ ጊዜ፡ ይነሥእ፡
 (A. fol. 20 b. 2.) ኃምሳ፡ ጽጌ፡ ረዳ¹⁰፡ ወይገብሮ፡ አም
 ሳለ፡ አክሊላት¹¹፡ ወ (B. fol. 24 a. 2.) ያስተቈጽላ፡ ለ
 ሥዕል፡ ዲባ፡ ርአሳ፡ ወሶበ፡ ኃለፈ¹²፡ መዋዕለ፡ ጽ

ጌ፡ ረዳ፡ ተከዘ፡ ጥቀ፡ ወኃጥአ፡ ዘይገብሮ፡ ወዘይሁ
 ባ፡ አምኃ። ወእምዝ፡ ሐረ፡ ውስተ፡ ቤተ፡ ክርስቲ
 ያን፡ ወቆመ፡ ቅድመ፡ ሥዕለ፡ ለእግዝእትን፡ ቅድ
 ስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወይቤላ፡ ኦእግ
 ዝእትየ፡ ፍቅርት፡ አንቲ፡ ተአምሪ፡ ዘከመ፡ ኃለፈ፡
 መዋዕለ፡ ጽጌ፡ ረዳ። ወበሐቱ፡ አነ፡ እኤምኃኪ፡
 ነሎ፡ አሚረ፡ ወእሁበኪ፡ ሰላመ፡ ኃምሳ፡ ጊዜ፡ ህ
 የንተ፡ ኃምሳ፡ ጽጌ፡ ረዳ። ወኮነ፡ ነሎ፡ አሚረ፡ ይ
 ብል፡ ኃምሳ፡ ጊዜ፡ ሰላም፡ ለኪ፡ ኦእግዝእትየ¹³፡
 ተፈሥሐ፡ ፍሥሕት፡ እግዚአብሔር፡ ምስሉኪ።
 ወነበረ፡ (A. fol. 21 a. 1.) ከመዝ፡ እንዘ¹⁴፡ ይብል፡ ነሎ
 ሎ፡ ዕለተ፡ እስከ፡ አመ፡ ልህቀ፡ ወእምዝ¹⁵፡ ነገደ፡
 (B. fol. 24 b. 1.) ኅበ፡ ካልእ፡ ሀገር¹⁶። ወእንዘ፡ ሀሎ፡
 በፍኖት፡ ውስተ፡ ገዳም፡ መፍርህ፡ እስመ፡ ህየ፡ ይ
 ነብሩ፡ ፈያት¹⁷፡ ወይጸንሑ፡ ወይፈርህ፡ ከመ፡ ይኅ
 ልፍ፡ እንተ፡ ማእከሎሙ፡ ወተዘከረ፡ ከመ፡ አጸለ

¹ B. ወአብጽሐቶ፡ ኅበ፡ ዮርዳኖስ፡ ወአጥመቀቶ፡

² B. ወትቤሎ፡ ኢትኅዝን፡ ነዋ፡ ፈጸምኩ፡

³ B. ኅቤዩ፡ ወተፈሥሐ፡ ውእቱ፡ ሕሙም፡ ⁴ B. በሠናይ። ⁵ B. omits the words in brackets.

⁶ B. ሶበ፡ ሰአለኪ፡ ⁷ B. ወሀሎ፡ ሸወሬዛ፡ ዘሠናይ፡ አርአያሁ፡ ዘስሙ፡ ዘክርያስ፡ እምዘመደ፡ ነገሥት፡

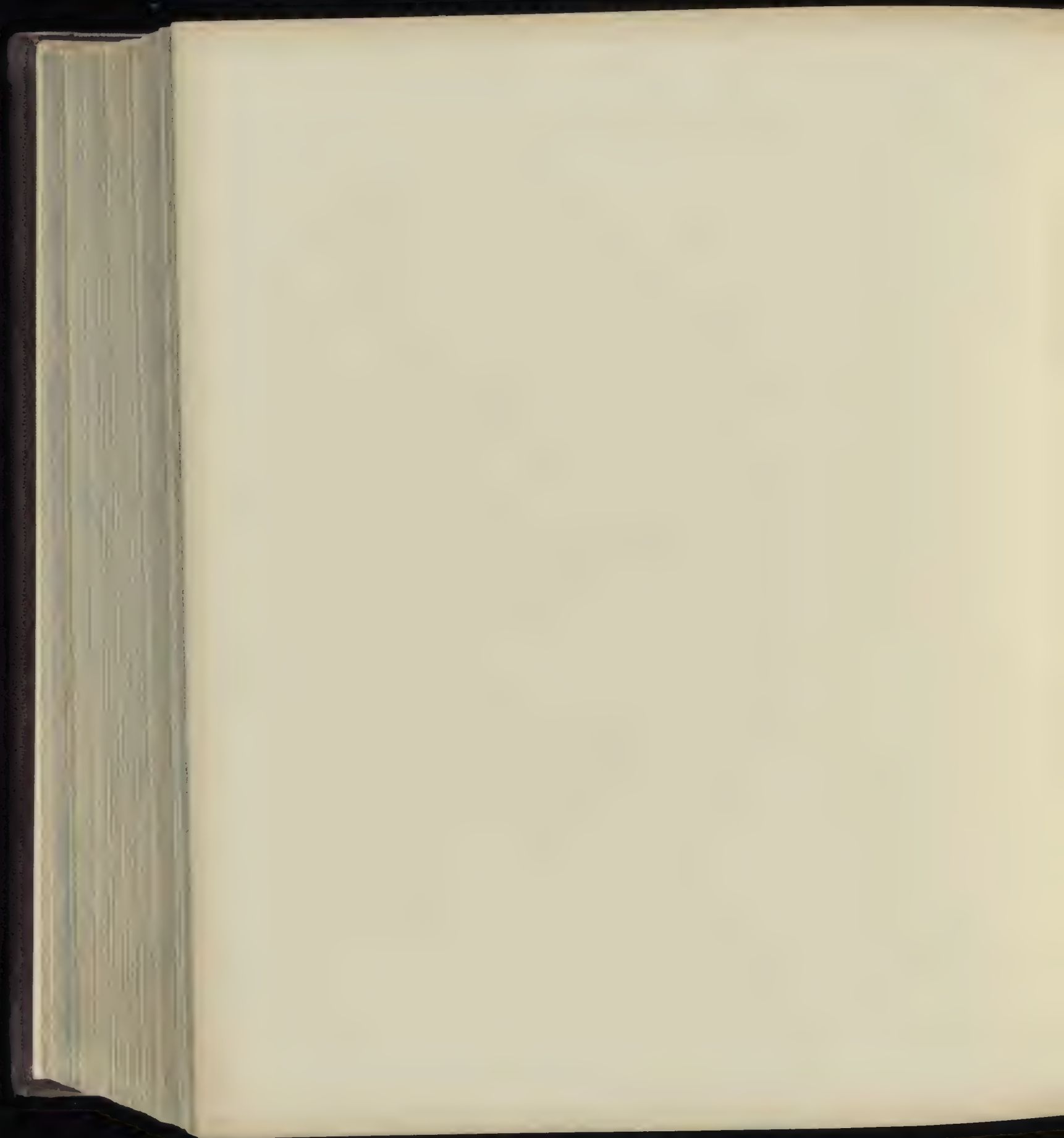
ዘሀገረ፡ ሮሜ። ⁸ B. ወአደመቶ፡ ⁹ B. ልቡ፡ በፍቅረ፡ ዚአሃ፡ ወሐለየ፡ ¹⁰ B. ምንተ፡ አም

ኃ፡ ¹¹ B. ላቲ፡ ዘያሠምራ። ¹² B. ወኮነ፡ በውእቱ፡ ጊዜ፡ አዝማን፡ ጽጌ፡ ረዳ፡ ወነሎ፡ አሚረ፡

ይነሥእ፡ ሃጽጌ፡ ረዳ፡ ¹³ B. ወይገብሮን፡ አክሊላት፡ ¹⁴ B. ሐልቀ፡ ¹⁵ B. omits ኦእግዝእ

ትየ፡ ¹⁶ B. እንዘ፡ ከመዝ፡ ነሎ፡ ዕለተ፡ ¹⁷ B. ወእምድኅረዝ፡ ¹⁸ B. አሐቲ፡ ሀገር፡

¹⁹ B. ፈያት፡ ወፈያት፡ ወፈርሃ፡ ከመ፡



የ፡ በይዘቲ፡ ሌሊት፡ ሰላመ፡ መልአክ፡ ወወዕክ፡
 አፍክ፡ እምገዳም፡ ከመ፡ ይጸሊ፡ ወሶበ፡ ርእዮ፡ ሊ
 ቀ፡ ፈያት፡ ተለው፡ ድኅሬሁ፡ ከመ፡ ይርክይ፡ እመ
 ሶ፡ ዘይገብር፡ ወሶበ፡ በጽሐ፡ ዘካርያስ፡ እምነ፡ ገ
 ዳም፡ ወሚጠ¹፡ ገጸ፡ መንገለ፡ ምሥራቅ፡ አንሥ
 አ⁴፡ አዕይንቲሁ፡ ውስተ፡ ሰማይ፡ ወሰገደ፡ በብረኪ
 ሁ⁵፡ ዲበ፡ ም (A. fol. 21a. 2.) ድር፡ ወሶበ፡ ሰገደ⁶፡
 ርእየ፡ ሊቀ፡ ፈያት፡ ከመ፡ አሐቲ፡ እግዝእት፡ ወረ
 ደት፡ እምሰማይ፡ በዐቢይ፡ ክብር፡ ወምስሌሃ፡ ደና
 ግል፡ ሠናይት፡ ወአንበሩ፡ ላቲ፡ መንበረ፡ ወነ
 (B. fol. 24b. 2.) በረት፡ በቅድመ፡ ገጸ⁷፡ ለዘካርያስ፡
 ወለለ፡ ነሱ፡ ጊዜ፡ ሶበ፡ ይብል⁸፡ ይወዕክ⁹፡ እምአ
 ፉሁ፡ ጽጌ፡ ረዳ፡ ወእግዝእትነ፡ ቅድስት፡ ድንግል፡
 ማርያም፡ ትነሥእ፡ እምኔሁ፡ ወታነብር፡ ውስተ፡
 ሕፅዮ፡ እስከ፡ አመ፡ ነሥኦት፡ ኃምሳ፡ ጽጌ፡ ረዳ፡
 ወውኦቱስ፡ ሊቀ፡ ፈያት፡ ከነ፡ ይኃልቆሙ¹⁰፡ ወይ
 ኔጽሮሙ፡ በአዕይንቲሁ፡ ወሶበ፡ ፈጸመ፡ ጸሎቶ¹¹፡
 ውኦቱ፡ ብእሲ፡ አንበረት፡ እደሃ፡ እግዝእትነ፡ ቅ
 ድስት፡ ድንግ (A. fol. 21b. 1.) ል፡ በክልኤ፡ ማርያም፡
 ዲበ፡ ርእሱ፡ ወበረከቶ፡ ወዓርገት፡ ውስተ፡ ሰማይ¹²፡
 ምስለ፡ እማንቱ፡ ደንግል፡ ወአንከረ፡ ሊቀ፡ ፈያት፡
 እምዘ፡ ርእየ¹³፡ ወተመይጠ፡ ውስተ፡ ገዳም፡ ወእ
 ምዝ፡ ተመይጠ፡ ዘካርያስ፡ ውስተ፡ (B. fol. 49a. 1.)
 ፍኖቱ¹⁴፡ ከመ፡ ይሐር¹⁵፡ ወሶቤሃ፡ ተንሥኡ፡ ላዕ
 ሌሁ፡ ፈያት፡ የአኅዝዎ¹⁶፡ ወይቤሉ፡ ሊቀ፡ ፈያት፡

ንግረኒ፡ ዘከመ፡ እፎ፡ ግዕዝነ፡ ወምንት፡ ዘገበር
 ከ¹⁷፡ እምሥናይት፡ ወይቤሉ፡ ዘካርያስ፡ አንሰ፡ ብ
 እሲ፡ ኃጥእ፡ ወኢየአምር፡ ምንተኒ፡ እምሥናይ
 ት¹⁸፡ ወበሕቱ፡ እኤምኃ¹⁹፡ ለእግዝእትነ፡ ቅድስት፡
 ድንግል፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ነሱ (A. fol.
 21b. 2.) ሎ፡ አሚረ፡ ኃምሳ፡ ጊዜ፡ እንዘ፡ እብል፡ ተ
 ፈሥሒ፡ እምልእተ፡ ጸጋ፡ እግዚአብሔር፡ ምስሌ
 ከ፡ ወሊቀ²⁰፡ ፈያትኒ፡ አይድዖ፡ ነሱ፡ ዘርእየ፡
 ወይቤ፡ እምሮም፡ እትመደጥ፡ ኅበ፡ ንስሐ፡ ወእት
 ለአካ፡ ለእግዝእት²¹፡ ነሱ፡ ቅድስት፡ ድንግል፡ በ
 ክልኤ፡ ማርያም፡ በነሱ፡ መዋዕለ፡ ሕይወቶሙ፡ ፈያት፡ ወ
 አስተፋኝወም፡ ለዘካርያስ፡ ወሐረ፡ በሰላም፡ ወእም
 ድኅረዝ፡ ንስሐ፡ እሙንቱ፡ ፈያት፡ ወኮ፡ መነኮሳ
 ተ፡ ወተልእክዋ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡
 በክልኤ፡ ማርያም፡ በነሱ፡ መዋዕለ፡ ሕይወቶሙ²²፡
 ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቱ (A. fol. 22a. 1.)
 ር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለ
 መ፡ ዓለም፡ አሚን፡

ዘካርያስ፡ ወረዘ፡ ህየንተ፡ ኃምሳ፡ ጽጌ፡ ረዳ፡
 አስትዓ፡ ማኅሌት፡ ለኪ፡ ሶበ፡ አወፈየኪ፡ ጋዳ፡
 ከመ፡ አድኃንኪዮ፡ ቅድመ፡ እምቀትለ፡ ፈያት፡
 ማእከለ፡ በዳ፡
 አድኅንኒ፡ እግዝእትየ፡ ወበልሀኒ፡ እምዕዳ፡
 አመ፡ አያሠልጥ፡ ወርቅ፡ ወበሕርይ፡ ፀዓዳ፡

¹ ሐረ፡ ድኅሬሁ፡ ² B. ወዕክ፡ ³ B. ሚጠ፡ ⁴ B. ወአንሥኦ፡ ⁵ B. omits በብ
 ረኪሁ፡ ⁶ B. ወሶበ፡ ሰገደ፡ ውኦቱ፡ ብእሲ፡ ⁷ B. ወነበረት፡ ዲቤሁ፡ ቅድመ፡ ገጸ፡ ⁸ B. ይ
 ብል፡ ሰላመ፡ መልአክ፡ ⁹ B. ትወዕክ፡ ¹⁰ B. ይኃልቆሙ፡ ¹¹ B. ውኦቱ፡ ብእሲ፡ ጸሎቶ፡
¹² B. ሰማይ፡ በዓቢይ፡ ክብሐት፡ ¹³ B. ወተመይጠ፡ ውስተ፡ ገዳም፡ ¹⁴ B. ገዳም፡ ¹⁵ B. ይ
 ሐር፡ መንገለ፡ ፍኖት፡ ¹⁶ B. ወአኅዝዎ፡ ¹⁷ B. ወምንት፡ ሠናየ፡ ወይቤሉ፡ ¹⁸ B. adds
 ዘገበርኩ፡ ¹⁹ B. አነ፡ እኤምኃ፡ ²⁰ B. ወእምዝ፡ አይድዖ፡ ሊቀ፡ ፈያት፡ ²¹ B. ለእግዝእትነ፡
 በነሱ፡ መዋዕለ፡ ²² B. እስከ፡ አመ፡ ሞቶሙ፡



CHAPTER XI.

THE VIRGIN MARY AND THE WOMEN JULIANA AND BARBARA.

(A. fol. 23 a. 1.; B. fol. 50 a. 1.) [ክፍል :] ፲፩ ። ተአምሪ

፶ : ለእግዝእትን፡ ቅድስት፡ ድንግል፡ በክልኢ፡ ማርያም፡ ወላጇት፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ ወምሕረት፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስል፡ ንጉሥን፡ ዳዊት፡ ለዓለመ፡ ዓለመ፡ አሜን ።

ወሀለዋ፡ ክልኢ¹፡ አንስተ፡ አዕማተ፡ እግዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላጇት፡ አምላክ፡ በቤተ፡ ልሔም፡ እምአዋልደ፡ ይሁዳ፡ ስማ፡ ለአሐቲ፡ ዮልያና²፡ ወስመ፡ ካልኢታ³፡ በርባራ፡ ወአሐተ፡ ዕለተ፡ እንዘ፡ የሐውራ፡ እያረፋላም፡ ይስግዳ፡ በበዓለ፡ ፍልስታ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም፡ በሀገረ፡ ሮስማዳስ⁴፡ ዓገትዎን፡ ፈያት፡ ወነሥአዎን⁵፡ ስንቆን ። ወሶበ፡ ተከፈሉ፡ (A. fol. 23 a. 2.) ፈያት፡ ጎበስተ፡ ዘነሥኡ⁶፡ እምኔሆን፡ አኃዙ፡ ይብልዑ፡ በበይናቲሆሙ ። (B. fol. 50 a. 2.) ወተፍዕሎም⁷፡ ከሉ⁸፡ አሐዱ፡ አሐዱ⁹፡ ወበጊዜሃ፡ ተስብረ፡ አስናኒሆሙ፡ ዘምስለ፡ ጥረሲሆሙ፡ ወመልክ፡ ስባራት፡ አስናን፡ ውስተ፡ አፋሆሙ¹⁰፡ ወተለከዓ፡ በአንቃሮሙ፡ ወአልጸቁ፡ ለመዊት፡ ወሥእኑ¹¹፡ ነቢበ ። ወአለ፡ ርእዩ፡ ወሰምዑ¹²፡ ዘንተ፡ ትእምርተ፡ አንከሩ፡ ጥቀ፡ ወተደሙ ። ወዐአ፡ ፍርሃት፡

ወረዓድ፡ ውስተ፡ አልባቢሆሙ፡ እምድንጋዒ፡ ግርማሃ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም ። ወእምዝ፡ ሑሩ፡ እልክቱ፡ ፈያት፡ ነስሐ¹³፡ ወኃደጉ፡ እከዩ፡ ምግባሮሙ ። ወአስተስረዩ፡ ኃጣውኢሆሙ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል (A. fol. 23 b. 1.) ግል፡ ማርያም ። ወወሀብዎን፡ ለዮልያና፡ ወለበር (B. fol. 50 b. 1.) ባራ፡ ንዋዩ፡ ፍደ፡ ምክዕቢተ፡ ህዩንተ፡ ዘነሥኡ፡ ስንቆን ። ወመሀከቶሙ፡ እግዝእትን¹⁴፡ መዝገበ፡ ምሕረት፡ ወሜጠት፡ አስናኒሆሙ፡ ከመ¹⁵፡ ህላዌሆሙ፡ [እስመ፡ ክሉ፡ ይትከህላ፡ ወአልበ፡ ዘይሰከና፡ ገባራት፡ ተአምራት፡ ወመንክራት፡ ይእቲ]¹⁶ ። ጸሎታ፡ ወበረከታ፡ ወምሕረት፡ ፍቁር፡ ወልዳ¹⁷፡ የሀሉ፡ ምስል፡ ንጉሥን፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን ።

(B. fol. 50 b. 2.) ኃይልኪ፡ ማርያም፡ ስነን፡ ኃጥአን፡ ሰበረ ።

ነበስተ፡ አዋልድ፡ ክልኢቲ፡ ሶበ፡ ተፍዕሎም፡ ጎቡረ ።

በኃይልኪ፡ ዝንቱ፡ እንተ፡ አርአዩ፡ መንክረ ። ገብርኪ፡ እግዝእትዩ፡ ዘኢየሐምር፡ ተግባረ ።

(A. fol. 23 b. 2.) ውስተ፡ መቅደስኪ፡ እፈቱ፡ ኃዳረ ።

¹ B. ክልኢቱ፡ ² B. ዮልያና፡ ³ B. ለካልኢታ፡ ⁴ B. ሮማስዱር፡ ⁵ B. ወነሥኡ፡ ⁶ B. ዘነሥኡ፡ እምዘ፡ አነዙ፡ ⁷ B. ሶበ፡ ተፍዕሎም፡ ⁸ B. ክሉሙ፡ ⁹ B. ለለክሐዱ፡ አሐዱ፡ ¹⁰ B. ወመልክ፡ ውስተ፡ አፋሆሙ፡ ስባራት፡ አስናን፡ ¹¹ B. ወስእነ፡ ¹² B. ወክሉ፡ ሕዝብ፡ እለ፡ ስምዑ፡ ወርእዩ፡ ¹³ B. omits ነስሐ፡ ¹⁴ B. ቅድስት፡ ¹⁵ B. በከመ፡ ¹⁶ B. omits the words in brackets. ¹⁷ Here, as elsewhere B. omits ወምሕረት፡ ፍቁር፡ ወልዳ፡



CHAPTER XII.

THE VIRGIN MARY AND THE THREE ARABS.

(A. fol. 24 b. 1.; B. fol. 51 b. 1.) [ክፍል :] ሹ። ተአም

ሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲት፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ ወምሕረት፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥን፡ ዳዊት፡ ለዓለመ፡ ዓለመ፡ አሜን።

ወበአሐዱ፡ እመዋዕል፡ ሐሩ፡ ምድረ፡ ሪፍ፡ ሠላስቱ፡ ዕድሜ፡ ዓረባዊያን፡ እንዘ፡ ምሉእ፡ ጥቀ፡ ማየ፡ ተከዜ፡ ወመዋግዲሁ³፡ ያመዓብል፡ ወዐኢ፡ ውስተ፡ ተከዜ፡ ይፅብቱ፡ ለዓዲው፡ ከመ፡ ይፈጽሙ፡ መፍቅዶሙ፡ ወፀንዓ፡ ሳዕሌሆሙ፡ ማዕበል፡ ወስእት፡ ጸቢተ፡ ወፈቀደ፡ ያሥጥሞሙ፡ ወእሙንቱስ፡ ሰአሉ፡ ጎበ፡ ነቢያሙ፡ ሐሳዊ፡ በከመ፡ ሥርዓት፡ አበዊሆሙ፡ ወ (A. fol. 24 b. 2.) ኢረከቡ፡ ድኅኒ፡ ዓ፡ ወሶበ፡ ቀብ፡ ሕይወቶሙ፡ ይቤ፡ አሐዱ፡ እምኔሆሙ፡ ዘኮነ፡ የሐውር፡ ጎበ፡ ደብረ፡ ቀልሞን፡ ወይኔጽር፡ ተአም (B. fol. 51 b. 2.) ራተ፡ አማርያም፡ ዘደብረ፡ ቀልሞን፡ ዝውእቱ፡ ጊዜ፡ ትንብልናኪ፡ አድኅንኒ፡ ወለእመ፡ አድኅንከኒ፡ እምተሠጥሞ⁴፡ ዝንቱ፡ በሕር፡ እሁብ፡ ለቤተ፡ ክርስቲያንኪ፡ ገመለ፡ ዕኡነ፡ ተምረ፡ ለሲሳየ⁵፡ መነኮሳት፡ ወገመሉሂ፡ ይኩን፡ ለደብር፡ ከመ፡ ይፀር፡ ነሎ⁶፡ መፍቅዶሙ፡ ወይቤ፡ ካልኤ፡ እው፡ አማን፡ ዘዘከርከ⁷፡ ዘንተ፡ ዐቢየ፡ ስመ፡ ወሶበ፡ ሰምዓ፡ ቢጸሙ፡ ዘንተ፡ ነገረ፡ ተሣለቀ፡ በመ፡ ወይቤ፡ ኦአከላብ፡ ለምንት፡ ተኃድጉ፡ ሃይማኖተክሙ፡ (A. fol. 25 a. 1.) ወትስእሉ፡ ምሕረት፡ እማርያም፡ ውእተ፡ ጊዜ፡ ተሠጥመ⁸፡ ውስተ፡ ባሕር፡ ወውኅጦ፡ ሐርገጽ፡ ወአውዕኦ፡ ለከሂተ፡ ተአምራት፡ እኒዞ፡ በአፋሁ፡ እንዘ፡ ይኔጽ

ርዎ፡ አብያጸሁ⁹፡ ወእሙንቱስ፡ በጊዜ፡ ሰአሉ፡ ጎበ፡ (B. fol. 52 a. 1.) እግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ረከቡ፡ ከኩሐ፡ ዐቢየ፡ ወቆሙ፡ መልዕልቲሁ፡ በማእከለ፡ ውሒዝ፡ ወበጽሐት፡ ሐመር፡ እንተ፡ ተኃልፍ፡ እምሀየ፡ ወተፅዕኑ፡ ዲቤሃ፡ ወበጽሐ¹⁰፡ ውስተ፡ መርሰ፡ ወሶቤሃ፡ ነሥኦ፡ ውእቱ፡ ዓርባዊ፡ አሐደ፡ ገመለ፡ ዘይህኒ፡ እምነሉ፡ አግማሊሁ፡ ጽዒኖ¹¹፡ ተምረ፡ አብጽሐ፡ ጎበ፡ ሰሎሞን¹²፡ አበ፡ ምኔት፡ ዘደብረ፡ ምኔት፡ ወ (A. fol. 25 a. 2.) ዘደብረ፡ ቀልሞን፡ ወጎበ፡ ነሎሙ፡ መነኮሳት፡ ወነገሮሙ፡ ነሎ፡ ዘኮነ፡ ወለካልኤኒ¹³፡ ቦቱ፡ ብዙኃ፡ አባግዕ፡ ወቀረጸ፡ ጽጉሮሙ፡ ወአብጽሐ፡ ጎበ፡ መነኮሳት፡ ወይቤ፡ ንሥኦ፡ ዘንተ፡ ጽጉረ፡ ወግበሩ፡ ለክሙ፡ አልባስ፡ በእንተ፡ እግዝእትነ፡ ማርያም፡ ዘአድኅነተኒ፡ እምተሠጥሞ፡ ወሶበ፡ ሰምዓ፡ መ (B. fol. 52 a. 2.) ነኮሳት፡ ነገሮ፡ ሰብሕዎ፡ ለእግዚአብሔር፡ ስቡሕ፡ ወልዑል¹⁴፡ ወወደስዋ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ መስተሣህልት፡ ምልአተ፡ ምሕረት፡ ጸሎታ፡ ወበረከታ፡ ወምሕረት፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥን፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን። (A. fol. 25 b. 1.)

ዓረባዊያን፡ ዕድሜ፡ እመ፡ ውሒዝ፡ ማይ፡ ኃየሎሙ¹⁵።

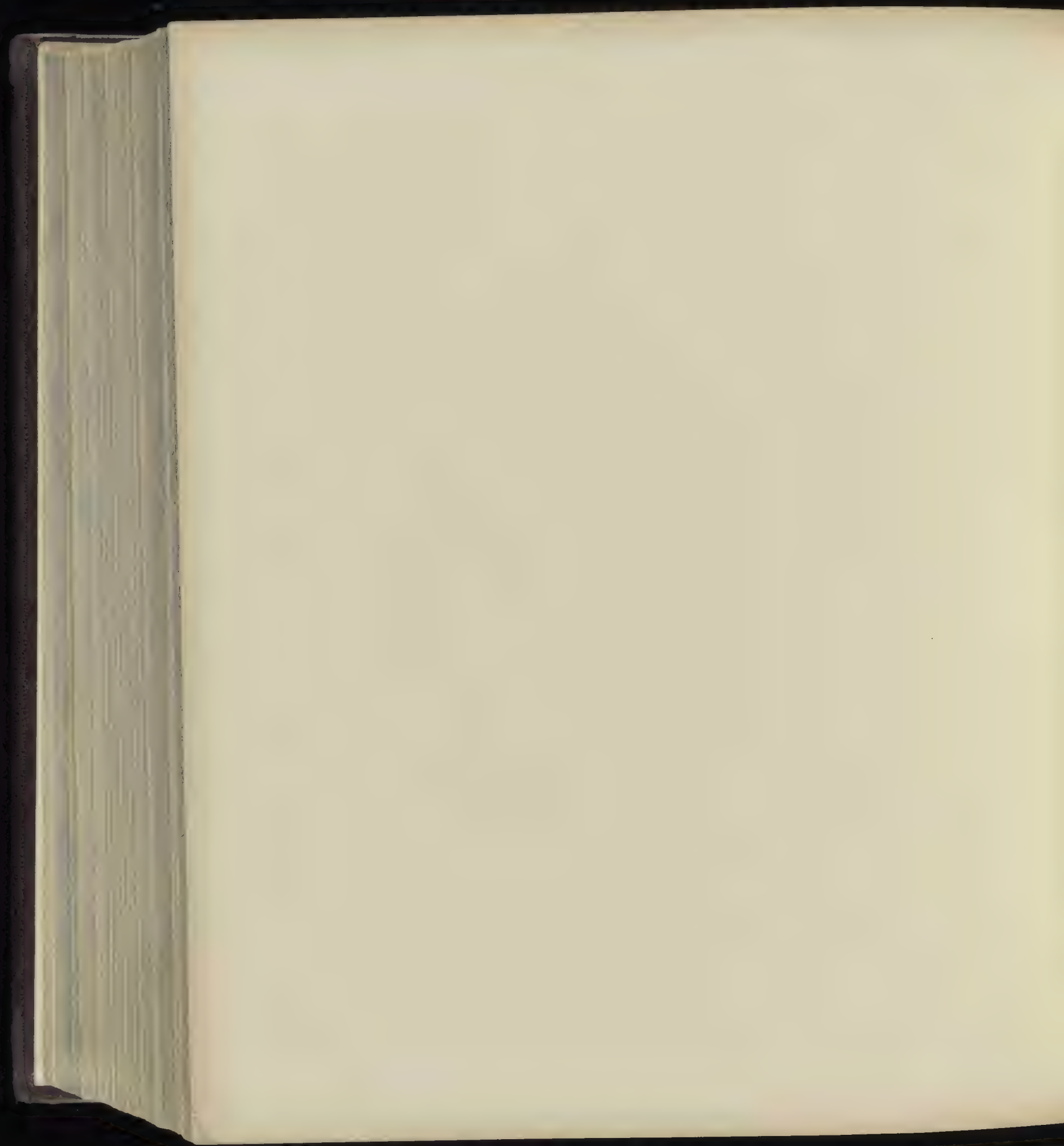
ማርያም፡ ስመኪ፡ ሶበ፡ ዘከሩ፡ ቀዲሙ።

ከመ፡ ኮነ፡ ብእሲ፡ እንተ፡ ተሣለቀ፡ በመ።

ፀርኪ፡ እግዝእትየ፡ ለለጌሠሙ፡ ወአሙ¹⁶።

ሲሳየ፡ ሐርገጽ፡ ለይኩን፡ ወየዘርዘር፡ ዓፅሙ። ። ።

¹ B. ሐሩ፡ ጎበ፡ ² B. ፫ሰብእ፡ ³ B. ወመግዲሁ፡ ⁴ B. እምዝንቱ፡ ተሠጥሞ፡ እሁብ፡ ⁵ B. ሲሳየ፡ ⁶ B. omits ነሎ፡ ⁷ B. ዘዘከርከ፡ ዓቢየ፡ ኃይለ። ⁸ B. ወበጊዜ፡ ብሂሎቱ፡ ከመዝ፡ ተሠጥመ፡ ⁹ B. ወነጽርዎ፡ ፪ አብያጸሁ። ¹⁰ B. ወሶበ፡ በጽሐ፡ ጎበ፡ መርሰ፡ ነሥኦ፡ ውእቱ፡ ¹¹ B. ወፅዒኖ፡ ¹² B. ሰሎሞን፡ አበ፡ ምኔት፡ ወጎበ፡ ነሎሙ፡ መነኮሳት፡ ወነገሮሙ፡ ነሎ፡ ዘኮነ፡ ¹³ B. ወበጸሐ፡ ¹⁴ B. omits ስቡሕ፡ ወልዑል፡ ¹⁵ B. ጎየሎሙ፡ ¹⁶ ወዓሙ፡



CHAPTER XIII.

THE VIRGIN MARY AND THE MONASTERY OF 'AḲŌNÂ.

(A. fol. 26b. x; B. fol. 54a. i.) [ክፍል ፡] ፲፫ ። ተአም

ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ነጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ ደብር ፡ በሀገረ ፡ ፅርዕ ፡ ወኑኑ ፡ መንፈቀ፡¹ ፡ ምዕራፍ ፡ እምኢያሪክ ። ወሀለወት ፡ ህየ ፡ ቤተ ፡ ክርስቲያን ፡ ዘተሐንፀት² ፡ በስመ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወነበረት ፡ እግዝእትነ ፡ ቅድስት ፡ ማርያም ፡ እንዘ ፡ ትነግሮ ፡ ለአሐዱ ፡ ቀሲስ ፡ በሕልም³ ። ወትቤሎ ፡ ሕንፁ ፡ ሊት ፡ ቤተ ፡ ክርስቲያን⁴ ፡ በጽንፈ ፡ ኢያሪክ ፡ ወነበረት ፡ ከመዝ ፡ ብዙኃ ፡ ዓመታተ ፡ እንዘ ፡ ትነግረ (A. fol. 26b. 2.) ሮ ፡ ውእቱኒ ፡ እንዘ ፡ ይነግሮም ፡ ለመነኮሳት ፡ ወለኩሉ ፡ ሕዝብ ፡ ወዓበይም⁵ ። ወሶበ ፡ ፀበዩ ፡ ሐኒፀ ፡ ቤታ ፡ ኅበ ፡ መካን⁶ ፡ ዘፈቀደት ፡ ተበትከ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ወቅጽራ ፡ ምስለ ፡ ቤተ ፡ መነኮሳት ። ወወረደት ፡ ታሕተ ፡ ጽንፈ ፡ ኢያሪክ ፡ (B. fol. 54a. 2.) ወጸንዓት ፡ ውስቱቱ ፡ በኃይላ ፡ ለእግዝእትነ⁷ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡ ወኮነት ፡ ከመ ፡ ቀዳሚት ፡ ሱርርተ⁸ ፡ ወሕንፅተ ፡ ወኢተወለጠት ፡ ሥነ ፡ ሕንፃሃ ፡ ኢቅጽራ ፡ ወኢ ፡ አብያተ ፡ መነኮሳት ፡ ወመነኮሳት ፡ ደብርሂ ፡

ብዙኃን ፡ እሙንቱ ፡ ዘይነብሩ ፡ ውስቱታ ፤ ወንውማን ፡ እሙንቱ ፡ በይእቲ ፡ ሌሊት ፡ እመ ፡ ፍልሰታ ፡ ለይእቲ ፡ ቤተ ፡ ክርስቲያን⁹ ። ወኢያእምሩ ፡ (A. fol. 27a. i.) ዘእንበለ ፡ በሳኒታሁ¹⁰ ፡ ሶበ¹¹ ፡ ይወፅኡ ፡ እምቤቶሙ ፡ ወነጸርዎ ፡ ለኢያሪክ ፡ በዴዴሆሙ ፡ ወገብሩ ፡ አውያተ¹² ፡ ነሎሙ ፡ መነኮሳት ። ወደንገፁ ፡ ዓቢየ ፡ ድንጋዒ¹³ ፡ ወለአኩ ፡ ኅበ ፡ ፀበይተ ፡ ሀገር ፡ ወመጽኡ ፡ ነሎሙ ፡ ተባዕቶሙ ፡ ወአንስቶሙ¹⁴ ፡ ወአንከሩ ፡ ርእዮሙ ፡ ዘንተ ፡ ተአምረ ፡ ዘኢገብረ ፡ ወኢኮነ ፡ እምቅድመዝ ፡ ወእምድኅረዝ¹⁵ ። ወገብሩ ፡ በዓለ ፡ ፀቢየ ፡ በገቢረ ፡ ቀኅር (B. fol. 54b. i.) ባን ፡ ወበወሂበ ፡ ምጽዋት ፡ በበዓመት ፡ አመ ፡ ፅሥራ ፡ ወሠሎሉ ፡ ለነሐሴ¹⁶ ፡ ወስመ ፡ ደብሩ¹⁷ ፡ ፅቆና ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ (A. fol. 27a. 2.) አሜን ።

ኃይለኪ ፡ ጽኑዓ ፡ ወመንክረኪ ፡ ትክሥቲ ።

ከመ ፡ አ (B. fol. 54b. i.) ፍለስኪያ ፡ ቅድመ ፡ ለደብረ ፡ ፅቆና ፡ እንታክቲ ።

መንገለ ፡ ኃዛር ፡ ወወይሴ ፡ ማርያም ፡ ወለተ ፡ ማቲ ።

አፍልሲ ፡ ክብረ ፡ ፀርየ ፡ በጽንዓ ፡ እዴኪ ፡ ዛቲ ።

አኮኑ ፡ ምክሕየ¹⁸ ፡ ወዝክርየ ፡ አንቲ ።

¹ B. ወኑኑ ፡ መጠነ ፡ መንፈቀ ፡ ² B. omits ዘተሐንፀት ፡ ³ B. ማርያም ፡ ወነገረቶ ፡ ለ፩ ቀሲስ ፡ በሕልም ፡ ወትቤሎ ፡ ⁴ B. omits ክርስቲያን ፡ ⁵ B. ወነበረት ፡ ከመዝ ፡ እንዘ ፡ ትነገረ ፡ ለቀሲስ ፡ ብዙኃ ፡ ዓመታተ ። ⁶ B. መካን ፡ ዘትቤሎሙ ፡ ተበትከ ፡ ውእቱ ፡ ቤተ ፡ ክርስቲያን ፡ ወቤተ ፡ መነኮሳትሂ ፡ ወቅጽራሂ ፡ ወወረደት ፡ ⁷ B. ወጸንዓት ፡ በኃይላ ፡ ጸሎታ ፡ ለእግዝእትነ ፡ ማርያም ፡ ⁸ B. ሱርርተ ። ወኢተገድዓት ፡ ቤተ ፡ ክርስቲያን ፡ ኢቅጽራ ፡ ወኢአብያተ ፡ መነኮሳት ። ወመነኮሳትሂ ፡ ብዙኃን ፡ በውስተ ፡ ውእቱ ፡ ደብር ፡ ይነብሩ ። ⁹ B. omits ለይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ¹⁰ B. በሳኒታ ፡ ¹¹ B. ሶበ ፡ ወፅኡ ፡ ገዳመ ፡ ነጸርዎ ፡ ለኢያሪክ ፡ ¹² B. አሜሃ ፡ ነሎሙ ፡ ቅዱሳን ፡ ¹³ B. omits ድንጋዒ ፡ ¹⁴ B. adds ወደቂቆሙ ፡ ¹⁵ B. ተአምረ ፡ ዘኢሰምዑ ፡ ወኢርእዮ ፡ ወገብሩ ፡ በዓለ ፡ ዓቢየ ፡ በቀኅርብን ፡ ¹⁶ B. ወይገብሩ ፡ በዓለ ፡ በበዓመት ፡ አመ ፡ ፳ወፎለነሐሴ ፡ ¹⁷ B. ደብሩ ፡ ¹⁸ B. ምክሕየ ፡



CHAPTER XIV.

THE VIRGIN MARY AND THE EGYPTIAN PRIEST JOHN.

(A. fol. 28 a. 1.; B. fol. 55 b. 1.) [ክፍል ፡] ፲፱ ። ተአም

ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሎ ፡ ምስል ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ።

ወሀሎ ፡ አሐዱ ፡ ቀሲስ ፡ በሀገረ ፡ ምስር ፡ በስሙ ፡ ዮሐንስ ፡ በከንሲ ። ወይነብር ፡ ውስተ ፡ አሐቲ ፡ ቤተ ፡ ክርስቲያን ፡ ዘተሐንፀት ፡ በስመ ፡ ሰማዕት ፡ መርቆሮስ ። ወዝንቱስ ፡ ብእሲ ፡ ኮነ ፡ መዋዕሊሁ ፡ ምእት ፡ ዓመት ፡ ወሶራ ፡ ክልኤሆን ፡ አዕይንቲሁ ። ወነበረ ፡ ዓመተ ፡ ፍጹመ ፡ እንዘ ፡ ኢይሬኢ³ ። ወሶበ ፡ ኃጥ (A. fol. 28 a. 2.) አ ፡ ብርሃነ ፡ ለአዕይንቲሁ ፡ ወጠነ ፡ ከመ ፡ ይግበ (B. fol. 55 b. 2.) ር ፡ መሐላ ፡ እንበለ ፡ ያእምሮ ፡ አሐዱ ፡ ሰብአ ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ ዘእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ መንገለ ፡ ምሥራቅ ። ወእምድኅረ ፡ ጸሎተ⁴ ፡ ፍጻሜ ፡ መንፈቀ ፡ ሌሊት ፡ ሶበ ፡ የሐውሩ ፡ መንኮሳት ፡ ውስተ ፡ በዓቶሙ⁵ ፡ የሐውር ፡ ውእቱ ፡ ቀሲስ ፡ ኅበ ፡ ይእቲ ፡ ሥዕል ፡ ወይሰግድ ፡ ብዙኃ ፡ ስግደታተ⁶ ፡ ወይኤምታ ፡ በሰላመ ፡ መልአክ ፡ ሠለስተ ፡ ምእተ ፡ ጊዜ ። ወእምዝ⁷ ፡ ይስእላ ፡ ከ

መ ፡ ታብርህ ፡ አዕይንቲሁ ፤ ወነበረ ፡ እንዘ ፡ ይገብር ፡ ከመዝ ፡ ዓመተ⁸ ፡ ፍጹመ ፡ ወበተፍጻሚት ፡ አሐዱ⁹ ፡ ዓመት ፡ በአሐቲ ፡ ሌሊት¹⁰ ፡ እንዘ ፡ ይዜምር ፡ (A. fol. 28 b. 1.) ሰላመ ፡ መልአክ ፡ በከመ ፡ ልማዱ ፡ ቀዊሞ ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ መጽአ ፡ ድቃ (B. fol. 56 a. 1.) ስ ፡ ወኖመ ፡ ግብተ¹¹ ፡ ወርእየ ፡ በሐልሙ ፡ ከመ ፡ መጽአት ፡ እምይእቲ ፡ ሥዕል ፡ ሠናይተ ፡ ላሕይ ፡ ብእሲተ¹² ፡ ዘትበርህ ፡ ምስብሂተ ፡ እምፀሐይ ። ወቀርበት ፡ ኅቤሁ ፡ ወአውዕኦት ፡ አጥባቲሃ ፡ እምውሣጤ ፡ ልብሳ ፡ ወሐለበቶን ፡ ዲበ ፡ አዕይንቲሁ ። ወዓተበት¹³ ፡ ላዕሌሁ ፡ በእደዊሃ ፡ ቅዱሳት¹⁴ ፡ ወተሠወረት ፡ ውስተ ፡ ሥዕለ ። ወሶቤሃ ፡ ተከሥታ ፡ አዕይንቲሁ ፡ ወርእያ ፡ ለአይቆና ፡ እንዘ ፡ ታንበለብል ። ወረከበ ፡ ውስተ ፡ አዕይንቲሁ ፡ ሐሊበ ፡ ዘምዑዝ ፡ (A. fol. 28 b. 2.) ጼናሁ¹⁵ ። ወክልሐ¹⁶ ፡ እንዘ ፡ ይብል ፡ ሰላም ፡ ለኪ ፡ አምልእተ ፡ ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ፡ ወሰሚያሙ ፡ መንኮሳት ፡ ክላሐ ፡ በጽሐ ፡ ፍጡነ ፡ ኅቤሁ¹⁷ ፡ ከመ ፡ ያእምሩ ፡ ዘኮነ ። ወነገሮሙ ፡ ውእቱ ፡ ቀሲስ¹⁸ ፡ ነሎ ፡ ዘርእየ ፡ ወነጸርዎን ፡ ለአዕይንቲሁ ፡ እንዘ ፡ ይሬእያ ፡ ወአስረ ፡ ሐሊብኒ ፡ (B. fol. 56 a. 2.) ውስቲቶ

¹ B. ወሀሎወት ፡ ቤተ ፡ ክርስቲያን ፡ በሀገረ ፡ ምስር ፡ በስመ ፡ ሰማዕት ፡ መርቆራምስ ። ወነበረ ፡ ውስተታ ፡ ብእሲ ፡ ቀሲስ ፡ ዘስሙ ፡ ዮሐንስ ፡ በከኒስ ፡ ² B. ወዝንቱ ፡ ብእሲ ፡ መንኮስ ፡ እምንእሱ ፡ በድንግልና ። ወሶበ ፡ ኮነ ፡ መዋዕሊሁ ፡ ፻ ዓመተ ፡ ሶሩ ፡ ፪ አዕይንቲሁ ፡ ³ B. ፍጹመ ፡ ኢይሬኢ ፡ ግሙራ ። ወሀሎወት ፡ ውስተ ፡ ይእቲ ፡ ቤተ ፡ ክርስቲያን ፡ ሥዕል ፡ በስመ ፡ እግዝእትነ ፡ ንጽሕት ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወስቅልት ፡ ውስተ ፡ ሠረቃ ፡ ለቤተ ፡ ክርስቲያን ፡ በገቦ ፡ የማነ ፡ ምሥዋዕ ። ወሶበ ፡ ኃጥአ ፡ ውእቱ ፡ ቀሲስ ፡ ብርሃነ ፡ አዕይንቲሁ ፡ ሐለየ ፡ በልቡ ፡ ከመ ፡ ይግበር ፡ ግብረ ፡ እንዘ ፡ ኢየአምሮ ፡ ፩ ። ⁴ B. ፍጻሜ ፡ ጸሎተ ፡ ⁵ B. በዓቶሙ ፡ ይትመየጥ ፡ ውእቱኒ ፡ ኅበ ፡ ቤተ ፡ ክርስቲያን ፡ ወይቀውም ፡ ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወይሰግድ ፡ ⁶ B. omits ስግደታተ ፡ ⁷ B. ወእምድኅረዝ ፡ ⁸ B. ወነበረ ፡ ከመዝ ፡ ዓመተ ፡ ⁹ B. omits አሐዱ ፡ ¹⁰ B. በሌሊት ፡ ¹¹ B. omits ወኖመ ፡ ግብተ ፡ ¹² B. ሥዕል ፡ ብእሲት ፡ ለሕይወት ፡ ¹³ B. ወአተበት ፡ ¹⁴ B. omits ቅዱሳት ፡ ወተሠወረት ፡ አዕይንቲሁ ፡ ወርእያ ፡ ለአይቆና ፡ እንዘ ፡ ታንበለብል ፡ ¹⁵ B. ዘምዑዝ ፡ ጥቅ ፡ ፯ናሁ ፡ ¹⁶ B. ወክልሐ ፡ በጊዜሃ ፡ ¹⁷ B. ኅቤሁ ፡ ፍጡነ ፡ ¹⁸ B. omits ቀሲስ ፡



ን : ወአንበሩ : እደዊሆሙ : ላዕለ : አዕይንቲሁ : ወ
ተአምኑ : ወሐሩ : ኅበ : ሥዕላ : ለእግዝእትነ : ቅድ
ስት : ድንግል : በክልኤ : ማርያም : ወሰገዱ : ላቲ :
አሐዱ : አሐዱ : በአምጣነ : ክሂሎቶሙ : ወቀደሰ :
ቅዳሴ : ቅርባን : ውእቱ : ቀሲስ : ዮሐንስ : በይእ
ቲ : ዕለት : ወመጠምሙ : እምሥጢር : ቅዱስ : ለ
መ (A. fol. 29 a. 2.) ነኮሳት³ : ወለሕዝብ : ወኮነ : ሎቱ :
ዕሥራ : ዓመት : እምድኅረዝ : እንዘ : ይትለክክ : ለቤ

ተ : ክርስቲያን : እስከ : አመ : አዕረፈ : በሰላም : ጸሎ
ታ : ወበረከታ : ወምሕረተ : ፍቅር : ወልዳ : የሀሉ :
ምስለ : ንጉሥነ : ዳዊት : ለዓለመ : ዓለም : አሜን ።
ተወክረከ : ስእለቶ : እምሐሊበከ : መንፈሳዊ ።
ዘቀባዕከ : ዓይኖ : ለዮሐንስ : አረጋዊ ።
ማርያም : ድንግል : ወለተ : ንጉሥ : ሐሴቦናዊ ።
ተወክረ : ታለ : አፋየ : ወጽራኅየ : ለብዊ ።
ወኅበ : ስእለትየ : ካዕበ : እዝነከ : ጽልዊ ።

CHAPTER XV.

THE VIRGIN MARY AND THE GREEK WHO HAD A DART IN HIS EYE.

(A. fol. 30 a. 1.; B. fol. 57 a. 1.) [ክፍል :] ፲፭ ። ተአም

ሪሃ : ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ : ማ
ርያም : ወላዲተ : አምላክ ። በረከተ : ጸሎታ : ወም
ሕረተ : ፍቅር : ወልዳ : የሀሉ : ምስለ : ንጉሥነ : ዳ
ዊት : ለዓለመ : ዓለም : አሜን ።

ወሀሎ : አሐዱ : ብእሲ : በደሴት : ቄሳስይስ : ባዕ
ል : ጥቅ ። ወሐረ : ትርዝት : በሐመር : ከመ : ይጸብ
ሦሙ : ለቀላዝ : ወተራከብም : በጽንረ : ባሕር ። ወነ
ደፍም : ሰብእ : ቀላዝ : በአኅዳ : ዓሠርቱ : ወአሐዱ ።
ወአሐዱስ : እምአኅዳ : ነደፎ : ዓይኖ : ወኮነ : ዕው
ረ : ወአልጸቀ : ለመዊት ። ወእምዝ : ይቤሎሙ : ለ
ሰብእ : አእትወኒ : ቤትየ : ወአእተውም : ቤቶ ።
(A. fol. 30 a. 2.) ወዓሠርቱ : አኅዳ : ዘውስተ : ሥጋሁ :
ወዕኩ ። ወአሐዱስ : ዘውስተ : ዓይኑ : አውዕኦ : ወ
ሶበ : በተክም : ተረፈ : ሐዓኑ : ውስተ : ዓይኑ ። ወሀ
ለወት : ህየ (B. fol. 57 a. 2.) ቤተ : ክርስቲያን : ዘተሐ
ንፀት : በስማ : ለእግዝእትነ : ቅድስት : ድንግል : በ
ክልኤ : ማርያም : ወትገብር : ተአምረ : ወመንክረ :
ወትፌውስ : ድውያነ : ወለእለሂ : ይኅዓዱ : በባሕ
ር : ወበየብስ : ታድኅኖሙ : ሶበ : ሰአሉ : ኅቤሃ ።
ውእቱኒ : ይቤ : ሰዓኒ : ውስተ : ቤታ : ለእግዝእት

ነ : ማርያም : እስመ : አልቦ : ዘይፌውሰኒ : ዘእንበሌ
ሃ : ወወሰድም : ሶቤሃ ። ወገብሩ : ሎቱ : ምስለ : ዘሰ
ምዕ : በአርአያሁ : ወአምጽኦ : ዓሠርቱ : (A. fol. 30 b. 1.)
ወአሐደ : አኅዳ : ወገብሩ : ኅበ : ውእቱ : ሥዕል :
ዓሠርተ : ውስተ : አባሉ : ወአሐደ : ውስተ : ዓይኑ :
እስመ : ከመዝ : ሕጎሙ : ለሰብእ : ዕርዕ ። ወሶበ :
ይትረገዝ : ሰብእ : በኅኖት : ወእመሂ : በቀስት : ያ
መጽኦ : ኅኖተ : ወይገብሩ : ኅበ : ውእቱ : ሥዕ
(B. fol. 57 b. 1.) ለ : ስምዕ : በአርአያ : ርግዘቱ : ወይበ
ዕው : ለእግዝእትነ : ቅድስት : ድንግል : ማርያም :
ወታድኅኖሙ : ወለውእቱ : ባዕል : አብጽሕም : ኅ
በ : ቤተ : ክርስቲያን : ለእግዝእትነ : ቅድስት : ድ
ንግል : በክልኤ : ማርያም : ወገብረ : ብዙኃ : ምጽ
ዋተ : ለነዳያን : ወለምስኪናን : ወለቤተ : ክርስቲያ
ንሂ : ወሀበ : ዘይደሉ ። ወሶበ : ርእየት : እግዝ
(A. fol. 30 b. 2.) እትነ : ቅድስት : ድንግል : በክልኤ :
ማርያም : ጥብዓተ : ልቡ : እምኔሃ : ተመልሐ : ሐ
ዕ : እምዓይኑ : ወእምዓይኑ : ምስል : ዘሰምዕ : በአ
ሐቲ : ሌሊት ። ወገብእት : ዓይኑ : ከመ : ካልእታ :
ወሶበ : ርእየ : ሕዝብ : ዓይኑ : ብእሲ : ወዓይኑ : ምስ
ለ : አንከሩ : እምዕበየ : ዝነቱ : ተአምር : ዘገብረ

¹ B. ፩፻፩አምጣነ : ² B. omits ቅዳሴ : ቅርባን : ³ B. ለመነኮሳት ። ወነበረ : ወእምድኅ
ዝ : ፩፻፱መተ : እንዘ : ይትለክክ : ለቤተ : ክርስቲያን ። ወእምዝ : አዕረፈ :



ት፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ (B. fol. 57b. 2.) ማርያም፡ ወላዲተ፡ አምላክ፡ ወሰብሕዋ፡ ዓቢየ፡ ስብሐተ፡ ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን።
ሕይወተ፡ ሕሙማን፡ ማርያም፡ ዘፈወስኪዮ፡ እምቀስሉ።

ለባዕ (B. fol. 31a. 1.) ል፡ ዕርዓዊ፡ እንተ፡ ተነድፈ፡ አባሉ።
ከመ፡ ተአምረኪ፡ እስብክ፡ ወመንክረኪ፡ ዘይተሉ።
ስሕትኒ፡ ምስለ፡ ትፍሥሕት፡ ወምስለ፡ ጥዲና፡ አህሉ።
እስከ፡ አመ፡ እብል፡ ድኅረ፡ ተፈጸመ፡ ነሱ።

CHAPTER XVI.

THE VIRGIN MARY AND THE BLIND GIRL OF DALGÂ.

(A. fol. 32a. 1.; B. fol. 33b. 1.) [ክፍል፡] 16 ። ተአም

ሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን።

ወሀሎ፡ አሐዱ፡ ብእሲ፡ በሀገረ፡ ጽዲድ፡ ዘትሰመይ፡ በድርማን፡ ዘስሙ፡ አብርሃም፡ ወስመ፡ ብእሲቱ፡ ጌራ። አንስት፡ ወብዑላን፡ ጥቅ፡ በንዋይ፡ ወፍጹማን፡ በነሱ፡ ምግባረ፡ ሠዓይ፡ ወቦሙ፡ አሐቲ፡ ወለት፡ እንተ፡ ስማ፡ ኤልሳቤጥ፡ ወአልቦሙ፡ ክልእ፡ ወሉድ፡ ዘእንበሌሃ፡ ወይእቲ፡ ወለት፡ ሐሙት፡ ሕማመ፡ በደ (A. fol. 32a. 2.) ደ፡ ዘውእቲ፡ ፈንፃፃ፡ ወደራ፡ ክልኤሆን፡ አዕይንቲሃ፡ ወሶበ፡ ርእዩ፡ አቡሃ፡ ወእማ፡ ዑረተ፡ አዕይንቲሃ፡ ለወለቶሙ፡ ኃዘን፡ መሪረ፡ ወኮኑ፡ የዓውድዋ፡ ኃበ፡ ነሱ (B. fol. 33b. 2.) ሙ፡ ጠቢባን፡ ወዓቀብተ፡ ሥራይ፡ ወስእት፡ ፈውሶታ፡ ወሶበ፡ በጽሐ፡ ዕለተ፡ በዓለ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ አመ፡ ዕሥራ፡ ወአሚሩ፡ ለጥቅምት፡ ነሥእ

ዋ፡ አቡሃ፡ ወእማ፡ ለይእቲ፡ ወለት፡ ምስለ፡ ብዙኅ፡ አምሳ፡ ወወሰድዋ፡ ኃበ፡ ቤተ፡ ክርስቲያን፡ ዘእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ዘሀለወት፡ በሀገር፡ እንተ፡ ትሰመይ፡ ደል (A. fol. 32b. 1.) ጋ፡ እስመ፡ ሰብእ፡ ውእቲ፡ ብሔር፡ ያብዕሉ፡ በይእቲ፡ ዕለት፡ በዓለ፡ ዓቢየ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወእማስ፡ ነሥእታ፡ ለወለታ፡ አመ፡ ዕሥራሁ፡ ለጥቅምት፡ በእት፡ ኃበ፡ ቤተ፡ ክርስቲያን፡ ወዓመት፡ ላዕሌሃ፡ አንቀጸ፡ ወቆመት፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወሰፍሐት፡ እደዊሃ፡ በ (B. fol. 34a. 1.) ውዕየተ፡ ልባ፡ ወበብካይ፡ መሪር፡ ወትቤ፡ እእግዝእትየ፡ አመ፡ ምሕረት፡ ወተንባሊተ፡ ሣህል፡ ተማኅፀንኩ፡ ብኪ፡ ከመ፡ ታድኅንያ፡ ለወለትየ፡ ወትካሥቲ፡ አዕይንቲሃ፡ ወሶበ፡ ፈጸመት፡ ጸ (A. fol. 32b. 2.) ልዮ፡ ኖመት፡ ታሕተ፡ ሥዕል፡ ምስለ፡ ወለታ፡ ወእንዘ፡ ትነውም፡ ይእቲ፡ ወለት፡ ምስለ፡ እማ፡ ተርእየታ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡

¹ B. ስብእሲ፡ ² B. ብዑላን፡ ³ B. omits በነሱ፡ ⁴ B. ወዘእንበሌሃ፡ አልቦሙ፡ ውሉድ፡ ⁵ B. ብሕማመ፡ ⁶ B. ኃዘን፡ ⁷ B. ወእክህሉ፡ ⁸ B. አመ፡ ጽወጽ፡ ለወርሳ፡ ጥቅምት፡ ⁹ B. ምስለ፡ አምሳ፡ ብዙኅ፡ ¹⁰ B. እግዝእትነ፡ ¹¹ B. በሀገር፡ ዘትሰመይ፡ ¹² B. ዛቲ፡ ¹³ B. ውእቲ፡ ዕለተ፡ ¹⁴ B. omits ዓቢየ፡ ¹⁵ B. እማስ፡ ¹⁶ B. ለወለታ፡ በምሴተ፡ በዓለ፡ አመ፡ ጽሁ፡ ¹⁷ B. ወቦሐት፡ ውስተ፡ ¹⁸ B. ወብካይ፡ ¹⁹ B. ታድኅንያ፡ ²⁰ B. ብእሲት፡



ወአንቅህታ፡ እንበለ፡ ታእምር¹፡ እማ፤ ወእምዝ፡
ትቤላ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡
ማርያም፡ ምልእተ፡ ምሕረት፡ ክሥቲ፡ አዕይንተ
ኪ²፡ ወሶበ፡ ከሠተት፡ አዕይንቲሃ፡ ነፍሐት፡ ውስቱ
ቶን፡ በአፋሃ፡ ንጽሕት፡ ወአንጠብጠበት፡ ላዕሌሃ³፡
እምአጥባቲሃ፡ ሐሊበ፡ ፈውስ፡ ወምሕረት፡ ወበጊ
ዜሃ፡ (B. fol. 34 a. 2.) ተከሥተ፡ አዕይንቲሃ፡ ወተርእየ
ታ⁴፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡
(A. fol. 33 a. 1.) ማርያም፡ ለቢሳ፡ ብርሃነ፡ ዘይጸድል⁵፡
እምብርሃነ፡ ፀሐይ፡ ወተሠወረት፡ ውስተ፡ ይእቲ፡
ሥዕል፡ ወአንቅህታ⁶፡ ሶቤሃ፡ ለእማ፡ ይእቲ፡ ወለ
ት፡ ወነገረታ፡ ነሐሴ፡ ዘኮነ፡ ወዘከመ፡ ተርእየታ፡
እግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወዘከመ፡
ከሠተት⁷፡ አዕይንቲሃ፡ ወተሠወረት፡ ውስተ፡ ሥዕ
ል፡ ወርእያ⁸፡ እማ፡ ተፈሥሐት፡ ፈድፋድ⁹፡ ወከ
ልሐት፡ በልዑል፡ ቃል፡ ወሰሚሥ፡ ቀይም፡ በቢየ¹⁰፡
ጽራሐ፡ እንዘ፡ የሐብዝ፡ ኅብስተ፡ ቍርባን¹¹፡ ወወ
ዕክ፡ ከመ፡ ይርእይ፡ ዘኮነ¹²፡ ወረከባ፡ ለወለት፡ ም

ስለ፡ እማ፡ እንዘ፡ ትፈኢ፡ ወሶቤሃ፡ አንከረ፡ ወተ
ደመ፡ ወአ (A. fol. 33 a. 2.) እኩቶ፡ ለእግዚአብሔር¹³፡
ወለወላዲቱ፡ ድንግል፡ ተንባሊተ፡ ምሕረት፡ ወጸ
ቢሐ፡ ተንብኢ፡ ነሐሴ¹⁴፡ ሰብእ፡ ኀበ፡ ቤተ፡ ክርስ
ቲ፡ (B. fol. 34 b. 1.) ያን፡ ወነጸሩ፡ ዘንተ፡ ተአምረ¹⁵፡ ሰ
ብሕም፡ ለእግዚአብሔር፡ ስቡሕ፡ ወልዑል፡ ወወደ
ስዋ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
ርያም፡ ወላዲተ፡ አምላክ፡ ወገብሩ፡ በዓለ፡ በቢየ፡
[ወአፈድፈዱ፡ አክብሮተ፡ ስማ]¹⁶፡ ጸሎታ፡ ወበረ
ከታ፡ ወምሕረት፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ን
ጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን፡

ለወለተ፡ ብእሲ፡ በዕል፡ እንተ፡ አዶራ፡ በደዶ፡
ዘአብራህኪ፡ (A. fol. 33 b. 1.) ዓይኖ፡ ሶበ፡ ሰአለተ
ኪ፡ በተ (B. fol. 34 b. 2.) አንግዶ፡
ፈለገ፡ ረድኤት፡ ማርያም፡ ዘትሰመዩ፡ መጌ
ዶ፡

ለንጉሥ፡ በዕለተ፡ መርዓ፡ ይበልዕ፡ ማዕዶ፡
በማየ፡ ንጽሕኪ፡ ዘሐፀበ፡ እዶ፡ = = =

CHAPTER XVII.

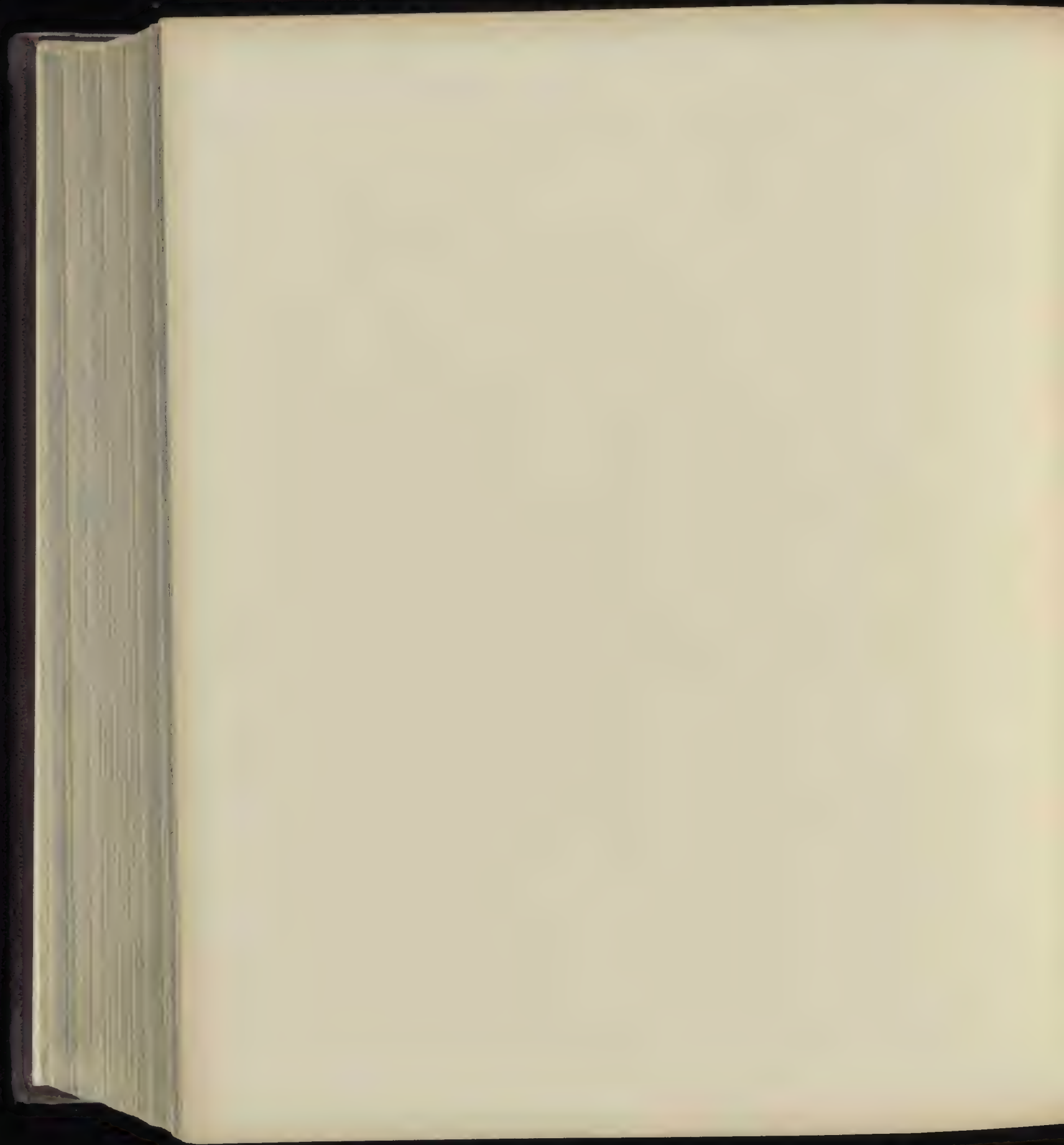
THE VIRGIN MARY AND THE THREE POOR SISTERS.

(A. fol. 35 a. 1; B. fol. 35 b. 1.) [ክፍል፡] ፲፯ ፡ ተአም

ሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
ርያም፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ ወ
ምሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡
ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን፡

ወሀለወት፡ አሐቲ¹⁷፡ ብእሲት¹⁸፡ ነዳይት፡ ወኃደ
ገ፡ ሠላሰ፡ አዋልደ፡ ስማ፡ ለአሐቲ¹⁹፡ ማርያም፡ ወ
ካልኢታ²⁰፡ ማርታ፡ ወሣልሲተ፡ የዋሂት²¹፡ ወእሞ
ንሰ፡ ነዳይት²²፡ ወአልባ፡ ሲሳየ፡ ዕለት፡ ዘእንበለ፡
ትትመጸወት፡ እምሰብእ፡ ወሶበ፡ ልህታ²³፡ ለተወ

¹ B. እንዘ፡ ኢተአምር፡ ² B. ወሶበ፡ ነቅህት፡ እምንዋማ፡ ³ B. ላዕሌሃን፡ ⁴ B.
ወርእየታ፡ ለእግዝእትነ፡ ⁵ B. ዘይፀድል፡ እምፀሐይ፡ ⁶ B. ወሶበ፡ አንቅሐታ፡ ለእማ፡ ነገረታ፡
ነሐሴ፡ ዘኮነ፡ ⁷ B. ወከሠተት፡ ⁸ B. ወርእያ፡ ⁹ B. omits ፈድፋድ፡ ¹⁰ B. omits ፀ
ቢየ፡ ¹¹ B. ቁርባን፡ ¹² B. ወመጽእ፡ ኀቤሃ፡ ይነጽር፡ ዘኮነ፡ ¹³ B. ትፈኢ፡ አንከረ፡ ወአኢኩ
ቶ፡ ለእግዚአብሔር፡ ¹⁴ B. ነሐሴ፡ ¹⁵ B. ተአምረ፡ ወአኢኩትዎ፡ ለእግዚአብሔር፡ ወወደስዋ፡
ለድንግል፡ ወገብሩ፡ በዓለ፡ በቢየ፡ ¹⁶ B. omits the words in brackets. ¹⁷ B. omits አሐቲ፡
¹⁸ B. ብእሲት፡ ነዳይት፡ ወሞተ፡ ምታ፡ ወኃደገ፡ ቪአዋልደ፡ ¹⁹ B. ለአሐቲ፡ ስማ፡ ²⁰ B. ወለካል
እታ፡ ስማ፡ መርታ፡ ወሣልሲት፡ ²¹ B. የዋሂተ፡ ²² B. adds ጥቅ፡ ²³ B. ልህታ፡ አዋል
ዲሃ፡ ወበጽሐ፡ ለተዋሰበ፡ ወአፈቀደ፡ ጀእምሰብእ፡ ሀገር፡ ያውስቦን፡ በእንተ፡ ንደቶን፡



ስቦ : ሠላስ : አዋልዲሃ : አሐለየ : አሐዱሂ : እምስ
ብአ : ይእቲ : ሀገር : ያውስቦን : (A. fol. 35 a. 2.) በእን
ተ : ንዴቶን ። ወእሞን : ተኃዝን : ፈድፋድ : በእን
ተ : ዝንቱ : ነገር ። ወሐረት : ጎበ : ቤተ : ክርስቲያ
ን : ዘእግዝእትነ : ቅድስት : (B. fol. 35 b. 2.) ድንግል :
በክልኤ : ማርያም : ዘሀለወት : በጽንዓ : ወትሰመይ :
ታይዳ ። ወበከየት² : ብከየ : መሪረ : ወቆመት : ቅድ
መ : ሥዕላ : ለእግዝእትነ : ቅድስት : ድንግል : በክ
ልኤ : ማርያም : እንዘ : ትብል : ኦእግዝእትነ : አነ :
ዓቀብክምን : ለእማንቱ : አዋልድዮ³ : እስከ : ዮም ።
ወኃጣእኩ : ናሁ : ዘያስተዋስቦን⁴ : በእንተ : ንዴት
የ : ወአልብየ : ክሂል : በምንትኒ ። ወአንተኒ : አመ :
ደክትም⁵ : አሳስሊ : ኃዝንየ ። ወበይከቲ : ሌሊት :
አስተርአ (A. fol. 35 b. 1.) የታ⁶ : እግዝእትነ : ቅድስት :
ድንግል : በክልኤ : ማርያም : ወትቤላ : ወለትኪስ :
ዘተዐቢ : በይእቲ : ሌሊት : አነ⁷ : እነሥአ : ጎቤየ :
ከመ : ተሀሉ : ምስሌየ : እስመ : ምዕቅብናየ : ይእ
ቲ ። ወበእንተ : ክልኤ : አዋልድኪ : አነ : እፌንም :
ለትዌግ : ፀረቢ : ዘሀገረ⁸ : መቅመስ : ይነሥኦን : እ
ምኒኪ : ወያስተዋስቦን : ለውሉዱ ። ወሶበ : ነቅሀት :
እምንዋማ : አምነ (B. fol. 36 a. 1.) ት : ነገረ : እግዝእት
ነ : ቅድስት : ድንግል : በክልኤ : ማርያም : ወእምድ
ኅረ : ሠለስቱ : ዕለት : አዕረፈት : ይእቲ : ወለት : ዘ
ተዓቢ : እንተ : ስማ : ማርያም ። ወስሚያመ⁹ : ሰብ
እ : ከመ : ሞተት¹⁰ : በ (A. fol. 35 b. 2.) ጽሑ : ለገኒዘ
ታ : ከመ : ይቅብርዋ ። ወለእማስ¹¹ : ርእይዋ : እንዘ :
ትትራሣሕ : ወኢትበኪ : ወይቤላ : አሐዱ : እምእ

ለ : መጽኢ : ይናገዝዋ : ለምንት : ታጽንዒ : ልበኪ :
ወኢትበክዬ : ላዕለ : ወለትኪ ። ወአይድዓቶመ : ነፋ
ሎ : ዘከመ : ትቤላ : እግዝእትነ : ቅድስት : ድንግ
ል : በክልኤ : ማርያም : በራእይ¹² ። ወሰብሕዎ : ለእ
ግዚአብሔር : ስቡሕ : ወልዑል : ወለወላዲቱ : ድን
ግል : ተንባሊተ : ምሕረት : ለውሉድ : ሰብእ ። ወቀ
በርዋ : ለይእቲ : ወለት : በዓቢይ : ክብር¹³ ። ወእም
ድኅረ : ኅዳጥ¹⁴ : መዋዕል : መጽኢ : ቲምግ¹⁵ : ጸራ
ቢ : እምሀገረ : መቅመስ ። ወነሥአ (A. fol. 36 a. 1.) ን :
ለእላንቱ : ክልኤ : አዋልድ : ወአስተዋሰ (B. fol.
36 b. 2.) ቦን : ለውሉዱ : ወውእቱ : ፀረቢ¹⁶ : ዘኢንገ
ዶን : ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ :
ማርያም¹⁷ : ወለወለዳ : እግዚእነ : ኢየሱስ : ክርስቶ
ስ : ምስለ : ዮሴፍ : ወሰሎሜ : አመ : ነገዱ : ምድ
ረ : ግብጽ ። ወዜናሁ : ጽሑፍ : ውስተ : ድርሳነ : እ
ግዝእትነ : ቅድስት : ድንግል : በክልኤ : ማርያም :
ዘይትነበብ : አመ : ሰዱሱ : ለኅዳር : በበዓለ : ቅስቀ
ም¹⁸ ። ጸሎታ : ወበረከታ : [ወምሕረተ : ፍቁር : ወ
ልዳ]¹⁹ : የሀሉ : ምስለ : ንጉሥነ : ዳዊት : ለዓለመ :
ዓለም : አሜን ።

ማርያም : ንግሥት : ምስለ : ነፋ (A. fol. 36 a. 2.) ሎ
መ : ደቂቃ ።

ዘትትሚክህ²⁰ : ብኪ : እመ : እስራኤል : ርብቃ ።
ለዕቤራዊት : አሐቲ : ክበደ : ተፅናስ : እንተ : ዓ
ዕኢቃ ።

ከመ : ናዘዝኪያ : ወፈጸምኪ : ጸሕቃ ።

ናገዝያ²¹ : ጸሎትየ : ኢትግባእ : ዕራቃ ። = = =

¹ B. ተኃዝን : ዐቢየ : ኅዝን : በእንተ : ² B. ወበከየት : ቅድመ : ሥዕላ : እንዘ : ትብል : ³ B. አዋልድ :
⁴ B. ወኃጣእኩ : ዘያወስቦን : ⁵ B. ደክትም : ⁶ B. ተርእየታ : በሕልም :
⁷ B. ይእቲ : ሊተ : ወአነ : እነሥአ : ጎቤየ ። ወበእንተ : ጀሰ : አዋልድኪ : ⁸ B. ዘሀሉ : በሀገረ : ⁹ B. ወሶበ : ሰምዑ :
¹⁰ B. omits ከመ : ሞተት : ¹¹ B. ወእማስ : ነበረት : በፍሥሐ : ወኢትበኪ :
¹² B. በራእይ : አእኩትዎ : ለእግዚእነ : ኢየሱስ : ክርስቶስ : ወለወላዲቱ : ድንግል : ተንባሊተ : ምሕረት : ለ
ውሉድ : ሰብእ ። ወቀበርዋ : ¹³ B. omits በዓቢይ : ክብር : ¹⁴ B. ንስቲት : ¹⁵ B. ትዌግ : ፀ
ረቢ : ወነሥኦን : ¹⁶ B. ወዝንቱ : ፀረቢ : አንገዶመ : ¹⁷ B. ማርያም : ወላዲተ : አምላክ : ምስለ :
ወልዳ : ወለዮሴፍ : ወለሰሎሜ : አመ : ሶኢ : ¹⁸ B. ዘይትነበብ : በበዓለ : ቅስቀም ። ¹⁹ B. omits
the words in brackets. ²⁰ B. ዘትትሚክህ : ²¹ B. ናገዝኪ :



CHAPTER XVIII.

THE VIRGIN MARY AND THE TWO BROTHERS WHO WERE SCRIBES.

(A. fol. 37 a. 1.; B. fol. 37 a. 1.) [ክፍል] : ፲፰ ። ተአም

ሪሃ : ለእግዝእትነ፡ ቅድስት : ድንግል : በክልኤ : ማርያም : ወላዲት : አምላክ ። ጸሎታ : ወበረከታ : ወምሕረተ : ፍቅር : ወልዳ : የሁሉ : ምስለ : ንጉሥነ : ዳዊት : ለዓለመ : ዓለም : አሜን ።

ወሀለዉ : በአሐቲ : ሀገር : ክልኤቱ : ፍቅራን¹ : አኃው : ወይትፋቀሩ : በበይናቲሆሙ : ወየአምሩ : ጽሔፈ ፤ ወመጽኤ : አሐዱ : ብእሲ : ኀበ : አሐዱ : አምኔሆሙ : ወሰኦሎ : ከመ : ይጽሐፍ : ሎቱ : መጽሐፈ : ተአምሪሃ : ለእግዝእትነ፡ ቅድስት : ድንግል : በክልኤ : ማርያም² : ወእንዘ : ሀለዉ : ክልኤሆሙ : ውስተ : ጽሔፍ : ወድቁ : በገበረ : ኃጢአት ። ወመሠጥዎ : (A. fol. 37 a. 2.) ለዘይጽሕፍ : ተአምሪ (B. fol. 37 a. 2.) ሃ : ለእግዝእትነ፡ ቅድስት : ድንግል : ውስተ : ሰማይ ። ወእለስ : መሠጥዎስ : ኢይትዓወቅ : ኀበሮሙ : ወአሐዱ : አምኔሆሙ : ይጸርሕ : ወይብል : ስድዎ : ለዝብእሲ³ : ውስተ : ኃጉል⁴ ። ወደንገፀ : ጥቀ : ወርዕድ : እስመ : መሰሎ : ዘተኃጉለ ። ወመጽኤት : እግዝእትነ፡ ቅድስት : ድንግል : በክልኤ : ማርያም : እንዘ : ትለብስ : ልብስ⁵ : ዘይመስል : ኀብረ : ሰማይ ፤ ወትቤሎሙ : ለእለ : ይወስድዎ : ለምን

ት : ትወስድዎ : ለዝብእሲ⁶ : ውስተ : ኃጉል : እስመ : ነበረ : ይሃሙ : በጽሔፈ : ተአምሪዩ ። ወዘንተ : ብሂላ : አድኃነቶ⁷ : አምአደዊሆሙ : ወወረደ : በበንስቲ (A. fol. 37 b. 1.) ት : እምሰማይ : ወገብአ : ኀበ : ዘትካት : ሀላዊሁ⁸ ። ወሶበ : ነቅ (B. fol. 37 b. 1.) ሀ⁹ : አምንዋሙ : አንከረ : እምራእይ : ዘርእየ : ወነገሮ : ለካልኤ : ዙሎ : ዘኮነ : ወዘከመ : በጽሐ¹⁰ : ላዕሌሁ¹¹ ። ወዘከመ : አድኃነቶ : እግዝእትነ፡ ቅድስት : ድንግል : በክልኤ : ማርያም : ወላዲት : አምላክ ። ወአምዝ : ነሰሐ : ውእቱ : ብእሲ : ዓቢየ : ንስሐ : ወድኀነ : እምኃጉል¹² ። በረከተ : ጸሎታ : ወምሕረተ : ፍቅር : ወልዳ : የሁሉ : ምስለ : ንጉሥነ : ዳዊት : ለዓለመ : ዓለም : አሜን ። ። ። ።

ብኪ : ተመይሙ : እምፍኖት : ጌጋይ : ዘኢመፍትው ።

እለ : ጸሐፉ : ስመኪ : ክልኤቱ : አኃው ።

ር (A. fol. 37 b. 2.) ኀርኀተ¹³ : ምግባር : ማርያም :

ወፀበለ : ዙሎ : አፈው ።

ቅድመ : ሠናይትኪ : ወርኀራኒኪ : ቅድው ።

አሥምሮ¹⁴ : ምኑን : ወላሕይ : ሕስው ። ። ። ።

¹ B. ሀገር : እምአህጉረ : ክርስቲያን : ² B. አኃው : ፍቅራን : ወየአምሩ : ግብረ : እድ : ወግብረ : እድሙስ : ጽሔፍ : ፤ ሠናይ : ይጽሕፍ : ወክልኤ : አሥምንቀቀ : ጽሔፈ ። ³ B. ማርያም : ወላዲት : አምላክ : ወይቤሎ : አሆ : ወወጠነ : ከመ : ይጽሐፍ : ⁴ B. ሀሎ : ውስተ : ጽሔፍ : ወድቁ : ፤ ሆሙ : አኃው : ውስተ : ኃጢአት : ወመሠጥዎ : ውስተ : ሰማይ : ለዘንበረ : ይጽሕፍ ። ተአምሪሃ : ለእግዝእትነ፡ ማርያም : ወላዲት : አምላክ : እለ : መሠጥዎስ : ⁵ B. ለዝንቱ : ብእሲ : ⁶ B. ሐጉል : ወውእቱስ : ብእሲ : ይፈርህ : ወይርዕድ : ወይመስሎ : ከመ : ዘተኃጉለ ። ⁷ B. ልብስ : ዘንስቲት : ይጸልም : እምኀበረ : ሰማይ ። ወጸርሐት : በዓቢይ : ቃል : ወትቤሎሙ : ለእለ : ይወስድዎ : ⁸ B. ለዝንቱ : ብእሲ : ⁹ B. አንገፈቶ : እምአደዊሆሙ : ወአምዝ : ወረደ : እምሰማይ : በበንስቲት : ¹⁰ B. ሀላዊሁ : ዘትካት : ¹¹ B. ነቅሐ : እምራእይ : ነገሮ : ¹² B. omits ወዘከመ : በጽሐ : ¹³ B. ላዕሌሁ : ወነሰሐ : ዓቢየ : ንስሐ : ወድኀነ : ¹⁴ B. እምሐጉል : በጸሎታ : ¹⁵ B. ኀፊተ : ¹⁶ B. አፍቅሮ :



CHAPTER XIX.

THE VIRGIN MARY AND THE PRISONER.

(A. fol. 38 b. 1.; B. fol. 38 b. 1.) [ክፍል ፡] ፲፱ ። ተአም

ሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። በረከተ ፡ ጸሎታ ፡ ወምሕረተ ፡ ፍቅር ፡ ወልዳ ፡ የሁሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብአሲ ፡ መስተጋድል ፡ ፈድፋድ ፡ በከዊነ ፡ ስምዕ ፡ በእንተ ፡ ክርስቶስ ፡ ዘስሙ ፡ ጊዮርጊስ ፡ ሐዲስ ፡ ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ተፅዲኖ ፡ እምብዝኃ ፡ ነኮነ፤ ግብተ ፡ ኖመ ፡ ወበዓሠርቱ ፡ ወአሐዱ ፡ ሰዓተ³ ፡ ሌሊት ፡ አመ ፡ ዕሥራ ፡ ወሐሙሴ ፡ ለግንቦት ፡ መጽአት ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ በርእየተ ፡ ርግብ⁴ ፡ ፀዓት ፡ ውስተ⁵ ፡ ቤተ ፡ ሞቅ (A. fol. 38 b. 2.) ሕ ። ወሰፍሐት ፡ ክነፊሃ ፡ ብርሀት ፡ ላዕለ ፡ መካነ ፡ ሕማም ፡ ዘሀሎ ፡ በርእሱ⁶ ፡ ወሶቤሃ ፡ (B. fol. 38 b. 2.) ነቅሀ ፡ ወአንሥክ ፡ እዲሁ ፡ ኀበ⁷ ፡ መልዕልት ፡ ወአኃዞ ፡ ክነፊሃ ፡ ወሠረረት ፡ ወወፅአት ፡ እምቤተ ፡ ሞቅሕ ። ወብ

ርሀት ፡ ይአቲ⁸ ፡ ከመ ፡ ፀሐይ ፡ ወሶበ⁹ ፡ አንበረ ፡ እዲሁ ፡ ላዕለ ፡ ርእሱ ፡ አእመረ ፡ በዘሐይወ ። ወኮነ ፡ ውስተ ፡ ሥጋሁ ፡ ዓቢይ ፡ ኃይል¹⁰ ፡ ወተፈሥሐ ፡ ጥቀ ፡ [ወተኃሥየ ፡ ፈድፋድ ፡ በእንተ ፡ ዘጸገወቶ ፡ ጥዒና ፡ ወፈውስ]¹¹ ። ወእምዝ¹² ፡ ነበረ ፡ አርባዕተ ፡ መዋዕለ ፡ እንዘ ፡ ኢይበልዕ ፡ ወኢይሰቲ ፡ እምብዝኃ ፡ ፍሥሐ ፡ ዘመልአ ፡ ውስተ ፡ ልቡ ፡ እምባዕመ ፡ መዓዛሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ (A. fol. 39 a. 1.) ማርያም ፡ ወላዳት ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ፅበ ፡ ጊዮርጊስ¹³ ፡ እምጽንዓ ፡ ነኮነ፤ ፅፁብ ። ከመ¹⁴ ፡ አስተርአይኪዮ ፡ ቅድመ ፡ በእርአይ ፡ ጽዕዱት ፡ ርግብ ።

ወለተ ፡ ንጉሥ ፡ መክብብ ፡ ማርያም ፡ ጠባብ ። መል (B. fol. 39 a. 1.) ዕልተ ፡ ምስሐል ፡ ከመ ፡ ይእልል¹⁵ ፡ ኪረብ ። ጸልልኒ ፡ እግዝእትየ ፡ ክነፊኪ ፡ ዘላሀብ ።

CHAPTER XX.

THE VIRGIN MARY AND THE OLD MAN KATĪR.

(A. fol. 40 a. 1.; B. fol. 39 b. 1.) [ክፍል ፡] ፳ ። ተአ

ምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ

ታ ፡ ወምሕረተ ፡ ፍቅር ፡ ወልዳ ፡ የሁሉ ፡ ምስለ ፡ ንጉሥነ ፡ ዳዊት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወሀሎ ፡ በአሐቲ ፡ ሀገር ፡ ዘትሰመይ ፡ እልክሱስ ፡

¹ B. ዘስሙ ፡ ጊዮርጊስ ፡ ሐዲስ ፡ መስተጋድል ፡ ፈድፋድ ፡ ለከዊነ ፡ ስምዕ ፡ በእንተ ፡ ስመ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ። ወዝንቱ ፡ ጸድቅ ፡ ኮነ ፡ ማኅበረ ፡ ምክኖን ፡ ወተክኦነነ ፡ ብዙኃ ፡ መዋዕለ ፡ ጽኑዓ ፡ ነኮነ፤ ወአሐተ ፡ ² B. ሀሎ ፡ ዕዑረ ፡ ³ B. ኖመ ፡ ሕቅ ፡ በ፲ወጃሰዓተ ፡ ሌሊት ፡ ⁴ B. ኮነት ፡ ከመ ፡ ርግብ ፡ ⁵ B. ወሶአት ፡ ኀበሁ ፡ ውስተ ፡ ⁶ B. ዘሀለወት ፡ ውስተ ፡ ርእሱ ፡ ⁷ B. ውስተ ፡ ⁸ B. ወይአቲ ፡ ብርሀት ፡ ⁹ B. ወሶበ ፡ አንበረ ፡ እዲሁ ፡ ውስተ ፡ መካነ ፡ ደዌ ፡ ዘሀለወ ፡ ውስተ ፡ ርእሱ ፡ ረከበ ፡ በዘሐይወ ፡ ¹⁰ B. ወኃይል ፡ ዓቢይ ፡ ወትፍሥሕት ፡ ¹¹ B. omits the words in brackets. ¹² B. ወነበረ ፡ ¹³ B. ጊዮርጊስ ፡ ኖመ ፡ ¹⁴ B. ዘአስተርአይኪዮ ፡ ¹⁵ B. ይጸልል ፡



ብእሲ¹፡ አረጋዊ፡ ቀሲስ፡ ዘስሙ፡ ቀጢር²፡ ወይነ
ብር፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲት፡ አምላክ፡ ወባቲ፡ ለቤተ³፡ ክርስቲያን፡ ዓቃቢ፡ ዘእኩይ፡ ግዕዙ፡ ወይቤሎ፡ በቤተ፡ ክርስቲያን⁴፡ ለቀሲስ፡ አንተ፡ ትነብር፡ ዝየ፡ ወኢታዓርግ፡ ዕጣን፡ (A. fol. 40a. 2.) ወዘመጽአ፡ ንዋየ፡ ለቤተ፡ ክርስቲያን፡ ትበልፅ፡ ሐርፍ⁵፡ ተገኝሥ፡ እምዝየ፡ ወይቤሎ፡ ቀሲስ፡ ኦኦኑየ፡ እስመ፡ አንስ፡ ምስኪን፡ አረጋዊ፡ ኢትፊኤኑ፡ ድካምየ፡ እምዘ፡ ተልእኩ፡ ለቤተ፡ ክርስቲያን፡ ናሁ⁶፡ አርባዓ፡ ዓመት፡ ሊተ⁷፡ እምይእዜስ፡ (B. fol. 39b. 1.) ደክመ፡ ኃይልየ፡ ኦእግዚእየ፡ ፀረኒ፡ በእንተ፡ ድካምየ⁸፡ ወዓቃቢስ፡ ተምዕዓ፡ ፈድፋድ፡ ላዕሌሁ፡ ወአውሥኦ፡ ውእቱ፡ ቀሲስ፡ ወይቤሎ፡ ጽንሐኒ፡ እስከ፡ ሠሉስ፡ መዋዕል፡ ይመጽእ፡ መነኮሳት፡ ፈቅጦር⁹፡ ወልደ፡ ሀርማኖስ¹⁰፡ ወእነ፡ እስእሎሙ፡ ከመ፡ ይሰዳኒ፡ ምስሌሆሙ፡ ወልማዶሙ፡ ለእመንቱ፡ መነኮሳት¹¹፡ ይበጽጽ (A. fol. 40b. 1.) ሐ፡ እልክሱስ፡ በሌሊት፡ እሐድ፡ ምስለ፡ ዕጣን፡ ወመባርሀት¹²፡ ወዘንተ፡ ብሂሎ፡ በከየ፡ ጥቅ፡ ወይቤ፡ ኦእግዝእትየ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ መጠነ፡ አርባዓ፡ ዓመት¹³፡ እምዘ፡ ተልእኩ፡ ለቤተ፡ ክርስቲያንኪ፡ የምኒ¹⁴፡ ተኃድግኒ፡ ወእምብዝኃ፡ ብከየ፡ ኖመ፡ ወበጊዜ፡ መንፈቅ፡ ሌሊት፡ ተርእየቶ፡ እግዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም፡ (B. fol. 40a. 1.) ለውእቱ፡ ዓቃቢ፡ ወምስሌ

ሃ፡ ክልኤቱ፡ ዕድሙ፡ ብሩህን¹⁵፡ በከመ፡ ነገረ፡ ውእቱ፡ ወትቤሎ፡ አልብከኑ፡ ምሕረት፡ ምንተ፡ ገብረ፡ ላዕሌከ፡ ዝንቱ፡ ቀሲስ፡ ምስኪን፡ ዘፈቀድከ፡ ትስድዶ¹⁶፡ ወታውዕእ፡ እም (A. fol. 40b. 2.) ቤተ፡ ክርስቲያን፡ ወሶቤሃ፡ አዘዘቶ፡ ለአሐዱ፡ እምእለ፡ ይቀውሙ፡ ቅድሚሃ¹⁷፡ ከመ፡ ይዝብጠ፡ እገሪሁ፡ ወዘበጠ፡ ወትቤሎ፡ እምይእዜስ፡ ኩን፡ መግጉዓ፡ ወቀሲስ፡ ይትፈወስ፡ ወሶበ፡ ጸብሐ፡ ኢክህላ፡ ዓቃቢ¹⁸፡ ወስእነ፡ ቀዊመ፡ በእገሪሁ፡ ወቀሲስስ፡ አረጋዊ፡ ጥዕየ፡ ወጸንዓ፡ ወኢተዓውቀ፡ ዝንቱ፡ ነገር፡ ዘኮነ፡ እምእግዝእትን፡ ማርያም፡ እስከ፡ ተናገረ፡ ውእቱ¹⁹፡ ዓቃቢ፡ በቃሉ²⁰፡ ወነሉ፡ ሕዝብ፡ እለ፡ ርእየ፡ ፈድፋድ፡ አንከሩ፡ አስተብፅዕዋ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲት፡ አምላክ፡ ውእቱስ፡ ቀሲስ፡ ነበረ፡ እንዝ፡ (B. fol. 40a. 2.) ይትለ (A. fol. 41a. 1.) አክ፡ ለመርጡላ፡ ወዓቃቢኒ፡ ከነ፡ መግጉዓ፡ እስከ፡ አመ፡ ሞተ፡ ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን።

ዓቃቢ፡ ምዑክ፡ አመ፡ ምስለ፡ ቀላጢር²¹፡ ተበአሰ።

ዘአፅበስኪ፡ እግሮ፡ እስከነ፡ ፈለሰ።

ንግሥተ፡ ሰማይ፡ ማርያም፡ እንተ፡ ወለድኪ፡ ንጉሠ።

እግረ፡ ዕድዋንየ፡ ረስዬ፡ ፅውሰ²²።

ወዲበ፡ ፀርየ፡ ፈንዊ፡ ተፅናሰ።

¹ B. ብእሲ፡ ቀሲስ፡ አረጋዊ፡ ² B. ከጢር፡ ³ B. ወባቲ፡ ለይእቲ፡ ቤተ፡ ⁴ B. omits በቤተ፡ ክርስቲያን፡ ⁵ B. ሐር፡ እምኔነ፡ ወይቤሎ፡ ውእቱ፡ ቀሲስ፡ ምስኪን፡ ኦኦኑየ፡ ኢትፊኤኑ፡ ድካምየ፡ አንስ፡ እምዘ፡ ⁶ B. omits ናሁ፡ ⁷ B. ሊተ፡ ወየም፡ ደክመ፡ ⁸ B. ድካምየ፡ ወተምዓ፡ ላዕሌሁ፡ ⁹ B. ደብረ፡ ፈቅጦር፡ ¹⁰ B. ሃርማኖስ፡ ¹¹ B. ለመነኮሳት፡ ¹² B. መባርሀት፡ ወዕጣን፡ ¹³ B. ዓመት፡ ዘተልእኩ፡ ¹⁴ B. ወየምኑ፡ ተኃድግኒ፡ ወኖመ፡ ይእቲ፡ ሌሊት፡ በካዘን፡ ወጊዜ፡ ¹⁵ B. ብሩህን፡ ¹⁶ B. omits ትስድዶ፡ ¹⁷ B. እምእለ፡ ምስሌሃ፡ ¹⁸ B. ዓቃቢ፡ ቀዊመ፡ ¹⁹ B. omits ውእቱ፡ ²⁰ B. በቃሉ፡ ወአምነ፡ ዘበጽሐ፡ ወውእቱስ፡ ቀሲስ፡ ²¹ B. ከጢር፡ ²² B. ፅዕሰ።



CHAPTER XXI.

THE VIRGIN MARY AND THE BRETHREN TĀG AND NAZĪB OF DALGĀ.

(A. fol. 42a. 1.; B. fol. 41a. 1.) [ክፍል፡] ጽፏ። ተኣ
ምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡
ማርያም፡ ወላዲተ፡ አምላክ። ጸሎታ፡ ወበረከታ፡
ወምሕረተ፡ ፍቅር፡ ወልደ፡ የሀሉ፡ ምስለ፡ ንጉሥ
ነ፡ ዳዊት፡ ለዓለመ፡ ዓለመ፡ አሜን።

ወሀለዉ፡ ክልኤቱ፡ አኃው፡ በአሐቲ፡ ሀገር፡ ዘ
ትሰመይ፡ ደልጋ²። አሐዱ፡ ቀሲስ፡ ዘስመ³፡ ታግ፡
ወክልኤ⁴፡ ዲያቆን፡ ወስመ፡ ነዚብ፡ ወየአልሉ፡ አ
ልባሰ፡ በቀለመ፡ ኒል፡ ወኔሬን፡ እመንቱ፡ ወበመ፡
ምሕረት፡ ወነሉ፡ ዘበጽሐ፡ ጎበ፡ ቤተ፡ ክርስቲያ
ና፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
ርያም፡ ወላዲተ፡ አምላክ። ዘሀለወት፡ በይ (A. fol.
42a. 2.) እቲ⁵፡ ሀገር፡ ያበይትዎ፡ ጎበሆመ፡ ወይሁ
ብእሲ፡ እኩይ፡ ተንባላታዊ፡ ዘስመ፡ አክያታር።
ወይሁሎመ፡ አልሉ፡ (B. fol. 41a. 2.) ሊተ፡ ልብሰ፡
[ወእሁበክመ፡ ዓስበክመ]⁷፡ ወነሥእ፡ ነዚብ፡ ልብ
ሰ፡ ወእቱ፡ ተንባላታዊ፡ ወአለለ፡ ሎቱ⁸። ወኢነ
ሥእ፡ ዓስበ፡ እምኒሁ⁹፡ ወእምዝ¹⁰፡ ይሴሎ፡ ውእ
ቱ¹¹፡ መስልም፡ አንትመ፡ ክርስቲያን፡ ሠናያን፡ ኢ
ትሰምዕዎ¹²፡ ለነቢይነ፡ ወአውሥእ፡ ነዚብ፡ ወይሴ
ሎ፡ ነቢይክመ፡ አመጽአ፡ ጎቤነ፡ ከመ፡ ንሰምዖ
ነቢይነሰ፡ መጽአ¹³፡ ለዓረብ። ውእተ፡ ጊዜ¹⁴፡ ተን
ሥእ፡ ውእቱ፡ መስልም፡ ወሰንመ፡ ርእ (A. fol. 42b. 1.)
ሰ፡ ለነዚብ፡ ወይሴሎ፡ ጽድቅ፡ ውእቱ፡ ስምዕክ¹⁵፡

ነቢይነ፡ ኢመጽአ፡ ዘእንበለ፡ ለዓረብ። ወሐረ፡ ወ
አስተዋደዮ፡ ጎበ፡ ቃዲ፡ ወይሴሎ፡ ንስራኒ፡ ስም
ዓ፡ ከነ¹⁶፡ ከመ፡ መጽአ፡ ለዓረብ፡ ነቢይነ¹⁷። ዘን
ተ¹⁸፡ ዘይሴ፡ ከመ፡ ይኩን፡ መስልመ። ወሶቤሃ¹⁹፡
ፈነወ፡ ቃዲ፡ ላእካነ፡ ወአብጽ (B. fol. 41b. 1.) ሐ፡ ጎ
ቤሁ፡ ወዘበጦ፡ ብዙኃ፡ ዝብጠተ²⁰፡ ወሞቅሐ፡ ው
ስተ፡ ቤተ²¹፡ ሐብስ። ወእኅሁሰ፡ ቀሲስ፡ ታግ፡ በ
አ፡ ውስተ²²፡ ቤተ፡ ክርስቲያን፡ ወቆመ፡ ቅድመ፡
ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡
ማርያም፡ ወበከየ፡ ቅድሚሃ። ወይሴ፡ አእግዝእት
የ፡ ናሁ፡ አነ፡ እምጉንዳይ፡ ዘመ (A. fol. 42b. 2.) ን፡
ሀሎኩ፡ እትለአከከ፡ ወለእመ፡ አደድኃንከ፡ እጉ
የ፡ ንሥኢ፡ ነፍስየ፡ በሞት፡ ከመ፡ ኢይኩን፡ ሥላ
ቀ፡ ለሰብእ። ወኖመ፡ ይእተ፡ ሌሊተ፡ ታሕተ፡ ሥዕ
ለ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
ርያም፡ ወላዲተ፡ አምላክ። ወአስተርአየቶ፡ እግዝ
እትነ፡ ቅድስት፡ ወትቤሎ፡ ኢትፍራህ፡ ወኢትነዝ
ን²³፡ እኅከሰ፡ ጌሠመ፡ ይመጽእ፡ ጎቤክ፡ በክርስት
ናሁ። ወአነ፡ አዕቀብክዎ፡ ለማር፡ ጊዮርጊስ፡ ዘል
ዳ፡ ወበይእቲ፡ ሌሊት፡ ተርእዮ፡ (B. fol. 41b. 2.) ማ
ር፡ ጊዮርጊስ፡ ለቃዲ፡ እንዘ፡ ውስተ፡ እደሁ፡ ሰይ
ፍ፡ ስሐል፡ ወይሴሎ፡ ለእመ፡ ኢፈነወክ፡ ዮም፡
ለክርስቲያናዊ፡ ጎበ፡ እኅሁ²⁴፡ (A. fol. 43a. 1.) እመ
ትር፡ ርእሰክ። ወሶቤሃ፡ ነቅህ፡ ቃዲ፡ እምንዋመ፡
በፍርሃት²⁵፡ ወበድንጋዔ። ወአውዕኦ²⁶፡ ለነዚብ፡ እ

¹ B. ውስተ፡ አሐቲ፡² B. ደልጋ፡ ወየአልሉ፡ አልባሰ፡ በቀለመ፡ ኒል፡³ B. ወስመ፡⁴ B. ወክልኤኒ፡⁵ B. ለእግዝእትነ፡⁶ B. ውስተ፡ ይእቲ፡⁷ B. omits the words in brackets.⁸ B. ሎመ፡⁹ B. እምኒሁ፡ ዓስበ።¹⁰ B. ወእምድኅረዝ፡¹¹ B. omits

ውእቱ፡

¹² B. ወባሕቱ፡ ኢትሰምዕዎ፡¹³ B. ከመ፡ ንሰምዖ፡ ነቢይክመስ፡¹⁴ B. ወበጊዜ

ሃ፡ ተንሥእ፡

¹⁵ B. ስምዕክ፡ ጽድቅ፡ ነቢይነሰ፡¹⁶ B. ንስራኒ፡ ከነ፡¹⁷ B. ነቢይነ፡ ለዓረ

ብ።

¹⁸ B. ወዘንተ፡¹⁹ B. ወበጊዜሃ፡²⁰ B. omits ዝብጠተ፡²¹ B. omits ቤተ፡²² B. ጎበ፡²³ B. omits ወኢትነዝን፡²⁴ B. omits እኅሁ፡²⁵ B. በረዓድ፡²⁶ B.

ወእምጽአ፡



ምቤተ፡ሐብስ፡ፍጡነ፡፡ በሌሊት፡፡ ወይቤሎ፡፡ ሐር፡፡ ኅበ፡፡ እኅኅ፡፡ በእንተ፡፡ ዝንቱ፡፡ ፈረሳዊ፡፡ ዘተርእዮ፡፡ እኅዞ፡፡ ሰይፈ፡፡ ከመ፡፡ ይቅትለኒ፡፡ ወይቤሎ፡፡ ነዚብ፡፡ ኦእግዚእየ፡፡ እመሰ፡፡ ፈነውከኒ፡፡ ሀበኒ፡፡ ክርታሰ፡፡ ዘጽሕፍት፡፡ በእደክ³፡፡ ከመ፡፡ ኢይትበኣሱኒ፡፡ ተንባላት፡፡ ወትኩነኒ፡፡ ስምዖ፡፡ ላዕሌሆሙ፡፡ ወወሀቦ፡፡ በከመ፡፡ ይቤ፡፡ ወጸቢሐ፡፡ በጽሐ፡፡ ቤተ፡፡ ክርስቲያን፡፡ እግዝእትነ፡፡ ቅድስት፡፡ ድንግል፡፡ ማርያም፡፡ ዘኣቅድምነ፡፡ ነጊረ፡፡ በእንቲአሃ፡፡ ምስለ፡፡ (B. fol. 42a, 1.) ውእቱ፡፡ ክር (A. fol. 43a, 2.) ታስ፡፡ ወአንበብዋ⁴፡፡ ለይእቲ፡፡ ክርታስ፡፡ እለ፡፡ ሀለዉ፡፡ ህየ፡፡ ሰብሕም⁵፡፡ ለእግዚአብሔር፡፡ ስቡሕ፡፡ ወልዑል⁶፡፡ ወአእኩትዋ፡፡ ለእግዝእትነ፡፡ ቅድስት፡፡ ድንግል፡፡ ማርያም፡፡ ወላዲተ፡፡ አም

ላክ፡፡ እስመ⁷፡፡ አድኃነቶ፡፡ እምዝንቱ፡፡ ተንባላዊ፡፡ በበዓላ፡፡ በይእቲ፡፡ ዕለት፡፡ [በእንተ፡፡ ስማ፡፡ ለእግዝእትነ፡፡ ቅድስት፡፡ ድንግል፡፡ ማርያም፡፡ ወላዲተ፡፡ አምላክ]⁸፡፡ ጸሎታ፡፡ ወበረከታ፡፡ ወምሕረተ፡፡ ፍቁር፡፡ ወልዳ፡፡ የሀሉ፡፡ ምስለ፡፡ ንጉሥነ፡፡ ዳዊት፡፡ ለዓለመ፡፡ ዓለም፡፡ አሜን፡፡ = = =

(B. fol. 42a, 2.) እንዘ፡፡ ገበረ፡፡ ዚአክሲ፡፡ አነ፡፡ እንበለ፡፡ ሕፃ፡፡ ወንት፡፡

ዘንትቀነይ⁹፡፡ (A. fol. 43b, 1.) ለከሲ፡፡ አምሳለ፡፡ አኃው፡፡ ዘብሔረ፡፡ ደልጋ፡፡

ማርያም፡፡ ድንግል፡፡ ማርያም፡፡ ምልእተ፡፡ ጸጋ፡፡

ተገደፍኩት፡፡ ቅድመ¹⁰፡፡ አዕይንትኪ፡፡ እንጋ፡፡

ሶበ፡፡ ተዳደቀኒ¹¹፡፡ ግብተ፡፡ ለዘመን፡፡ ጸጋ፡፡

CHAPTER XXII.

THE VIRGIN MARY AND THE LAME MAN.

(A. fol. 44b, 1.; B. fol. 43a, 1.) [ክፍል፡፡] ፳፪፡፡ ተአም

ሪሃ፡፡ ለእግዝእትነ፡፡ ቅድስት፡፡ ድንግል፡፡ ማርያም፡፡ ወላዲተ፡፡ አምላክ፡፡ ጸሎታ፡፡ ወበረከታ፡፡ ወምሕረተ፡፡ ፍቁር፡፡ ወልዳ፡፡ የሀሉ፡፡ ምስለ፡፡ ንጉሥነ፡፡ ዳዊት፡፡ ለዓለመ፡፡ ዓለም፡፡ አሜን፡፡

ወሀሎ፡፡ እሐዱ፡፡ ብእሲ፡፡ በብሔሪ¹²፡፡ አፍርንጊ፡፡ ዘዕብን፡፡ እግሩ፡፡ ውእቱሰ¹³፡፡ ብእሲ፡፡ ይከድን፡፡ እግሮ፡፡ በልብስ፡፡ ከመ፡፡ ኢያአምሮ፡፡ ሰብእ፡፡ ወነበረ፡፡ እንዘ፡፡ ይበኪ¹⁴፡፡ ወያስቆቁ፡፡ መዓልተ፡፡ ወሌሊተ፡፡ ዘእንበለ፡፡ ዕረፍት፡፡ ወያፈቅር፡፡ ገይሰ፡፡ ኅበ፡፡ ቤተ፡፡ ክርስቲያን፡፡ ዘእግዝእትነ፡፡ ቅድስት፡፡ ድንግል፡፡ በክልኤ፡፡ ማርያም፡፡ ወላዲተ፡፡ አምላ (A. fol. 44b, 2.) ክ፡፡ ዘ

ሀለወት፡፡ በይእቲ፡፡ ሀገር፡፡ ወይእቲሰ፡፡ ቤተ፡፡ ክርስቲያን፡፡ ሥርጉት፡፡ በወርቅ፡፡ ወብሩር፡፡ በዕንቁ¹⁵፡፡ ወበደክንት፡፡ ወአሐተ፡፡ ዕለተ፡፡ ተጋብኡ፡፡ ሕዝብ፡፡ ብዙኃን፡፡ ውስተ፡፡ ይእ (B. fol. 43a, 2.) ቲ፡፡ ቤተ፡፡ ክርስቲያን፡፡ ውእቱኒ¹⁶፡፡ ብእሲ፡፡ ዘዕብን፡፡ እግሩ፡፡ ቦእ፡፡ ምስሌሆሙ፡፡ ወወጂአሙ፡፡ ነሎሙ፡፡ ሕዝብ፡፡ ቦእ፡፡ ሊቀ፡፡ ጳጳሳት፡፡ ወረከቦ፡፡ ኅበ፡፡ ተገድዳዲት፡፡ ቤተ፡፡ ክርስቲያን፡፡ ወተምዕዓ፡፡ ወይቤ፡፡ መኩ፡፡ ገድዳ፡፡ ለዛቲ¹⁷፡፡ ቤተ፡፡ ክርስቲያን፡፡ ወይቤሎሙ፡፡ ግብኢ፡፡ ነሎክሙ፡፡ ሕዝብ፡፡ ወኢትሐሩ¹⁸፡፡ ወገብኢ፡፡ ነሎሙ፡፡ ወእምዝ፡፡ ክዕበ¹⁹፡፡ ይቤሎሙ፡፡ ሊቀ፡፡ ጳጳሳት፡፡ ሃኢ፡፡ በበእሐዱ፡፡ ወገብሩ፡፡ (A. fol. 45a, 1.) ሕዝብ²⁰፡፡ በከ

¹ B. omits ፍጡነ፡፡ ² B. ሐር፡፡ ቤተክ፡፡ ኅበ፡፡ ³ B. በእደክ፡፡ ከመ፡፡ ይኩነኒ፡፡ ስምዖ፡፡ ወኢይትበኣሱኒ፡፡ ተንባላት፡፡ ወወሀቦ፡፡ በከመ፡፡ ⁴ B. ወአንበብዋ፡፡ ነሎሙ፡፡ እለ፡፡ ሀለዉ፡፡ ህየ፡፡ ⁵ B. ወሰብሕም፡፡ ⁶ B. omits ስቡሕ፡፡ ወልዑል፡፡ ⁷ B. ዘአድኃነቶ፡፡ እምክሕደት፡፡ ወገበረ፡፡ እኅሁ፡፡ በዓለ፡፡ ዓቢየ፡፡ በውእቱ፡፡ ዕለት፡፡ ⁸ B. omits the words in brackets. ⁹ B. ዘእትቀይ፡፡ ¹⁰ B. እምቅድመ፡፡ ¹¹ B. እስመ፡፡ ተዳደቀኒ፡፡ ¹² B. ዘብሔረ፡፡ ¹³ B. ወውእቱ፡፡ ¹⁴ B. ወይብኪ፡፡ ¹⁵ B. ወበዕንቁ፡፡ ¹⁶ B. ወውእቱኒ፡፡ ¹⁷ B. ዛቲ፡፡ ¹⁸ B. ወይቤሎሙ፡፡ ለሕዝብ፡፡ ግብኢ፡፡ ወኢትግብኢ፡፡ ወኢትሐሩ፡፡ ወገብኢ፡፡ ¹⁹ B. omits ክዕበ፡፡ ²⁰ B. omits ወገብሩ፡፡ ሕዝብ፡፡



መ፡አዘመ፡¹፡ ወሶበ፡ ወዕኡ፡ ሕዝብ፡ በበአሐዱ፡
ተርፈ፡ ውእቱ፡ ብእሲ፡ ዘዕብን፡ እግሩ፡ ። ወሰገደ፡
ቅድመ፡ ሥዕላ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡
በክልኤ፡ ማርያም፡ ወነዝኃ፡ አንብዖ፡ ወበከየ፡ ብካ
የ፡ መሪረ፡ ወበጊዜሃ፡ ተበትከ፡ እግሩ፡ ዘዕብን፡
ወኮነ፡ ሕያወ፡ ከመ፡ ሰብእ፡ ወሶበ፡ ርእ (B. fol. 43 b. 1.)
ዩ፡ ሕዝብ፡ ደንገ፡ ወተደመ፡ ወቀ፡ ለቀ፡ ጳጳ
ሳት፡ ለውእቱ፡ ብእሲ፡ ወደቤሎ፡ እምአይ፡ መዋ
ዕል፡ ዘኮንከ፡ ከመዝ፡ ወደቤሎ፡ ውእቱ፡ እምአ
መ፡ ወዋእኩ፡ እምከርሠ፡ እምየ፡ ውእቱ፡ እግርየ፡
ወእስድን፡ በልብስ፡ ከመ፡ ኢያእ (A. fol. 45 a. 2.) ም
ረኒ፡ ሰብእ፡ ወእበከ፡ መዓልተ፡ ወሌሊተ፡ ነሱ፡
ጊዜ፡ እንዘ፡ እስኢል፡ ጎበ፡ እግዝእትን፡ ቅድስት፡
ድንግል፡ በክልኤ፡ ማርያም፡ ወሶበ፡ በእኩ፡ ዮም፡
ጎበ፡ ቤተ፡ ክርስቲያን፡ ተምዓዕከ፡ ሳዕለ፡ ነሱ፡ በ
እንተ፡ ኃጢአትየ፡ ። ወትቤሎመ፡ ግብኡ፡ በበአሐ
ዱ፡ ወገብኡ፡ ወወዕኡ፡ ዕዋ፡ ጎቤየ፡ ወተረፍኩ፡ በ

ሕቲትየ፡ ወሶቤሃ፡ ሰገድኩ፡ ቅድመ፡ ሥዕለ፡ ለእ
ግዝእትየ፡ ወበከድኩ፡ ጥቀ፡ ውእት፡ ጊዜ፡ ተበት
ከ፡ እግርየ፡ (B. fol. 43 b. 2.) ዘዕብን፡ ወሰሚዖ፡ ሊቀ፡
ጳጳሳት፡ አስተዓ፡ ወሐረ፡ ምስለ፡ ነሱ፡ ሕዝብ፡
ወሰገደ፡ ቅድመ፡ ሥዕላ፡ ለእግዝእትን፡ ቅድስት፡
ድንግል፡ ማርያም፡ ወላዲ (A. fol. 45 b. 1.) ተ፡ እምላ
ክ፡ ሰብሐ፡ ለእግዚአብሔር፡ ስቡሕ፡ ወልዑል፡
ወእእኩትዋ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡ ማ
ርያም፡ ወላዲተ፡ እምላክ፡ [እስመ፡ ነሱ፡ ይትከ
ሀላ፡ ወአል፡ ዘይሰከ፡] ገባሪተ፡ ተአምራት፡ ወ
መንክራት፡ ይእቲ፡ ኃይለ፡ ረድኤታ፡ የሀሉ፡ ምስ
ለ፡ ንጉሥን፡ ጳዊት፡

ለአፍርንጋዊ፡ ብእሲ፡ ሶበ፡ ጎቤኪ፡ ተማኅ፡ ።
ዘአሕደውኪ፡ እግር፡ እንተ፡ ኮነ፡ ዕብነ፡
ማርያም፡ ለኪ፡ ጊዜ፡ አዓርግ፡ ቀርባን፡
ውስተ፡ ትፍሥሕትየ፡ ኢትቶስሐ፡ ኃዘን፡
ከመ፡ ይቶስሐ፡ ምስለ፡ ማይ፡ ወይን፡ ። ። ።

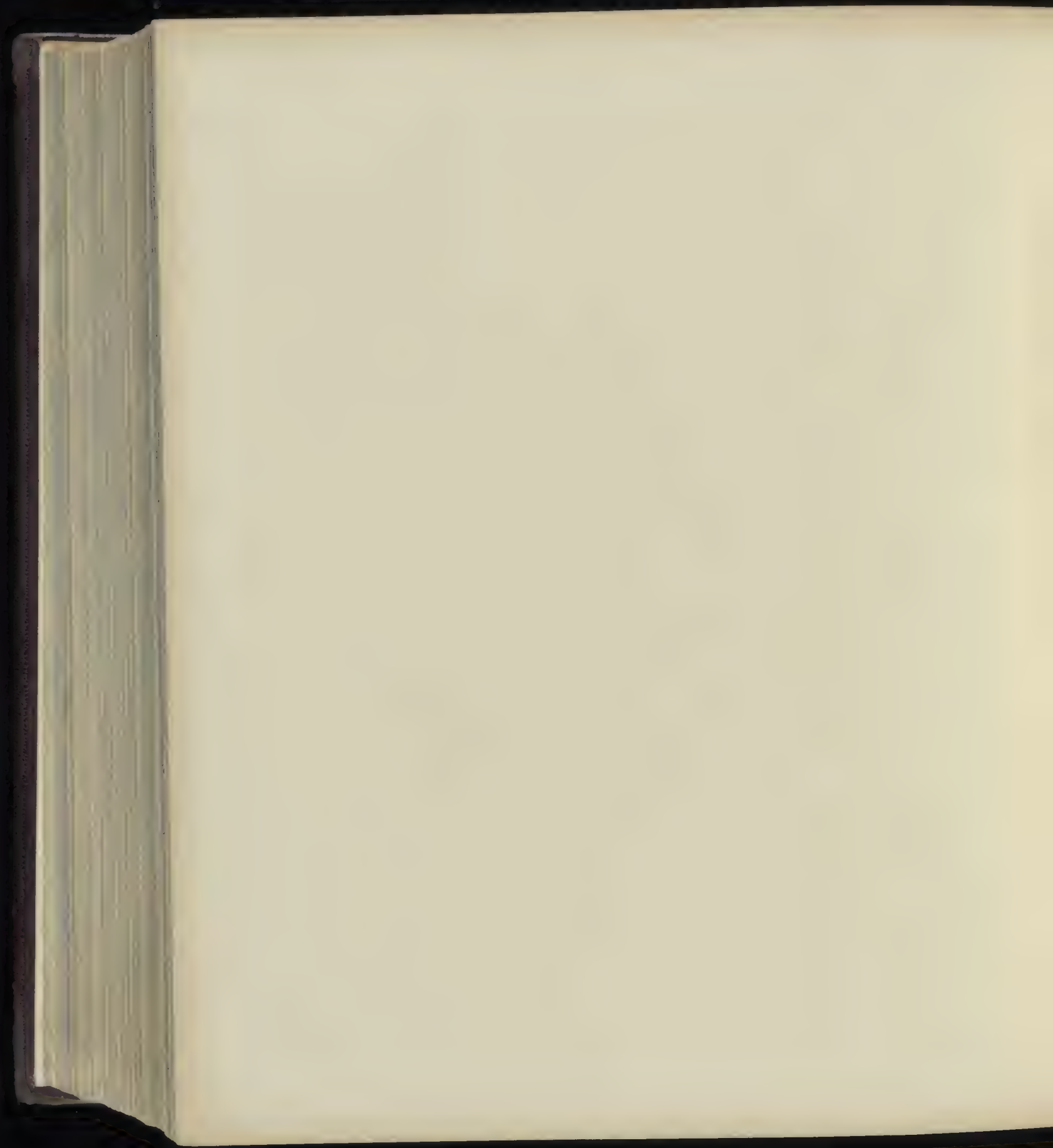
CHAPTER XXIII.

THE VIRGIN MARY AND BISHOP MERCURIUS.

(A. fol. 46 b. 1.; B. fol. 44 b. 1.) [ክፍል፡] ፳፫ ። ተአ
ምሪሃ፡ ለእግዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም፡
ወላዲተ፡ እምላክ፡ በረከተ፡ ጸሎታ፡ ወምሕረተ፡
ፍቅር፡ ወልዲ፡ የሀሉ፡ ምስለ፡ ንጉሥን፡ ጳዊት፡
ለዓለመ፡ ዓለም፡ እሚን፡
ወሀሎ፡ አሐዱ፡ ኤጲስቆጶስ፡ ዘስመ፡ መርቆሬዎ
ስ፡ ዘኮነ፡ ነሱ፡ ሥጋሁ፡ ለምጽ፡ ወእሐተ፡ ዕለተ፡
ሐረ፡ ጎበ፡ ሊቀ፡ ጳጳሳት፡ ዘካርያስ፡ ወሶበ፡ ርእየ፡
ሊቀ፡ ጳጳሳት፡ ገሠጸ፡ ወደቤሎ፡ በትሕትና፡ ወበየ
ውሃት፡ ኦኢጉየ፡ ኢይደልወከ፡ ክህነት፡ እንዘ፡ ሀ

ሎ፡ ሳዕሌከ፡ ዝንቱ፡ ደዌ፡ ዘእንበለ፡ ያእትቶ፡ እግ
ዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እምኤ (A. fol. 46 b. 2.) ከ፡
እስመ፡ መጽሐፍ፡ ሰመየ፡ ርኩሰ፡ ወሰሚዖ፡ ኤጲ
ስ፡ ቆጶስ፡ መርቆሬዎስ፡ በከየ፡ ጥቀ፡ ወደቤሎ፡
ኦኢቡየ፡ በጸሎትከ፡ ርድኦኒ፡ መወዕኡ፡ እምኤሁ፡
ወሐረ፡ ወቦኦ፡ ውስ (B. fol. 44 b. 2.) ተ፡ ቤተ፡ ክርስ
ቲያን፡ ዘሚመቱ፡ ወቆመ፡ ቅድመ፡ ሥዕላ፡ ለእግ
ዝእትን፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲተ፡ አ
ምላክ፡ እንዘ፡ ይበኪ፡ ወይስኢል፡ ከመ፡ ታንጽሐ፡
እምለምጹ፡ ወነበረ፡ እንዘ፡ ይገብር፡ ከመዝ፡ እም

¹ B. ይቤሎመ፡ ² B. ጎበ፡ ³ B. ወበከየ፡ ቅድሚሃ፡ ወነዝኃ፡ አንብዖ፡ ወሶቤሃ፡
⁴ B. omits ውእቱ፡ ⁵ B. ከመ፡ ውእቱ፡ ⁶ B. ወእንሰ፡ እበኪ፡ ⁷ B. ወበከድኩ፡ ወበ
ጊዜሃ፡ ⁸ B. ወሰብሐ፡ ⁹ B. omits ስቡሕ፡ ወልዑል፡ ¹⁰ B. omits the words in
brackets. ¹¹ B. ጸሎታ፡ ወበረከታ፡ የሀሉ፡ ምስለ፡ etc. ¹² B. ጎዘን፡ ¹³ B. መርቆሬዎ
ስ፡ ኤጲስ፡ ቆጶስ፡ ¹⁴ B. omits ጥቀ፡ ¹⁵ B. ርድኦኒ፡ በጸሎትከ፡



ጽባሐ፡ ዕለተ፡ ሰነድ፡ እስከ፡ ተስፋ፡ ስዓት፡ ዘዕለተ፡ ረቡዕ፡ ወጸለየ፡ ፈድፋድ፡ እንበለ፡ ያጽርዕ¹፡ ወበጊዜ፡ ተስፋ፡ ስዓት፡ ዘዕለተ²፡ ረቡዕ፡ ደክመ፡ ወአስመ³ (A. fol. 47 a. 1.) ከ፡ ርእሶ፡ በዓረፍት³፡ ወዘውስቲታ፡ ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ኖመ፡ ግብተ⁴፡ ወርእየ፡ በሕልሙ፡ ከመ፡ እደሃ፡ ለሥዕል፡ ገመሠት፡ ሥጋሁ፡ ወሶቤሃ፡ ነቅሀ፡ ወረከበ፡ ሥጋሁ፡ ንጹሐ፡ እምለምጹ፡ ወተፈሥሐ፡ ፀቢየ፡ ፍሥሐ፡ ወሰብሐ፡ ለእግዚአብሔር፡ ስቡሕ፡ ወልዑል⁵፡ ወአእከዎታ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አም

ላክ፡ በእንተ፡ ዘጸገወቶ፡ ምሕረት⁷፡ (B. fol. 45 a. 1.) ጸሎታ፡ ወበረከታ፡ ወምሕረት፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን፡ (A. fol. 47 a. 2.)

ለመርቆሬዎስ፡ ክህን፡ ዘእንጸሐኪ፡ ለምጽ፡ ወእሕየውኪዮ፡ ፍጹመ፡ እምነ፡ (B. fol. 45 a. 2.) ሕማም፡ ዘታረም፡ ማርያም፡ ምልኢ፡ ለሕሊናየ፡ ሕፃን፡ ለወልድኪ፡ መምህረ፡ ሕግ፡ ከመ፡ ኢይርሣእ፡ ተግሣጽ፡ ከመ፡ ዘይፈኢ፡ በመጽሐት፡ ገጽ፡

CHAPTER XXIV.

THE VIRGIN MARY AND THE WOMAN WITH A BROKEN FOOT.

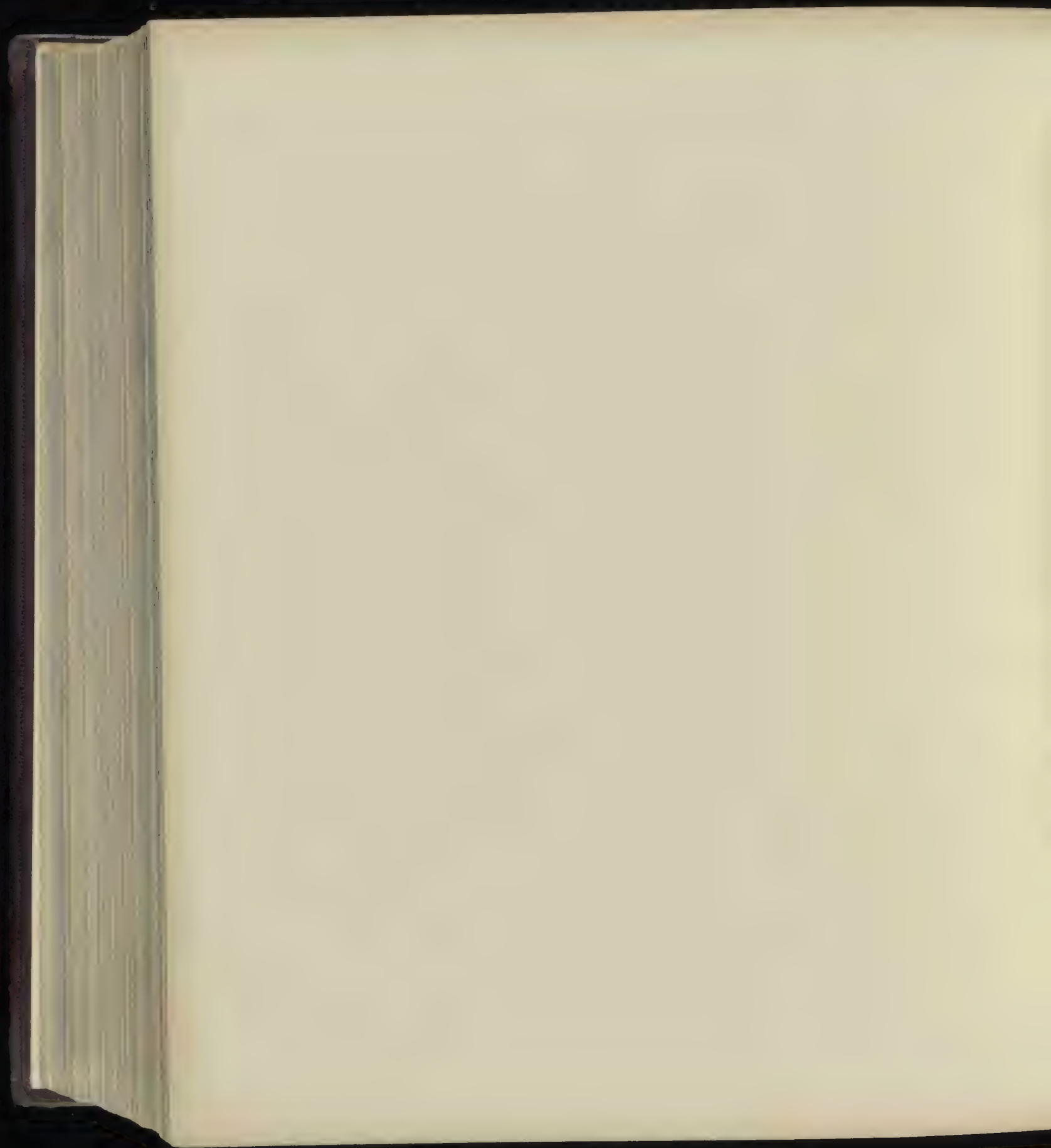
(A. fol. 48 a. 1.; B. fol. 46 a. 1.) [ክፍል፡] ፳፱፡፡ ተአም

ሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ትንብልናሃ፡ የሀሎ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን፡

ወሀለወት፡ አሐቲ፡ ቤተ፡ ክርስቲያን፡ በሀገረ፡ ሀርሎም⁸፡ ወውስቲታ፡ ሥዑል፡ ሥዕለ⁹፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ዘይሰምደዋ፡ ረዳኢት፡ ወአሐቲ፡ ብእሲት፡ ነጻይት፡ እምሰብአ፡ ይእት፡ ሀገር፡ ዘተሰብረት፡ እግራ፡ ወአልባ፡ ምንትኢ፡ እምንዋየ፡ ዓለም¹⁰፡ ከመ፡ ትሀብ፡ ለዓቃቤ፡ ሥራይ፡ ይፈውስ፡ ወእምዝ፡ ያርዋ፡ አዝ (A. fol. 48 a. 2.) ማዲሃ፡ ወአብጽሕዋ፡ ኅብ፡ ይእት፡ ቤተ፡ ክርስቲያን፡ ወገደፍዋ፡ ቅድመ፡ ሥዕላ፡ ለእግዝ (B. fol. 46 a. 2.) እትነ፡ ቅድስት፡

ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ¹¹፡ ወኃደግዋ፡ ባሕቲታ፡ ወሐሩ፡ ወዓፀወ፡ ዓቃቤ፡ ቤተ፡ ክርስቲያን፡ ላዕሌሃ፡ አንቀጽ፡ ወተርፈት፡ ውሥጦ፡ ወኮነት፡ ትመጽእ፡ ወትረ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ [ኅብ፡ ይእት፡ ቤተ፡ ክርስቲያን¹²፡] ወተዓውድ፡ ዝየ፡ ወለዝየ፡ ወታንሶሱ፡ ውሥጦ¹³፡ ነሐ፡ ሌሊተ፡ ወሶበ፡ ያርኅዉ፡ አንቀጽ፡ [ዓቃብያነ፡ ቤተ፡ ክርስቲያን¹⁴፡] ጊዜ፡ መንፈቀ፡ ሌሊት፡ ይረክብዋ¹⁵፡ ገኛደ፡ ወበይእት፡ ሌሊት፡ እንተ፡ ኃደግዋ፡ ለ (A. fol. 48 b. 1.) እን[ታ]ክቲ፡ ብእሲት፡ ስብርት¹⁶፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ መጽአት¹⁷፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ በከመ፡ ልማዳ፡ ወረከበታ፡ ለይእት፡ ወለት¹⁷፡ እንዘ፡ ትሰክብ፡ ቅድ (B. fol. 46 b. 1.)

¹ B. ረቡዕ፡ ወይዲሊ፡ መዓልተ፡ ወሌሊተ፡ ² B. በዕለተ፡ ³ B. በአረፍት፡ ⁴ B. omits ግብተ፡ ⁵ B. ወነቅሐ፡ ሶቤሃ፡ ⁶ B. omits ስቡሕ፡ ወልዑል፡ ⁷ B. ዘጸገወቶ፡ ጸጋ፡ ⁸ B. ሀርትሎም፡ ⁹ B. ወሀለወት፡ ውስቲታ፡ ሥዕለ፡ ¹⁰ B. ዝንቲ፡ ዓለም፡ ¹¹ B. አምላክ፡ ወሐሩ፡ ወዓፀወ፡ ዓቃቤ፡ ቤተ፡ ክርስቲያን፡ ላዕሌሃ፡ አንቀጽ፡ ወኃደግዋ፡ እንተ፡ ውሥጦ፡ ወኮነ፡ ትመጽእ፡ ¹² B. omits the words in brackets. ¹³ B. omits ውሥጦ፡ ¹⁴ B. ይረክብዋ፡ ዓቃብያነ፡ ቤተ፡ ክርስቲያን፡ ወፍቀሲስ፡ አረጋዊ፡ ¹⁵ B. ክብርት፡ ¹⁶ B. ወመጽአት፡ ¹⁷ B. ብእሲት፡



መ፡ ሥዕላ፡ ወቀጸበታ፡ በእገሪሃ፡ ወትቤላ፡ ተንሥ
ኢ፡ ወሶቤሃ፡ ተንሥኢት፡ ወቆመት፡ በእገሪሃ፡ ርቱ
ዓ፡ ወሐይወት፡ ወበጊዜ፡ መንፈቅ፡ ሌሊት፡ አር
ኃወ፡ ዓቃቤ፡ ቤተ፡ ክርስቲያን፡ አንቀጸ፡ ወቦአ፡
ውስቲታ፡ ወረከባ፡ ለይኢት፡ ብእሲት፡ እንዘ፡ ትቀ
ውም፡ ወይቤላ፡ ምንተ፡ ኮንኪ፡ ወመኑ፡ አሕየወ
ኪ፡ ወትቤሎ፡ መጽኢት፡ እግዝእትነ፡ ቅድስት፡ ድ
ንግል፡ በክልኤ፡ ማር (A. fol. 48b. 2.) ያም፡ እንዘ፡ ይ
በርሀ፡ ገጸ፡ እምፀሐይ፡ ወዲና፡ ምዑዝ፡ ዕጣን፡ ይ
ዒኑ፡ አልባሲሃ፡ ወቀጸበተኒ፡ በእገሪሃ፡ ወትቤላ፡
ተንሥኢ፡ ወሶቤሃ፡ ተንሥኢኩ፡ ወቆምኩ፡ በእገር
የ፡ ወኮሎሙ፡ አለ፡ ርእይዋ፡ ለይኢት፡ ብእሲት፡
ዘሐይወት፡ እምደዌሃ፡ (B. fol. 46b. 2.) አእኩትዎ፡ ለ

እግዚአብሔር፡ እኩት፡ ወስቡሕ፡ ወወደስዋ፡ ለእ
ግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዳተ፡
አምላክ፡ [ገባሪተ፡ ተአምራት፡ ወመንክራት፡ እስ
መ፡ ነሉ፡ ይትከሀላ፡ ወአልቦ፡ ዘይሰአና⁶]፡ ጸሎ
ታ፡ ወበረከታ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ጳዊት፡ ለ
ዓለመ፡ ዓለም፡ አሜን፡

(A. fol. 49a. 1.) ለብእሲት፡ ስብርት፡ ዘአሕየውኪያ፡
እምዓማ፡

ሶበ፡ ሰአለተኪ፡ አስተሐሚማ፡
ንጉሡ፡ እስራኤል፡ አቡኪ፡ ለእለ፡ ውስተ፡ ጌ
ት፡ ወናባማ፡

ከመ፡ ወሀበ፡ አስትዓ፡ በጊዜ፡ ነሥኢ፡ ሰቂማ፡
ጸጋ፡ መንፈስ፡ ቅዱስ፡ ሀብኒ፡ ማርያም፡ ራማ፡

CHAPTER XXV.

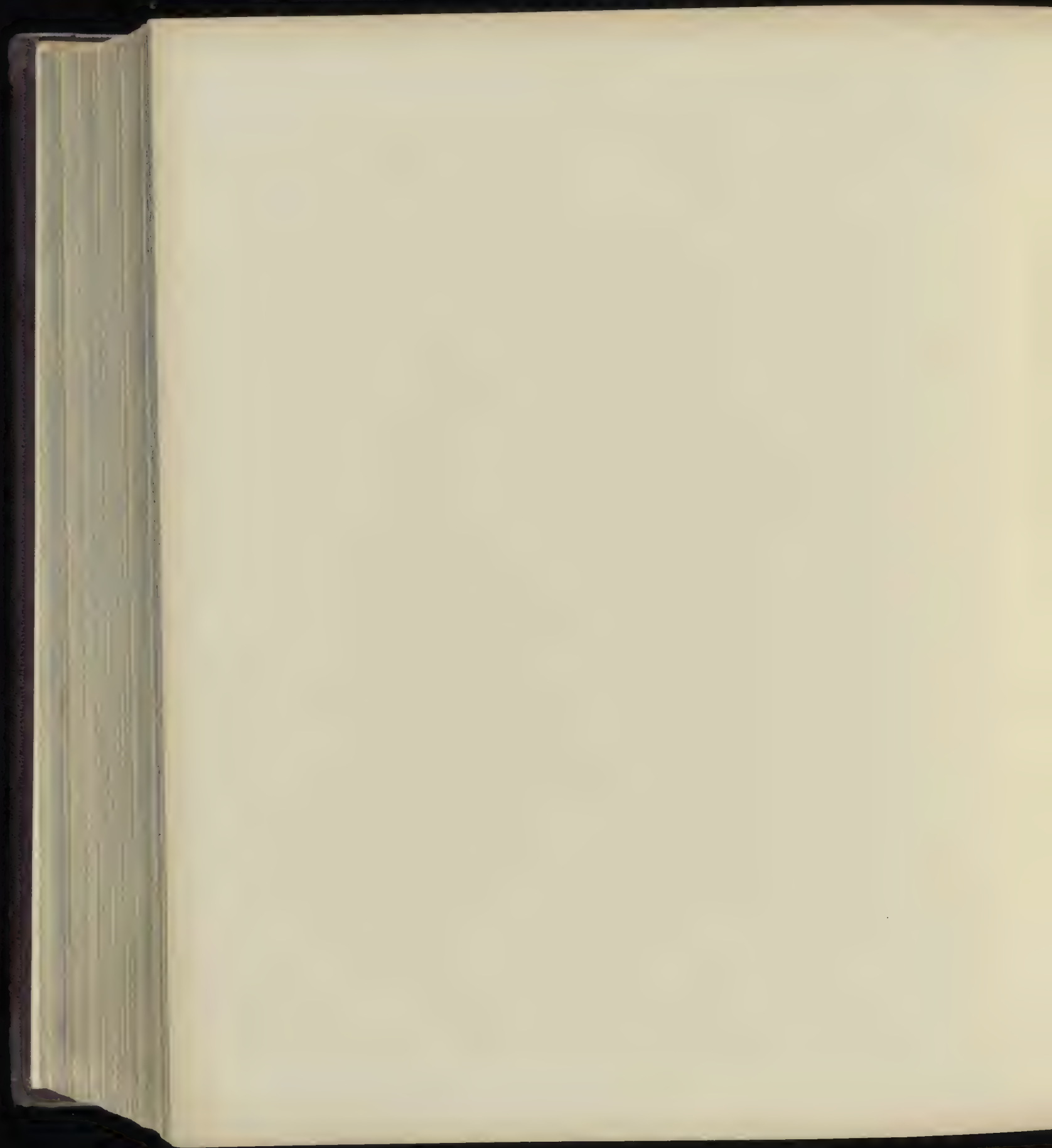
THE VIRGIN MARY AND SOPHIA THE ABBESS OF MOUNT CARMEL.

(A. fol. 50a. 1.; B. fol. 47b. 1.) [ክፍል፡] ሸ፩፡ ተአምሪ
ሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያ
ም፡ ወላዳተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡ ወም
ሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡
ጳዊት፡ ለዓለመ፡ ዓለም፡ አሜን፡

ወሀለወት፡ አሐቲ፡ እመ፡ ምኒት፡ በደብረ፡ ቀር
ሚሎስ፡ ዘስማ፡ ሶፍያ⁹፡ ፈራሂት፡ እግዚአብሔር፡
ወሠናይ፡ ግዕዛ፡ ወታፈቅራ፡ ለእግዝእትነ፡ ቅድስ
ት፡ ድንግል፡ በክልኤ፡ ማርያም፡ በኩሉ፡ ልባ፡ ወ
ሀለዋ፡ ውስተ፡ ውእቱ፡ ደብር፡ ብዙኃት፡ ይናግል፡
ወመነከሳይያት፡ ወትሚህርን፡ ይእቲ፡ እመ፡ ምኒ
ት፡ ሥርዓተ፡ ቀኖና፡ ዘመነከ (A. fol. 50a. 2.) ሳት፡ ወ

ትኤዝዘን፡ ወትረ፡ አይትናገራ¹⁰፡ ነገረ፡ ከንቱ፡ አ
ይትሀከያ¹¹፡ ለጊዜ¹²፡ ጸሎት፡ ወበእንተዝ፡ ኮና፡
ይጸልእሃ፡ ወይ (B. fol. 47b. 2.) ጸንሐ፡ ዕቅፍተ፡ ጊዜ
ሃ¹³፡ ከመ፡ ያእትትዋ፡ እምሢመታ፡ ወሀሎ፡ ውስ
ተ፡ ውእቱ፡ ደብር፡ አሐዱ፡ ወሬዛ፡ ዘይትለክኮን¹⁴፡
በእንተ፡ ሲሳዩን፡ ወዓራዝን፡ ለደናግል¹⁵፡ ወቀንዓ፡
ሳዕሌሃ¹⁶፡ ሰይጣን፡ ለእመ፡ ምኒት፡ ወደየ¹⁷፡ ውስ
ተ፡ ልባ፡ ፍትወተ፡ ሥጋ፡ ወዘመወት፡ ምስለ፡ ው
እቱ፡ ላእክ፡ ወፀንሰት፡ እምኔሁ፡ ወተከሥተ፡ ዝን
ቱ፡ ነገር፡ በኀበ፡ መነከሳይያት፡ ወአእመራሃ¹⁸፡ ከ
መ፡ ፀንሰት፡ ወእምዝ፡ ሐራ፡ ከመ¹⁹፡ ይስከያሃ፡
ኀበ፡ ኤጲስ፡ ቆጶስ፡ ዘስመ²⁰፡ አባ፡ ሳዊ (A. fol. 50b. 1.)

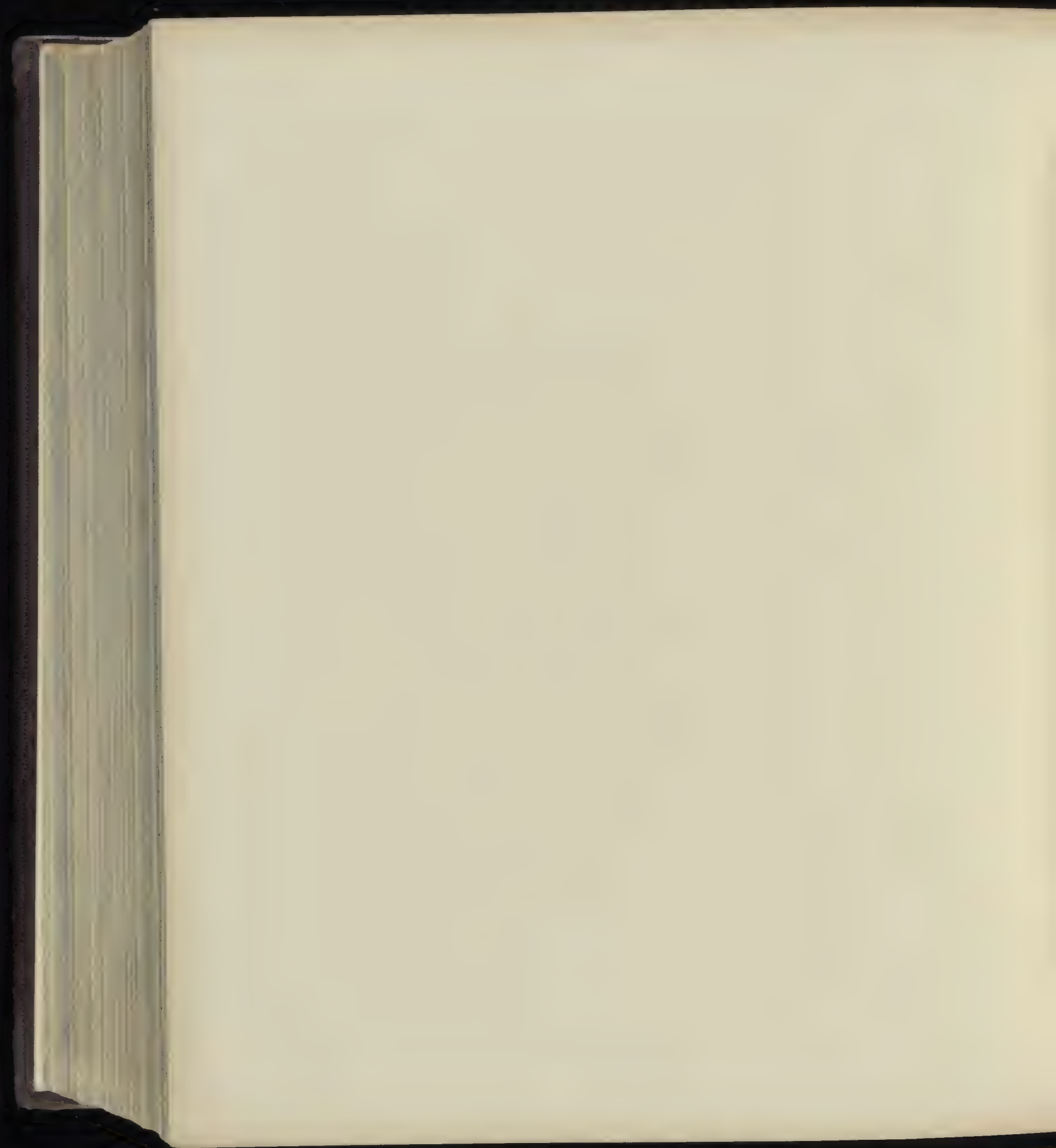
¹ B. omits ርቱ፡ ² B. ወሶበ፡ ኮን፡ ጊዜ፡ ³ B. ዕጣን፡ ምዑዝ፡ ይወፅእ፡ እምአልባ
ሲሃ፡ ⁴ B. omits ወቆምኩ፡ ⁵ B. omits እኩት፡ ወስቡሕ፡ ⁶ B. omits the words in
brackets. ⁷ B. አለ፡ ⁸ B. ሀብኒ፡ ⁹ B. ሶፍያ፡ ወሠናይ፡ ግዕዛ፡ ወትፈርሆ፡ ለእግዚአ
ብሔር፡ ወታፈቅራ፡ ¹⁰ B. ኢትትናገራ፡ ¹¹ B. ወከመ፡ አይትሀከያ፡ ¹² B. ለጊዜ፡
¹³ B. ዘኢሃ፡ ¹⁴ B. ዘይትለኮን፡ ለደናግል፡ ¹⁵ B. omits this word in this place. ¹⁶ B.
ሰይጣን፡ ሳዕሌ፡ እመ፡ ¹⁷ B. ወወደየ፡ ¹⁸ B. ወአእመራ፡ ¹⁹ B. omits ከመ፡ ²⁰ B.
omits ዘስመ፡



ሮስ፡ ወአይድግሁ፡ ዘከመ፡ ፀንሰት፡ እመ፡ ምኒት፡ ።
 ወሶበ፡ ሰምዓ፡ ኤጲስ፡ ቆጶስ፡ ፈነወ፡ ሐዋርያት፡ ግ
 በ፡ እመ፡ ምኒት፡ ከመ፡ ያስተጋብኦን፡ ለደናግል፡
 በዕለተ²፡ ይሔውጽን፡ ወሰሚዓ፡ እመ፡ ምኒት፡ ነገ
 ረ፡ ውእቱ³፡ ላእክ፡ ደንገፀት፡ (B. fol. 48 a. 1.) ወአእ
 መረት፡ ዘከመ፡ ሰከያሃ፡ ደናግል፡ ወዐላት፡ ፍጡ
 ነ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወሰገደት፡ ቅድመ፡
 ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡
 ማርያም፡ ወላዲተ፡ አምላክ፡ ወበከየት፡ ብካየ፡ መ
 ሪረ፡ በውዑይ፡ ልብ፡ ወትቤ፡ አመፍቀረት፡ ምሕረ
 ት፡ ወሣህል⁴፡ አራግርኒ፡ ልበኪ፡ (A. fol. 50 b. 2.) ላ
 ዕለ፡ አመትኪ⁵፡ ኃጥእት፡ ዘተሠግረት፡ ተሠሃለ⁶፡
 ላዕሌሃ፡ ወሠግረ፡ ዓመዓ፡ ዘተጸውረ፡ ውስተ፡ ክር
 ሥዮ፡ ኢታስተኃፍርኒ⁷፡ እግዝእትየ፡ ወእምብዝ
 ኃ፡ ብካየ፡ ኖመት፡ ወርእየት፡ በንዋማ፡ ከመ፡ መ
 ጽአት፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡
 ማርያም⁸፡ ወምስሌሃ፡ ክልኤቱ፡ መላእክት፡ ወትቤ
 ላ፡ ኢትግዝኒ፡ ናሁ፡ ሰአልክም፡ ለወልድየ፡ ከመ፡
 ይስረይ፡ ለኪ፡ ኃጢአተኪ⁹፡ (B. fol. 48 a. 2.) ባሕቱ⁹፡
 ኢትድግሚ፡ እንክ፡ አብሶ፡ ወእምዝ፡ ትቤሎሙ፡
 እግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ለእሙን
 ቱ፡ መላእክት፡ ንሥኡ፡ ሕዓነ፡ እምውስተ፡ ክር
 ሣ¹⁰፡ ወ (A. fol. 51 a. 1.) ሰዱ፡ ግበ፡ ብእሲ፡ ዘከመ፡
 ፊልክስ፡ ከመ፡ ይሕፅኖ፡ ሐሊበ¹¹፡ እስመ፡ ቦቱ፡ ብ
 ዙጎ፡ አልሀምት¹²፡ ወገብሩ፡ መላእክት፡ በከመ፡
 አዘዘቶሙ፡ እግዝእትነ፡ ወነቅሃት፡ እመ፡ ምኒት፡
 እምንዋማ፡ ወገሠሠት፡ ክርሣ፡ ወኢረከበት፡ ፅንሰ¹³፡
 ወአእከውተታ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡
 ማርያም፡ ወላዲተ፡ አምላክ፡ በኩሉ፡ ልባ፡ በእን

ት፡ ተአምር፡ ዘገብረት፡ ላቲ፡ ወወዕለት፡ ግበ፡ ግ
 ብራ፡ በከመ፡ ልማዳ፡ ወአምዝ¹⁴፡ መጽአ፡ ኤጲስ፡
 ቆጶስ፡ በዕለተ፡ ፅ (B. fol. 48 b. 1.) ድሚሁ፡ ወዐአ፡ ው
 ስተ፡ ደብረ፡ ደናግል፡ ወተራከበቶ፡ እመ፡ ምኒት፡
 ወምስሌሃ፡ (A. fol. 51 a. 2.) አሐት፡ እለ፡ ሰከያሃ፡ ወ
 ተስእላ፡ ኤጲስ፡ ቆጶስ፡ ለእመ፡ ምኒት¹⁵፡ ዘከመ፡
 እፎ፡ ፀንሰት፡ በዝሙት፡ ወክሕደት፡ እመ፡ ምኒት፡
 ወትቤ፡ አንሰ፡ ኢገበርኩ፡ ዘንተ፡ ወአዘዘን፡ ኤጲ
 ስ፡ ቆጶስ፡ ለልሂቃተ፡ አንስት፡ ከመ፡ ይርአያሃ፡ ለ
 እመ¹⁶፡ ፅንስት፡ ይአቲ፡ እመ፡ ምኒት፡ ወሶበ፡ ርአ
 ያሃ፡ ኢረከባ፡ አሰረ፡ ፅንስ፡ ውስተ፡ ክርሣ፡ አላ፡
 መሰለቶን፡ ከመ፡ ድንግል፡ ዘኢያእመረት፡ ብእሴ፡
 ወነገራሁ¹⁷፡ ለኤጲስ፡ ቆጶስ፡ ዘንተ፡ ነገረ፡ [ኤጲስ፡
 ቆጶስኒ፡]፡¹⁸ ኢአምኖን፡ አላ፡ ተሐዘቦን፡ ከመ፡ በነ
 ሢኢ¹⁹፡ ህልያን፡ የጎብአ፡ ላቲ፡ አበላሃ፡ ወእም
 ዝ²⁰፡ ተንሥኡ፡ ኤጲስ፡ ቆጶስ፡ (A. fol. 51 b. 1.) ወም
 ስሌሁ፡ (B. fol. 48 b. 2.) ቀሳውስት፡ ወዲያቆናት፡ ወአ
 ንስት፡ መነሳይያት፡ ወርእይዎ፡ ክርሣ²¹፡ ለእመ፡
 ምኒት²²፡ ወኢረከባ፡ ፅንሰ፡ በውስተ፡ ክርሣ፡ ው
 እተ፡ ጊዜ፡ ነስሐ፡ ኤጲስ፡ ቆጶስ፡ ዐቢየ፡ ንስሐ፡
 በእንተ፡ ዘተዛለፋ፡ ለእመ፡ ምኒት፡ በሐሰት²³፡ ወ
 ተመይጦ፡ ግበ፡ እማንቱ፡ ደናግል፡ ዘክስተዋደያሃ፡
 ወተምዕዓ፡ ላዕሌሆን፡ በእንተ፡ ዘአጎሰማ፡ ላዕለ፡
 እመ፡ ምኒት፡ ወርእያ፡ እመ፡ ምኒት፡ ከመ²⁴፡ ተም
 ዕዓ፡ ኤጲስ፡ ቆጶስ፡ ፈርሃት፡ ከመ፡ ኢይዘረዋ፡ ወ
 ኢይዒውምን፡ ሰይጣን፡ ለእማንቱ፡ ደናግል፡ በም
 ክንያት፡ ዘኢሃ፡ ወሶቤሃ፡ ተንሥኡት፡ እመ፡ ምኒ
 ት፡ ወ (A. fol. 51 b. 2.) ትቤሎሙ፡ ለኩሎሙ፡ ሰብእ፡
 ተገኝሠ፡ ምዕረ፡ እምጎበ፡ ኤጲስ፡ ቆጶስ፡ ወነገረ

¹ B. omits እመ፡ ምኒት፡ ² B. በዕለት፡ ዘይመጽእ፡ የሐውጽን፡ ወሶበ፡ ሰምዓተ፡ ³ B. omits ላእክ፡
⁴ B. ወሰላም፡ ⁵ B. ዓመትኪ፡ ⁶ B. ዘተሠግረት፡ በዝሙት፡ ወተሠሃ ሊ፡
⁷ B. ወኢታስተኃፍርኒ፡ አእግዝእትየ፡ ⁸ B. adds ሶቤሃ፡ ⁹ B. ወባሕቱ፡
¹⁰ B. እምክርሣ፡ ¹¹ B. omits ሐሊበ፡ ¹² B. adds ሐሊብ፡ ¹³ B. adds ወተፈሥሐት፡
¹⁴ B. ወእምድግረዝ፡ ¹⁵ B. ምኒት፡ በእንተ፡ ፅንሳ፡ ዘከመ፡ እፎ፡ ¹⁶ B. ለእመ፡ ምኒት፡ እመ፡
¹⁷ B. ወሶበ፡ ነገራሁ፡ ¹⁸ B. omits the words in brackets. ¹⁹ B. ኢአምኖን፡ ወተአጎዘን፡ ከመ፡ ነሢኢ፡ ጎልያን፡ ²⁰ B. ወሶቤሃ፡ ²¹ B. omits ክርሣ፡ ²² B. ምኒት፡ ወረከባ፡ ከመ፡ ድንግል፡
²³ B. ወነስሐ፡ ኤጲስ፡ ቆጶስ፡ በእንተ፡ ዘተዛለፋ፡ በሐሰት፡ ወአ ምዝ፡ ተመይጦ፡ ²⁴ B. ወሶበ፡ ርአየት፡ ከመ፡ ተምዕ፡



ት፡ ነሎ፡ አበሳሃ¹፡ ወተሐመንት፡ ዘገብረት፡ [በኅ
ቡእ፡ ክሡተ፡]² ወዓዲ፡ ነገረት፡ ዘክመ፡ አስተርአ
የታ፡ (B. fol. 25 a. 1.) እግዝእትነ፡ ቅድስት፡ ድንግል፡
በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወዘክመ፡
ነሥኡ፡ መላእክት፡ ሕፃነ፡ እምውስተ፡ ክርሣ³፡ ወ
ዘክመ፡ ወሀብም፡ ለብእሲ፡ ዘየሐዕኖ፡ ወሶበ፡ ሰም
ዓ፡ ኤጲስ፡ ቆጶስ፡ እምነ፡ እመ፡ ምኒት⁴፡ አንከረ፡
ፈድፋደ፡ ወፈነወ⁵፡ መልእክተ፡ ኅበ፡ ብእሲ፡ ዘስ
መ⁶፡ ፊልንክስ፡ ዘምስለ፡ ትእምርት፡ ከመ፡ ይም
ጻእ፡ ወያምጽኦ፡ ለሕፃን፡ ምስሌሁ፡ ወመጽ (A. fol.
52 a. 1.) አ፡ ፊልንክስ፡ ወለሕፃንኒ፡ አምጽኦ፡ ምስሌ
ሁ⁷፡ ወሶበ፡ በጽሐ፡ ሐተቶ፡ ኤጲስ፡ ቆጶስ፡ በእን
ተ፡ ውእቱ፡ ሕፃን፡ ወይቤሎ፡ ፊልንክስ፡ ክልኤ
ቱ፡ ወረቱት፡ ዘሠናይ፡ ራእዮሙ፡ መጽኡ፡ ኅቤየ፡
ወይቤሎኒ፡ ትቤለክ፡ እግዝእትነ፡ ማርያም፡ ንሥኦ፡
ለዝንቱ፡ ሕፃን፡ ወአንብር፡ ኅቤክ፡ ወሕዕኖ፡ ወሀብ
ኒ⁸፡ ከያሁ፡ ወተሰ (B. fol. 25 a. 2.) ወራ፡ እምኔየ፡ ወ
ናሁ፡ ዝንቱ፡ ሕፃን፡ ወሶበ፡ ሰምዓ⁹፡ ኤጲስ፡ ቆጶ
ስ፡ አንከረ፡ ጥቁ¹⁰፡ ወተመጠም፡ ለሕፃን¹¹፡ ወአን

በር፡ ውስተ፡ ቤቱ፡ ወሠርዓ፡ ሎቱ፡ ነሎ፡ ዘይት
ፈቀድ¹²፡ ለሕፃኖቱ፡ ወሶበ፡ ልሀቀ፡ ውእቱ፡ ሕፃ
ን፡ መሀርም፡ መዝሙሪ፡ (A. fol. 52 a. 2.) ጻዊት፡ ወአ
ንብበ፡ መጻሕፍት፡ ቅዱሳን፡ ወመልእ¹³፡ መንፈስ፡
ቅድስ፡ ላዕሌሁ፡ ወፍቅረ፡ እግዝእትነ¹⁴፡ ቅድስት፡
ድንግል፡ ማርያም፡ ፈድፋደ፡ ወእምዝ፡ አዕረፈ¹⁵፡
አባ፡ ሳዊርስ፡ ውእቱ፡ ኤጲስ፡ ቆጶስ፡ ወሂምም፡
ህየንቲሁ፡ ለውእቱ፡ ወልድ፡ ወአንበርም¹⁶፡ ዲበ፡
መንበር¹⁷፡ ወኮነ፡ ጌረ፡ ኖላዊ፡ በነሎ፡ መዋዕለ፡
ሕይወቱ፡ እስከ¹⁸፡ አዕረፈ፡ በሰላም፡ ጸሎታ፡ ወበረ
ከታ፡ [ወምሕረተ፡ ፍቁር፡ ወልዳ፡]¹⁹ የሀሉ፡ ምስለ፡
ንጉሥነ፡ ጻዊት፡ ለዓለመ፡ ዓለም፡ አሜን፡

(B. fol. 25 b. 1.) መቅደስ፡ አረት፡ ማርያም፡ ወወን

ጌላዊት፡ ሕንፃ፡

ጳፊቅሊጦስ፡ (A. fol. 52 b. 1.) እንተ፡ ይሔውጻ፡

እምክርሠ፡ ሶፍያ፡ ፍጡነ፡ ዘሠዓርኪ፡ (B. fol. 25 b. 2.)

ዕንስ፡ ዓመፃ፡

ይሠዓር፡ ኃጢአትየ፡ በስእለትኪ²⁰፡ በድምፃ፡

ከመ፡ ምክረ፡ ባሕር፡ ተሥዕረ፡ በኖፃ፡

CHAPTER XXVI.

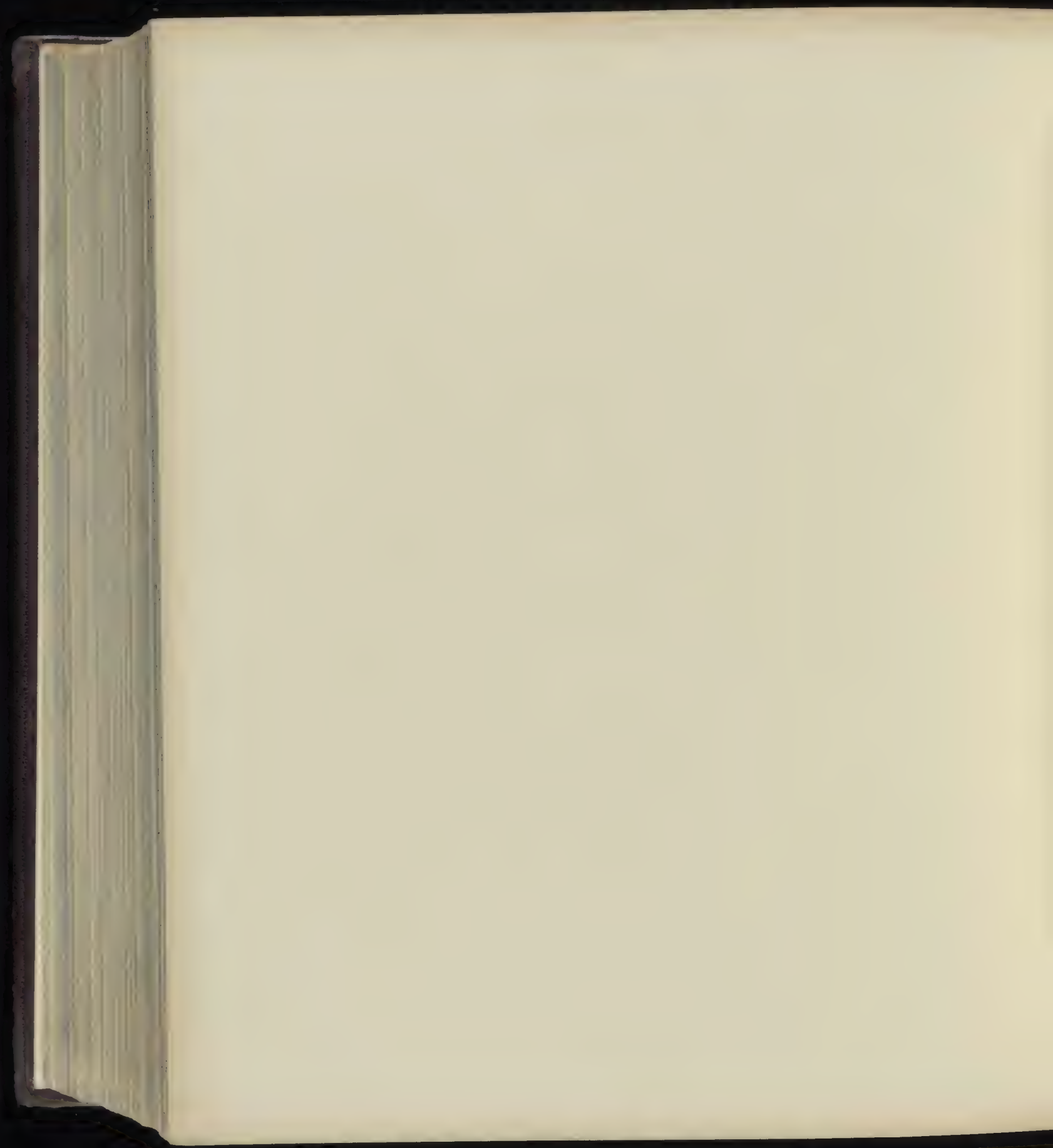
THE VIRGIN MARY AND THE MAN BÂRÔK.

(A. fol. 53 b. 1.; B. fol. 26 b. 1.) [ክፍል፡] ጽፏ፡ ተአም

ሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማ
ርያም፡ ወላዲተ፡ አምላክ፡ በረከተ፡ ጸሎታ፡ ወም
ሕረተ፡ ፍቁር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡
ጻዊት፡ ለዓለመ፡ ዓለም፡ አሜን፡

ወሀሎ፡ አሐዱ፡ ብእሲ፡ በሀገረ፡ ፍንቄ²¹፡ ዘስ
ሙ፡ ባርክ²²፡ ጠዋይ፡ ዘአልቦቱ፡ ምግባር፡ ሠናይ፡
ወነሎ፡ ሰብእ፡ ይጸልእም፡ ወባሕቱ፡ ያፈቅፈ²³፡ ለ
እግዝእትነ፡ ቅድስተ፡ ድንግል፡ ማርያም፡ በጥቡዕ፡
ልብ፡ ወበርትዕት፡ ሕሊና፡ ወይጸውም፡ ጸመ፡ ነሐ

¹ B. ነሎ፡ ዘገብረት፡ ወተሐመንት፡ አበሳሃ፡ ፡ ² B. omits the words in brackets. ³ B. እምክርሣ፡ ⁴ B. ዘንተ፡ ነገረ፡ እምነ፡ ይእቱ፡ እመ፡ ምኒት፡ ⁵ B. adds መጽሐፈ፡ ⁶ B. omits ዘስመ፡ ፊልክስ፡ ⁷ B. ወአምጽኦ፡ ለሕፃንኒ፡ ⁸ B. ወመሀብ፡ ⁹ B. ወሰሚያ፡ ¹⁰ B. ፈድፋደ፡ ¹¹ B. ለዝንቱ፡ ሕፃን፡ ¹² B. ዘይፈቀድ፡ ¹³ B. ወመልእ፡ ላዕሌሁ፡ ¹⁴ B. ወአፍቀራ፡ ለእግዝእትነ፡ ¹⁵ B. ወሶበ፡ አዕረፈ፡ ውእቱ፡ ኤጲስ፡ ቆጶስ፡ አባ፡ ሳዊርስ፡ ሂምም፡ ¹⁶ B. ወነበረ፡ ¹⁷ B. ዲበ፡ ኤጲስ፡ ቆጶስ፡ ¹⁸ B. ወእምዝ፡ ¹⁹ B. ለስእለትኪ፡ ²⁰ B. ፍንቄስ፡ ²¹ B. በርክ፡ ²² B. ወኮነ፡ ያፈቅፈ፡



ሴ : በእንተ : ፍቅራ¹ : ወእመ : በዓለ : ፍልሰታ : ይ
ትፈሳረክ : ፈድፋድ² : ወይገብር³ : ከ (A. fol. 53 b. 2.)
ብካበ : ለነዳያን : ወለምስኪናን : ለአባራግ : ወለ
ሕፃናት : ለእድ : ወለእንስት : ወአሐተ : ዕለተ : ረ
ከብዎ : ደላእያኒሁ : በፍኖት⁴ : ዘበጥዎ : በአብትር :
ወአቀሳስልዎ : እስከ : ዓዓ : (B. fol. 26 b. 2.) ሥጋሁ : ወ
ኢክህሉ : ያውፅኡ : ነፍሶ : ወካፅበ : ቀሠፍዎ : በአ
ስይፍት : ወኢሞተ⁵ : ወይቤሎሙ : በሮክ⁶ : ለእመ :
መተርክሙ : ሥጋዩ : በበግማድ : ኢይመውት : እ
ስመ : እግዝእትዩ : ማርያም : ተዓቅበኒ : ነሎ : ጊ
ዜ⁷ : ትሔውጸኒ : ወታድላነኒ : እምእደክሙ : ወሶ
በ : ሰምዑ : ቃሎ : ተርዘዉ : ወእምገዝ : አፍተነ : ር
እሶ : ለካህን⁸ : ወተመጠወ : እምሥጢር : ቅዱስ :
ወሠረቀ : (A. fol. 54 a. 1.) ላዕሌሁ : ብርሃነ : ሕይወት :
ውሐተ : ጊዜ : አዕረፈ : ወተመጠወት : ነፍሶ : እግ

ዝእትነ : ቅድስት : ድንግል : ማርያም : ወአንበረቶ :
ውስተ : ትፍሥሕት⁹ : ወእለሰ : ቀሠፍዎ : ነስሐ :
[በአንብዕ : ወሰቆቃው :]¹⁰ ጎበ : እግዝእትነ : ቅድስ
ት : ድንግል : ወላዲተ : አምላክ : ጸሎታ : ወበረከ
ታ : ወምሕረተ : ፍቁር : ወልዳ : የሀሉ : ምስለ : ን
ጉሥነ : ጳዊት : ለዓለመ : ዓለም : አሜን :

እምብልሐ : አስይፍት : ወነፍንው : እስከ¹¹ : ነ
ስሐ : ወተጋነየ :

(B. fol. 27 a. 1.) ዘግቀብኪዮ : ለባሮክ : እንተ : ይሰ
መይ : ጠዋየ :

ነሎ : ዘመነ : እን (A. fol. 54 a. 2.) በለ : ዳእሙ :
ሠናየ :

ዕቀብ (B. fol. 27 a. 2.) ኒ : እግዝእትዩ : ከመ : ኢይ
ግበር : ጌጋየ :

እመኒ¹² : ጌገይኩ : ምሕረተኪ : ብየ : = = =

CHAPTER XXVII.

THE VIRGIN MARY AND ANASTASIUS THE ROMAN.

(A. fol. 56 a. 1.; B. fol. 27 b. 1.) [ክፍል :] ፳፯ ። ተአም
ሪሃ : ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ : ማ
ርያም : ወላዲተ : አምላክ : ጸሎታ : ወበረከታ : ወ
ምሕረተ : ፍቁር : ወልዳ : የሀሉ : ምስለ : ንጉሥነ :
ጳዊት : ለዓለም : ዓለም : አሜን ።
ወሀሎ : አሐዱ : ብእሲ : በሀገረ : ፎሜ : ዘስሙ :
አንስጣስዮስ : ፈራኤ : እግዚአብሔር : ወያፈቅራ :
ለእግዝእትነ : ቅድስት : ድንግል : በክልኤ : ማርያ
ም : ወላዲተ : አምላክ : ወይገይስ : ጎበ¹³ : ቤተ : ክ

ርስቲያና : [ለእግዝእትነ : እመ : ምሕረት :]¹⁴ ወያቂ
ርብ : ላቲ : አጳርጌ : ንጹሐ : ወይኤምኃ¹⁵ : እንዘ :
ይብል : ተፈሥሒ : ኦድንግል : ንጽሕት : ዘ (A. fol.
56 a. 2.) ወለድኪዮ¹⁶ : ለአማኑኤል ። በሐኪ : አምል
እተ : ጸጋ : ዘወለድኪዮ : ለብርሃን : ቀዳማዊ ። ተፈ
ሥሒ : አወላዲቱ : ለመድኃኒነ : ተፈሥሒ : ኦድን
ግል : ቅድስት : አወላዲቱ : ለክርስቶስ : ዘወለድኪ
ዮ : ዘእንበለ : ሩከቤ ። [ወበእንተዝ : ገንዩ : ለኪ :
አሕዛብ : አወላዲቱ : ለብርሃን ።]¹⁷ እስከለኪ¹⁸ : ከ

¹ B. ልብ ። ወይጸውም : በእንተአሃ : ጸመ : ነሐሴ : እስከ : ፍጻሜሁ ። ወእመ : ² B. omits
the words in brackets. ³ B. ይገብር : ⁴ B. omits በፍኖት : and reads ወዘበጥዎ : በአባባ
ን : ወቀሠፍዎ : በአብትር : ወአቀሳስልዎ : እስከ : ዓዓ : ወኢክህሉ : ያውፅኡ : ነፍሶ : እምሥጋሁ : ⁵ B.
omits ወኢሞተ : ⁶ B. omits ባሮክ : ⁷ B. ተዓቅበኒ : ወትሔውጸኒ : ⁸ B. ለካህን : ር
እሶ : ወሠረቀ : ላዕሌሁ : ብርሃነ : ሕይወት ። ወተመጠወ : ወአዕረፈ ። ⁹ B. ንነተ : ትፍሥሕት :
¹⁰ B. ሶበ : ¹¹ B. ወለእመኒ : ¹² B. omits ጎበ : ¹³ B. ወይኤምኃ : ¹⁴ B. ዘወለ
ድኪዮ : ለመድኃኒነ : ነሎ : ዓለም : ዘእንበለ : ሩከቤ : ¹⁵ B. እስከለኪ : ከመ : ትኩንኒ : ዓራቂተ : ምስ
ለ : ወልድኪ : ሰላማዊ :



መ፡ትኩንኒ፡ዓራቂተ፡ማእከሌ፡ወማእከለ፡ወልድኪ፡ወከመዝ፡ከነ፡ይጼሊ፡ውስተ፡ቤተ፡ክርስቲያና፡ኅበ፡ሀሎ፡ምሥዋዕ፡ሰማያዊ፡ወፎ፡ትፍሥሕታት፡ዘእግዝእትነ፡ማርያም፡ወእምድኅረ፡ሀቅ፡ሐመ፡[ውእቱ፡ዲያቆን፡ወአልጸቀ፡ለመዊት፡]፡ወአባሕረረ፡ነፍሶ፡መል (A. fol. 56b. 1.) አክ፡ሞት፡ወአስተርአዩቶ፡ማርያም፡(B. fol. 27b. 2.) እግዝእትነ፡[መዝገበ፡ምሕረት፡ድንግል፡ብዕዕት፡ፍሥሐሆመ፡ለሕዝበ፡ክርስቲያን፡ሞገሶመ፡ለነገሥት፡መጋቢቶመ፡ለመላእክት፡አክሊሎመ፡ለሰማዕት፡]፡ወትቤሎ²፡ለዲያቆን፡ለምንት፡ሀሎክ፡ትፈርህ፡ዘከመዝ፡ዐቢዩ፡ፍርሃተ፡ወድንጋዔ፡እከመ፡ነበርከ፡በሕይወትከ፡ትዜንወኒ፡ፍሥሐ፡ለለኩሉ፡ዕለት፡ወይእዜኒ፡ኢትፍራህ፡ፍቁር፡ወኢትደንግዕከ፡ልብከ፡ወኢይቀርቦ፡ለሥጋከ፡እኩይ፡ወኢትደንግዕ፡እመልአከ፡ሞት፡እከመ፡ነበርከ፡ኢታጸርዕ፡እምአፋክ፡ወትዜንወኒ፡ፍሥሐ፡ወከማ (A. fol. 56b. 2.) ሆ፡ትረክብ፡ፍሥሐ፡ወተሀሎ፡ምስሌ፡ውስተ፡ገነት፡ዘለዓለም³፡ወሶበ፡ሰምዓ፡ዲያቆን፡ዘንተ፡ነገረ፡ረከበ፡ናህዩ፡ወመሰሎ፡ዘ

ሐይወ፡እምሕማሙ፡ወነቅሀ፡እምንዋሙ፡ወረረባ፡ለነፍሱ፡በዐቢይ፡ፍሥሐ፡ወኃሄት፡ወነቂሆ፡ሶቤሃ፡ወድኡ፡ሞት፡ወወዕኡት፡መንፈሱ፡እምሥጋሁ፡ወተመጠወት፡ነፍሶ፡በአደዊሃ፡እግዝእትነ፡ንጽሕት፡ማርያም፡ወቦኡት፡ምስሌሃ፡ይእቲ፡ነፍሱ፡ውስተ፡ገነት፡ትፍሥሕት፡ኅበ፡መከነ፡ፍግዓ፡ወተድላ፡ኅበ፡ዘኢይኃልቅ፡ወኢይኃልፍ፡ለዝሉፋ፡ስእለታ፡ለእግዝእትነ፡ማርያም፡ትርድኡ፡ወታቅንቶ፡ኃይለ፡ወት (A. fol. 57a. 1.) ሠውሮ፡እምተቃውሞተ፡ዓላዊያን፡ወእምጸብኡ፡ጸላኢ፡እምቀሠት፡ቅፋር፡ወእምኩናት፡ስሐል፡ተማኅፀኒ፡ነፍሶ፡እመዝገበ፡ምሕረት፡በጸሎትኪ፡ለፍቁርኪ፡ንጉሥነ፡ዳዊት፡ለዓለመ፡ዓለም፡አሜን፡

ታቦተ፡እምላክ፡ማርያም፡ዘትትከደኒ፡ውቱረ፡ወርቀ፡ቅድስና፡ጽሩዩ፡ወአክ፡ብፋረ፡

አንስጣስዮስ፡ገብርኪ፡አመ፡በደዌሁ፡ተዕዕረ፡

ከመ፡አብሰርኪዮ፡ዘያስተፈሥሕ፡ነገረ፡

ብስራተ፡ሰላም፡አስምዕኒ፡ወትረ፡

CHAPTER XXVIII

THE VIRGIN MARY AND THE MONK OF THE MONASTERY OF ABBÂ SAMUEL OF KALMÂN.⁵

(A. fol. 58a. 1.; B. fol. 28b. 1.) | ክፍል፡| ፳፰፡፡ ተአምሪሃ፡ለእግዝእትነ፡ቅድስት፡ድንግል፡ማርያም፡ወላዲተ፡እምላክ፡ጸሎታ፡ወበረከታ፡ወምሕረተ፡ፍቁር፡ወልዳ፡የሀሎ፡ምስለ፡ንጉሥነ፡ዳዊት፡ለዓለመ፡ዓለመ፡አሜን፡

ወሀለወት፡በደብረ፡ቅዱስ፡ዐቢይ፡አባ፡ሳሙኤል፡ዘቀልሞን፡ቤተ፡ክርስቲያን፡ሠናይት፡በስመ፡እግዝእትነ፡ቅድስት፡ድንግል፡ንጽሕት፡ማርያም፡ወከነ፡ውስተ፡ዛቲ፡ቅድስት፡ቤተ፡ክርስቲያን፡ሥዕል፡ዐቢይ፡ወመንክር፡በንድቀ፡ዓረ

¹ B. omits the words in brackets.

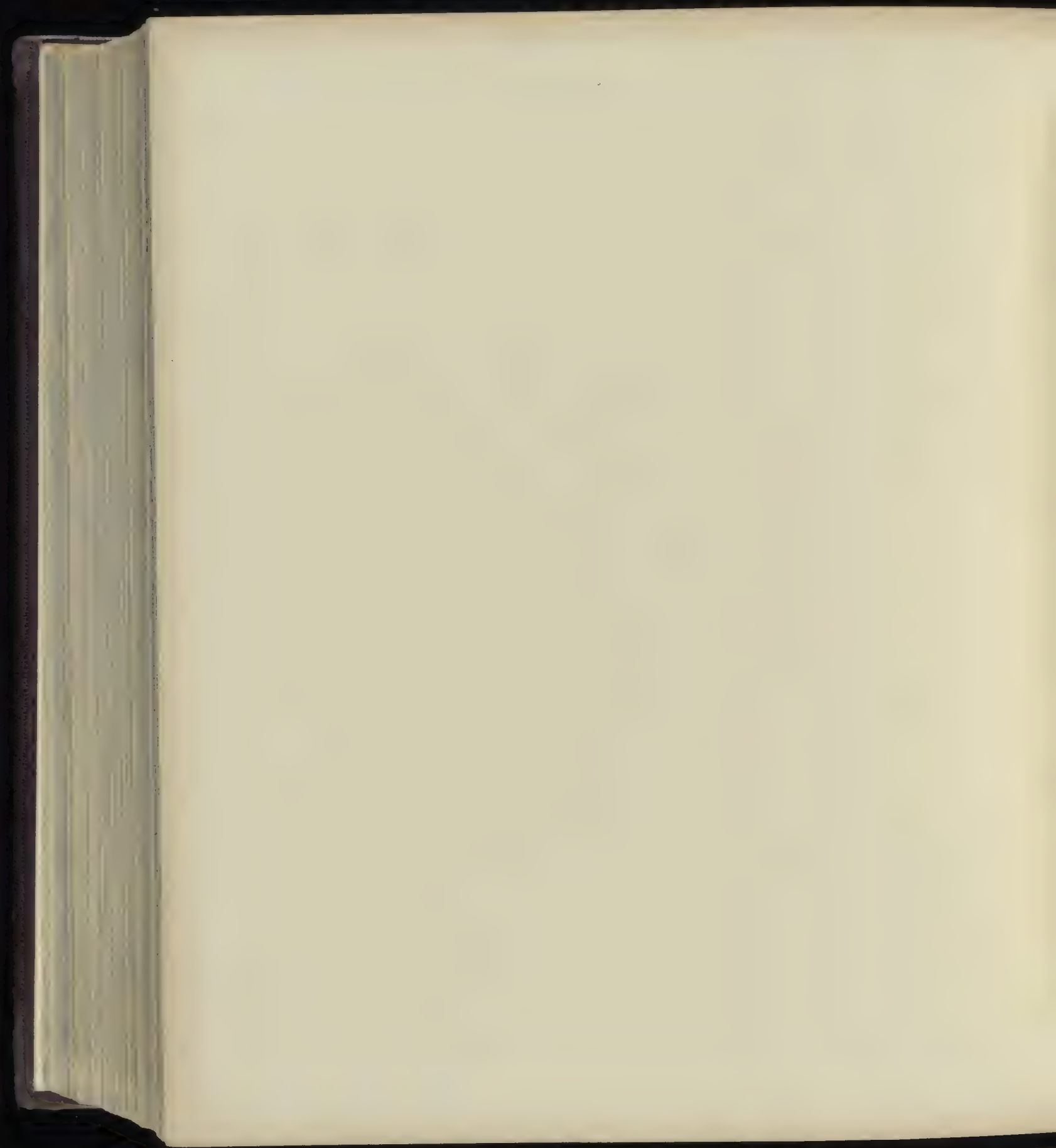
omits this speech.

² B. ወትቤሎ፡ኢትፍራህ፡ወኢትደንግዕ፡

³ B. ወነቅሐ፡እምንዋሙ፡ወእምዝ፡አዕረፈ፡ወተመጠወት፡ነፍሶ፡እግዝእትነ፡ቅድስት፡ድንግል፡

and ends as usual.

⁵ B. The following story is much abbreviated in B.; the abbreviated version is given after the text of A.



ባዊ፡ ዘቤተ፡ ክርስቲያን፡ ወኮነ፡ ውስተ፡ ዝንቱ፡ ደብር፡ ዘዝኩር፡ ብእሲ፡ ቅዱስ፡ ወሳመ፡ ውስተ፡ ልቡ፡ ወሕሊናሁ፡ አምላካት፡ (A. fol. 58a. 2.) መልእክ፡ ገብርኤል፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ እንበለ፡ አጽርዖ፡ በአፋሁ፡ ወበልሳኑ፡ ወኢያዓር፡ ሌሊተ፡ ወመዓልተ፡ እምአምላካት፡ ለቅድስት፡ ድንግል፡ ማርያም፡ ወረሰየ፡ ትወክልቶ፡ ላዕሌሃ፡ ከመ፡ ታድሳየ፡ ቅድመ፡ ፍቁር፡ ወልዳ፡ ኢይጸውም፡ ወኢይጸሊ፡ ወይትሚሳል፡ ከመ፡ አብድ፡ ወእንቡዝ፡ ከመ፡ ኢያእምሩ፡ መነኮሳት፡ ገድሎ፡ ወምግባር፡ ወይገብር፡ ግብረ፡ ዘከመ፡ የሐምይዎ፡ ዘኢይደሉ፡ ለመነኮሳት፡ ሶበ፡ ይወሰኑ፡ እምቤተ፡ ክርስቲያን፡ በጽባሕ፡ ጊዜ፡ ሥርቀተ፡ ፀሐይ፡ ይበልፅ፡ ቅድሚሆሙ፡ ንስቲተ፡ እምፍርያተ፡ ዓተር፡ ወነሱ (A. fol. 58b. 1.) ሉ፡ ዘይመስሎ፡ ከመ፡ ይበልዎ፡ አብድ፡ ዝንቱ፡ መነኮስ፡ ወይጸውም፡ እምደኢተ፡ ጊዜ፡ እስከ፡ ሳኒታሃ፡ ለደኢተ፡ ሰዓት፡ ይበልፅ፡ ቅድሚሆሙ፡ ወይገብር፡ ዘንተ፡ በነሱ፡ ዕለት፡ ወሶበ፡ ይፈክይዎ፡ መነኮሳት፡ እንዘ፡ ይገብር፡ ከመዝ፡ ዓፀበሙ፡ ዝንቱ፡ ግብር፡ ወየኃዝኑ፡ ላዕሌሁ፡ ብዙኃ፡ ወኮነ፡ ዝንቱ፡ መነኮስ፡ ዘዝኩር፡ ኢይትሚጦ፡ እምሥጢር፡ ቅዱስ፡ ዘእንበለ፡ በሠለስ፡ ዕለታት፡ ለለ፡ ዓመት፡ ዘውአቶሙ፡ በዓለ፡ ልደት፡ በሩከ፡ ወበዓለ፡ ኤጲፋንያ፡ ቅዱስ፡ ወበዓለ፡ ፋሲካ፡ ክቡር፡ እስመ፡ አበዊነ፡ ክቡራን፡ ቅዱሳን፡ መምህራን፡ ቤተ፡ ክርስቲያን፡ አዘዙ፡ (A. fol. 58b. 2.) ከመ፡ ይኩን፡ ቀሩባን፡ በእሉ፡ ርብዓተ፡ ወልድ፡ ጊዜ፡ ንቅወተ፡ ይርሆ፡ በሌሊት፡ ወሶበ፡ ርእይዎ፡ መነኮሳት፡ እንዘ፡ ይበልፅ፡ በነሱ፡ ዕለት፡ በጽባሕ፡ እምቅድመ፡ ጸሎተ፡ ርብዓት፡ ዘመዓልት፡ ወኢያእምሩ፡ ጸሞ፡ ዘከመ፡ ይጸውም፡ እስከ፡ ሳኒታሁ፡ እንተ፡ ጊዜ፡ ይበልፅ፡ በደኢተ፡ ሰዓት፡ ወበሕቱ፡ ከነ፡ ይሕልዩ፡ ከመ፡ ይበልፅ፡ ነሐሴ፡ ዕለተ፡ ወኢያዓትብ፡ ቀኖና፡ መነኮሳት፡ ከነ፡ ያንጐረጐሩ፡ በላዕሌሁ፡ ብዙኃ፡ በበይናቲሆሙ፡ ወእምዝ፡ በጽሕ፡ ዕለተ፡ በዓለ፡ ልደታ፡ ለእግዝእትነ፡ ገጽሕት፡ ድንግል፡ ማርያም፡ አመ፡ ሸለወርኃ፡ ግንቦት፡ ወኮነ፡ ውእቱ፡ ዕለት፡ (A. fol. 59a. 1.) ዕለተ፡ እሑድ፡ በሩክ፡

ዘኮነ፡ ልደታ፡ ለመድኃኒተ፡ ነሐሴ፡ ዓለም፡ ወሀለወ፡ መነኮሳት፡ ጉቡአን፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ በእንተ፡ ቅዱስ፡ ክቡር፡ ለገቢረ፡ በዓል፡ ወነበረ፡ ምስሌሆሙ፡ አብ፡ ቅዱስ፡ ዘይሰመይ፡ አባ፡ ይስሐቅ፡ አበ፡ ምኒት፡ ወአባ፡ ነዝዜ፡ ወመምሀር፡ ወነጸሮ፡ ለመነኮስ፡ ዘአቅደምነ፡ ነገረ፡ በእንቲአሁ፡ ወበ፡ ውስተ፡ እደሁ፡ ንስቲተ፡ ተርሙስ፡ ርሑስ፡ በማይ፡ ወውእቱ፡ ይፈቅድ፡ ይብልዎ፡ ወይቤሎሙ፡ አበ፡ ምኒት፡ ለመነኮሳት፡ አኃዝዎ፡ ለዝንቱ፡ መነኮስ፡ ወንሥኡ፡ እምኔሁ፡ ዘንተ፡ ተርሙስ፡ ዘሀሎ፡ ውስተ፡ እደሁ፡ ወረ (A. fol. 59a. 2.) ስዩ፡ ጄእምአኃው፡ ያብእዎ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡ ወይዕቀብዎ፡ እስከ፡ ፍጻሜ፡ ቅዱስ፡ ለእመ፡ ንክል፡ ዮም፡ ናቅርቦ፡ እምሥጢር፡ ቅዱስ፡ ለእመ፡ በጸሎተ፡ እግዝእትነ፡ ማርያም፡ ቅድስት፡ ድንግል፡ ይትገኝሥ፡ እምኔሁ፡ ዝንቱ፡ ልማድ፡ እኩይ፡ ወይሑር፡ በፍኖተ፡ መነኮሳት፡ በገቢረ፡ ጸም፡ ወጸሎት፡ ወእመንቱስ፡ ገብሩ፡ በከመ፡ አዘዘሙ፡ አበ፡ ምኒት፡ ወንሥኡ፡ ተርሙስ፡ እምእደሁ፡ በዕፁብ፡ ግብር፡ ወሶበሃ፡ ተምዖሙ፡ ለእለ፡ አኃዝዎ፡ ወኮነ፡ ከመ፡ አብድ፡ ወሶበ፡ አብእዎ፡ ኀበ፡ ቤተ፡ ክርስቲያን፡ ይቤሎሙ፡ ለመነኮሳት፡ ለእለ፡ የዓቅብዎ፡ አኃው (A. fol. 59b. 1.) ዩ፡ ኢሰማዕክሙኑ፡ ቃለ፡ አቡክሙ፡ በእንቲአየ፡ አነ፡ ነጻይ፡ ሰዳኒ፡ ኀበ፡ ሥዕላ፡ ለእግዝእትነ፡ ከመ፡ እስክል፡ ትትወከፍ፡ ጸሎተ፡ አቡነ፡ ይትኡተት፡ እምኔየ፡ ነሐሴ፡ ረኃብ፡ ንስቲተ፡ ወአሆ፡ ይቤልዎ፡ ወሑሩ፡ ምስሌሁ፡ ኀበ፡ አይቁናሃ፡ ለድንግል፡ ገብረ፡ ስግደተ፡ ወይቤ፡ አመድኃኒቶሙ፡ ለነሳሕያን፡ አተስፋሆሙ፡ ለነጻያን፡ አረድኤቶሙ፡ ለግፋዓን፡ አድኃንኒ፡ እምእሉ፡ መነኮሳት፡ እስመ፡ አነ፡ ኢይክል፡ ጸዊመ፡ እስከ፡ ጊዜ፡ ቀሩባን፡ ወሶበ፡ ሰምዑ፡ እምኔሁ፡ ዘንተ፡ ተሣለቅዎ፡ በልቦሙ፡ ወሰሐቁ፡ ላዕሌሁ፡ ብዙኃ፡ ወሶበ፡ አእመረት፡ እግዝ (A. fol. 59b. 2.) እትነ፡ መስተሣህልት፡ ከመ፡ መነኮሳት፡ ኀበ፡ ርሙ፡ ያንጐረጐሩ፡ ወይሣለቁ፡ ላዕሌሁ፡ ወየሕምይዎ፡ ወደየት፡ ውስተ፡ ልቡ፡ ሕሊና፡ ሠናዩ፡ ከመ፡ ትክሥት፡ ሎሙ፡ ኃይላቲሃ፡ ወመንክራቲሃ፡ ወሃይማኖተ፡ መነኮስ፡ ወተአምኖ



ቶ፡ ባቲ፡ ። ወውኦቱሰ፡ በጊዜ፡ መንፈቀ፡ ቅዳሴ፡ እምድሳረ፡ አሠነዩ፡ ነሱ፡ ፩፩ ሕሊናሁ፡ ወአስተጋብአ፡ ልቡናሁ፡ ለሰሚዓ፡ ቅዳሴ፡ ንጹሕ፡ ቀርቦ፡ መነኮስ፡ ኅብ፡ ንድቅ፡ ዓረባዊ፡ ዘቤተ፡ ክርስቲያን፡ ዘሥዕለ፡ ድንግል፡ ሀሎ፡ ውስቲታ፡ ቆመ፡ ቅድሚያ፡ አንቃዕዲዎ፡ ወይቤላ፡ ኦእግዝእትዩ፡ ለእመ፡ አንቲ፡ ኮንኪ፡ ተወካፊተ፡ ስእለ (A. fol. 60a. 1.) ት፡ ወተመጣዊተ፡ ጸሎት፡ ወተአምኖተ፡ መልአክ፡ ዘአማኅኩኪ፡ ቦቱ፡ እንበለ፡ አጽርዖ፡ መዓልተ፡ ወሌሊተ፡ አነ፡ ምስኪን፡ ወዕጥእ፡ ወኢያአመረኒ፡ ቦቱሂ፡ ፩፡ ዘእንበለ፡ እግዚአብሔር፡ ወአንቲ፡ ወኮንኩ፡ እሂሊ፡ ከመ፡ ታድሳንኒ፡ ቦቱ፡ ቅድመ፡ ወልድኪ፡ ፍቁር፡ በዕለተ፡ ይይን፡ እመሰ፡ ታድሳንኒ፡ ቅድመ፡ ወልድኪ፡ አድሳንኒ፡ እምእሉ፡ መነኮሳት፡ ከመ፡ ያእምሩ፡ ዘረሰዩ፡ ትውክልቶ፡ ላዕሌኪ፡ እይትኃፈር፡ ወኢይትኃጐል፡ በቅድመ፡ ፍቁር፡ ወልድኪ፡ ወእምዝ፡ ቀነተ፡ ኃይለ፡ ወሃይማኖተ፡ ወነሥአ፡ ቆብዖ፡ እምዲበ፡ ርእሰ፡ ወዘበጠ፡ (A. fol. 60a. 2.) ባቲ፡ ንድቅ፡ ዓረባዊ፡ ወይቤ፡ አኃይለ፡ ድንግል፡ ማርያም፡ አድሳንኒ፡ ወሶበ፡ ይቤ፡ ከመዝ፡ ተሠጥቀ፡ ንድቅ፡ በይእት፡ ሰዓት፡ ወእምዝ፡ ወገረ፡ ቆብዖ፡ እምእዴሁ፡ ውሣጤ፡ ቤተ፡ ክርስቲያን፡ ወወዕአ፡ እምወእቱ፡ ሥጣቅ፡ ፍጡነ፡ ወሶበ፡ ወዕአ፡ ተላጸቀ፡ ንድቅ፡ ወተርፈ፡ እምኔሁ፡ ንስቲት፡ ስቀረት፡ መጠነ፡ ሙባእ፡ እድ፡ ለተዝካር፡ ወለስምዓ፡ ተአምሪሃ፡ ዘገብረት፡ ድንግል፡ ንጽሕት፡ ማርያም፡ ወሶበ፡ ርእዩ፡ መነኮሳት፡ ዘኮነ፡ አንከሩ፡ አንክሮ፡ ዓቢዩ፡ ወእምዝ፡ ወዕኡ፡ ይሥሥዎ፡ ውስተ፡ ነሱ፡ ይእቲ፡ ገዳማት፡ ወበዓታት፡ ወግበበ፡ ም (A. fol. 60b. 1.) ድር፡ ወኢረከቡ፡ አሰሮ፡ ወሶቤሃ፡ ኃዘኑ፡ ፀቢዩ፡ ኃዘኑ፡ ወሐመ፡ ልቦሙ፡ ወፊድፋደስ፡ አቡሆሙ፡ ይስሐቅ፡ በእንተ፡ ዘኮነ፡ ይገብሩ፡ ላዕሌሁ፡ እስመ፡ እሙን፡ በጊዜ፡ ይፈእይዎ፡ እንዘ፡ ይበልዕ፡ ነሱ፡ ዕለተ፡ በጽባሕ፡ ቦ፡ እምኔሆሙ፡ ዘይረግሞ፡ ወቦ፡ ዘይዘብጠ፡ ወቦ፡ ዘይቂርቅ፡ ምራቀ፡ ውስተ፡ ገጹ፡ ወቦ፡ ዘይስሕቅ፡ ወይሣለቅ፡ ላዕሌሁ፡ ወሶበ፡ ርእዩ፡ ዘንተ፡ መንክረ፡ አእመሩ፡ ጽድቆ፡ ወገድሎ፡ ለመነኮስ፡ ወዘመ፡ አፍቀራ፡ በልቡ፡ ለእግዝ

እትነ፡ ድንግል፡ ማርያም፡ ወትውክልተ፡ ላዕሌሃ፡ በከመ፡ ሰምዑ፡ እምኔሁ፡ ጊ (A. fol. 60b. 2.) ዜ፡ ፀአቱ፡ እምሥጥቀተ፡ ንድቅ፡ ወጠዩቁ፡ እስመ፡ ጸሎተ፡ ልብ፡ በሕሊና፡ ንጹሕ፡ ወጽሩይ፡ ይፈደፍድ፡ ወይከብር፡ እምጸሎተ፡ ልሳን፡ በከመ፡ ይቤ፡ እግዚእነ፡ በወንጌል፡ ቅዱስ፡ ለእመ፡ ተንሣእከ፡ ትጸሊ፡ ባእ፡ ቤተከ፡ ወዕፁ፡ ኖተከ፡ ወጸሊ፡ ለአቡከ፡ በኅቡእ፡ ወትርንሚሁ፡ ለዝንቱ፡ አስተጋብእ፡ ሕሊናክ፡ ውስተ፡ ልብክ፡ ወዘሰ፡ ይቤ፡ ዕፁ፡ ኖተከ፡ ዕፁ፡ አፉከ፡ ወጸሊ፡ በልብክ፡ ብሂል፡ እስመ፡ ጸሎተ፡ ልብ፡ በአስተጋብእ፡ ሕሊና፡ ጽሩይ፡ ይኤይስ፡ እምጸሎተ፡ ልሳን፡ ወዝርወተ፡ ሕሊና፡ ኅብ፡ ካልእ፡ መካን፡ ይደልዎ፡ ከመ፡ ይጸሊ፡ ለብእሲ፡ በል (A. fol. 61a. 1.) ቡ፡ ወአክ፡ በልሳት፡ በከመ፡ ኮነ፡ ዝንቱ፡ መነኮስ፡ ይገብር፡ ነሱ፡ ጊዜ፡ ወኢያእመረ፡ ቦቱ፡ ፩፡ ወሶበ፡ ርእዩ፡ መነኮሳት፡ ዘኮነ፡ ሐሩ፡ ኅብ፡ ኤጲስ፡ ቆጶስ፡ ወነገርዎ፡ ዘንተ፡ ነሱ፡ ወሶበ፡ ሰምዓ፡ አብ፡ ኤጲስ፡ ቆጶስ፡ ዘንተ፡ ፈነወ፡ ወአይድዮ፡ ለሊቀ፡ ጳጳሳት፡ በዘሰምዓ፡ ወርእዩ፡ እምነገረ፡ ቆብዑ፡ ዘወገራ፡ ውሣጤ፡ ቤተ፡ ክርስቲያን፡ ውእቱ፡ መነኮስ፡ ወእምዝቢረ፡ ተአምራት፡ ዘይከውን፡ ባቲ፡ ወሶበ፡ ሰምዓ፡ ሊቀ፡ ጳጳሳት፡ ዘንተ፡ ተፈሥሐ፡ ፀቢዩ፡ ወፈነወ፡ ኅብ፡ ደብረ፡ ቅዱስ፡ አባ፡ ሰሙኤል፡ እንዘ፡ ይስእል፡ ቆብዖ፡ ለመነኮስ፡ ከመ፡ ይትባረክ፡ እም (A. fol. 61a. 2.) ኔሃ፡ ወኢ፡ ፈነወ፡ መነኮሳት፡ ሎቱ፡ ሐሊዮሙ፡ ከመ፡ በተአምኖ፡ ያነብራ፡ ውስተ፡ ቤቱ፡ ወባሕቱ፡ ወደይዋ፡ ውስተ፡ ሣፀሩ፡ ቤተ፡ ክርስቲያን፡ ተዝካረ፡ ለተአምር፡ ዘገብረታ፡ እግዝእተ፡ ነሱ፡ ድንግል፡ ማርያም፡ ወፈነወ፡ ዘይመርሐ፡ ፍኖተ፡ ለኤጲስ፡ ቆጶስ፡ ከመ፡ ይሐር፡ ኅብ፡ ደብረ፡ ቀልሞን፡ ወያብጽሐ፡ ለይእቲ፡ ቆብዕ፡ ከመ፡ ይትባረክ፡ ባቲ፡ ወኢጲስ፡ ቆጶስ፡ ሰምዓ፡ ትእዛዞ፡ ለሊቀ፡ ጳጳሳት፡ ወሐረ፡ ኅብ፡ ውእቱ፡ ደብር፡ ወነሥእ፡ ቆብዓ፡ ውእቱ፡ መነኮስ፡ እምሣፁን፡ ንዋዩ፡ ቤተ፡ ክርስቲያን፡ ወተባረክ፡ እምኔሃ፡ ወእምዝ፡ ሐረ፡ ኅብ፡ ውእቱ፡ ንድ (A. fol. 61b. 1.) ቅ፡ ዘተሠጥቀ፡ ወተባረክ፡ እምስቀረት፡ ዘተርፈ፡ ወሰገደ፡ ለሥዕለ፡ እግዝእትነ፡ ማር



ያም ፡ ፫ ፡ ጊዜ ፡ ወተባረከ ፡ እምኔሃ ፤ ወተቀብኝ ፡ እ
ምዘይተ ፡ ቀንዲል ፡ ዘየኃቱ ፡ ቅድሚያ ፤ ወወዕኡ ፡ እ
ምደብር ፡ ወሐረ ፡ ንስቲተ ፡ ወበጽሐ ፡ ውሣጤ ፡ ገዳ
ም ፡ ወኃሠሣ ፡ ለቆብዕ ፡ ወኢረከባ ፡ ወተመይጠ ፡ ኀ
በ ፡ ደብር ፡ ምዕረ ፡ ዳግመ ፡ ወረከባ ፡ ውስተ ፡ መከ
ና ፡ ዘቀዳሚ ፡ ዘነሥኡ ፡ እምኔህ ፡ ወነሥኡ ፡ ካዕበ ፡
ዳግመ ፡ ወእንበራ ፡ ማእከለ ፡ አልባሲሁ ፡ ወአሰራ ፡
በብቀሱ ፡ እስረተ ፡ ጽኑዓ ፤ ወሐረ ፡ ንስቲተ ፡ ወፈት
ሐ ፡ ለብቀሱ ፡ ወእንገፈ ፡ አልባሲሁ ፡ (A. fol. 61b. 2.)
ወኢረከባ ፡ ወተመይጠ ፡ ኀበ ፡ ደብር ፡ ሥልሰ ፡ ወረ
ከባ ፡ ወነሥኡ ፡ እምውኢቱ ፡ ሣቡን ፡ ወአሰራ ፡ ውስ
ተ ፡ መንዲል ፡ መስቀሉ ፡ ወአኃዘ ፡ በአዲሁ ፡ ወሐረ ፡
ንስቲተ ፡ ወእምዝ ፡ ፈትሐ ፡ ለመንዲል ፡ ወኢረከባ ፤
ወሶቤሃ ፡ ተመይጠ ፡ ኀበ ፡ ደብር ፡ ርብዓ ፡ ወረከባ ፤
ወእምዝ ፡ አእመረ ፡ ከመ ፡ እግዚአብሔር ፡ ኢፈቀ
ደ ፡ ፀኡታ ፡ እምደብረ ፡ ቅዱስ ፡ አባ ፡ ሳሙኤል ፤ ወ
ተሰምዓ ፡ ዝንቱ ፡ ኀገር ፡ በኀበ ፡ ነሉ ፡ አድያም ፡ ወ
በሐውርት ፡ ወአህጉር ፤ ስብሐት ፡ ለእግዚአብሔር ፡
ለዘኃረያ ፡ ለማርያም ፡ ድንግል ፡ ከመ ፡ ትኩዮ ፡ እ
መ ፡ ለወልዱ ፡ ኢየሱስ ፡ ክርስቶስ ፡ አኹ (A. fol. 62a. 1.)
ቲት ፡ ለወልዱ ፡ ዋሕድ ፡ ዘለብስ ፡ ሥጋሃ ፡ በትኩበእ
ት ፡ ሐዳስ ፤ ወሰጊድ ፡ ለመንፈስ ፡ ቅዱስ ፡ ዘአንጽ
ሓ ፡ እምነሉ ፡ ደነስ ፤ በረከታ ፡ የሀሉ ፡ ምስለ ፡ ንጉ
ሥነ ፡ ጳዊት ፡ ወታውርሶ ፡ በስኢል ፡ ዘኢየሩሳሌም ፡

መቅደስ ፡ ሀገረ ፡ አበዊሁ ፡ ነቢያት ፡ ጳዊት ፡ መዘም
ር ፡ ወሰሎሞን ፡ ንጉሥ ፡ ወታርአዮ ፡ ቤተ ፡ ልሔም
ሃ ፡ ኀበ ፡ አስተብረከት ፡ ለወሊድ ፡ ዘእንበለ ፡ ዘርኡ ፡
ብአሲ ፡ ፅንሰ ፡ መንፈስ ፡ ወእምዝ ፡ ታጥምቆ ፡ በማ
የ ፡ ዮርዳኖስ ፡ በኀበ ፡ ተጠምቀ ፡ እሳተ ፡ መለኮት ፡
በእደ ፡ ወልደ ፡ መከን ፡ ዮሐንስ ፤ ወታስተሳልሞ ፡
እምአድባረ ፡ (A. fol. 62a. 2.) ቆሮንቶስ ፡ ኀበ ፡ ጸመ ፡
እግዝእነ ፡ ወሞኡ ፡ ለዲያብሎስ ፡ ወታትክል ፡ ደብ
ተራ ፡ ንግሡ ፡ ኀበ ፡ ደብረ ፡ ዘይት ፡ ኀበ ፡ ተለዓለ ፡
እግዚእነ ፡ ወባረከሙ ፡ በእደዊሁ ፡ ቅዱስ ፡ ወታንብ
ር ፡ መንበሮ ፡ ኀበ ፡ ደብረ ፡ ጽዮን ፡ ኀበ ፡ ሰትዩ ፡ አር
ድኡት ፡ ውሒዝ ፡ እሳት ፡ ጳራቅሊጦስ ፡ ወያቅም ፡ እ
ገሪሁ ፡ ለቀዊም ፡ ወለጸልዮ ፡ ለሰጊድ ፡ ወለስኢል ፡
ወለአስተብቅሦ ፡ ኀበ ፡ ጌቱሴማን ፡ መቃብረ ፡ ፍቅ
ርቱ ፡ ድንግል ፡ ማርያም ፡ ተንበሊተ ፡ ምሕረት ፡ ሐ
መልሚል ፡ ጳጦስ ፤ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወአ
ሜን ፡ = = =

(A. fol. 62b. 1.) እንበለ ፡ ማሕዲ ፡ ወመፍጽሕ ፡ አመ ፡

ገዳመ ፡ ፈለሰ ፡

ዘሰቁርኪ ፡ ሎቱ ፡ አረፍተ ፡ እብን ፡ ይቡሰ ፡

ዘአሥመረኪ ፡ ብአሲ ፡ እንተ ፡ ይሰመይ ፡ ሣ
ሉ ፡

ስቀራ ፡ ገበ ፡ ፀርየ ፡ ወዘጸላእትየ ፡ ከርሠ ፡

ነሢኦኪ ፡ ማርያም ፡ መጥባሕተ ፡ ሐዲሰ ፡

The following is the text according to B.:-

(B. fol. 28b. 1.) ወሀሎ ፡ ፩ ብአሲ ፡ በደብረ ፡ ቀልሞ
ን ፡ ዘሜመ ፡ ውስተ ፡ አፋሁ ፡ ወልቡ ፡ ተአምኖተ ፡
መልአክ ፡ በቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስ
ት ፡ ድንግል ፡ በ፪ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወ
ውኢቱሰ ፡ ብአሲ ፡ ኢይትሜጦ ፡ ቀርባነ ፡ ዘእንበለ ፡
በኢጲፋንያ ፡ ወበልደት ፡ ወበፋሲካ ፡ ወአመ ፡ ዕለ
ተ ፡ በዓለ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወላዲተ ፡ አም
ላክ ፡ ነጸርዎ ፡ መነኮሳት ፡ እኒዞ ፡ ተርሙሰ ፡ ርሐ
ሰ ፡ በማይ ፡ እስመ ፡ ፈቀደ ፡ ይብላዕ ፡ ወሶቤሃ ፡ አኀ
ዝዎ ፡ ወወሰድዎ ፡ ኀበ ፡ ቤተ ፡ ክርስቲያን ፡ ወቦኦ ፡
(B. fol. 28b. 2.) ቅድመ ፡ ሥዕላ ፡ ለእግዝእትነ ፡

አድኀንኒ ፡ እምእከየ ፡ እሉ ፡ መነኮሳት ፡ እስመ ፡ ኢ
ይክል ፡ ጸዊመ ፡ ወሰሐቅዎ ፡ ወይቤ ፡ እመሰ ፡ ታድ
ኀንኒ ፡ እትመኃፀን ፡ አንሰ ፡ ቅድመ ፡ ሥዕልኪ ፡ ወ
ነሥኡ ፡ ቆብዓ ፡ ርሕሱ ፡ ወዘበጦ ፡ ባቲ ፡ ንጽቀ ፡ ዓረ
ባዊ ፡ ወይቤ ፡ ኦእግዝእትየ ፡ ቅድስት ፡ አድ
ኀንኒ ፡ ወሶቤሃ ፡ ተሠጥቀ ፡ ንድቀ ፡ ወወዕኡ ፡ ወወገ
ረ ፡ ቆብዎ ፡ ወንድቅ ፡ ዘተሠጥቀ ፡ ተላጸቀ ፡ ወከነ ፡
ቀዳሚ ፡ ወባሕቱ ፡ ንስቲተ ፡ መጠነ ፡ መብኡ ፡ እድ ፡
ተርፈ ፡ ለተዝከር ፡ ወዘንተ ፡ ርእዮሙ ፡ መነኮሳት ፡
አንከሩ ፡ እስመ ፡ ኢረከብዎ ፡ ሶበ ፡ ኃሠሥዎ ፡ ወ
ኀዘኑ ፡ ምስለ ፡ አቡሆሙ ፡ ይስሐቅ ፡ ዓቢየ ፡ ኀዘ



(B. fol. 29 a. 1.) ን ። ወሰሚያ ፡ ሊቀ ፡ ጳጳሳት ፡ ተፈሥሶ
ሐ ፡ ወሐረ ፡ ኀበ ፡ ንድቅ ፡ ዘተሠጥቀ ፡ ወሰገደ ፡ ላ
ቲ ፡ ወተቀብኝ ፡ እምዘይተ ፡ ቀንዲል ፡ ዘየሐቱ ፡ ወ

ተሰምዓ ፡ ዝንቱ ፡ ነገር ፡ ኀበ ፡ ነሱ ፡ እድያም ፡ ግብ
ጽ ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኃ
ይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIX.

THE VIRGIN MARY AND THE CANNIBAL OF THE CITY OF KĒMER.

(A. fol. 63 b. 1.; B. fol. 30 a. 1.) [ክፍል ፡] ሸዘ ። ተኣምሪ
ሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማርያም ፡
ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከታ ፡ ወምሕረ
ተ ፡ ፍቅር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ንጉሥን ፡ ዳዊት ፡
ለዓለመ ፡ ዓለመ ፡ አሜን ።

ወሀሎ ፡ አሐዱ ፡ ብእሲ ፡ በሀገረ ፡ ቅምር ፡ ክቡረ ፡
ዘመድ ። በስም ፡ ክርስቲያናዊ ፡ ወኃጢአቱ ፡ የዐ
በ፡ ወይፈደፍድ ፡ እምኃጢአት ፡ ነሱ ፡ ሰብእ ። ኢ
ይበልዕ ፡ እክል ፡ ወኢሥጋ ፡ ላህም ፡ ይበልዕ ፡ ሥ
ጋ ፡ ሰብእ ። ወዘበልዕ ፡ ሰብእ ፡ የአክሉ ፡ ሰብእ ፡ ወ
ሰመንተ ፡ ወኃልቁ ፡ ፍቅራኒሁ ፡ ወአዕርክቲሁ ፡ ወ
አዝማኒሁ ፡ ወመገብቱ ፤ ወ (A. fol. 63 b. 2.) እለ ፡ ተ
ርፉ ፡ ሰብእ ፡ ገዢ ፡ እምኒሁ ፡ ከመ ፡ ኢይብልዎሙ ።
ወተርፈ ፡ ባሕቲቱ ፡ ምስለ ፡ ብእሲቱ ፡ ወደቂቁ ፡
ወከያሆሙኒ ፡ በልዎሙ ። ወአሐት ፡ ዕለት ፡ እንዘ ፡
የሐውር ፡ ረከበ ፡ በፍኖት ፡ አሐደ ፡ ሐረሳዊ ፡ ወጸ
ገሐ ፡ ወ (B. fol. 30 a. 2.) ይግኖ ። ወሶበ ፡ አእመረ ፡ ከ
መ ፡ ይኤይሎ ፡ ኃደኅ ፡ ወሐረ ፡ ወእንዘ ፡ የሐውር ፡
ይቤሎ ፡ አሠይጠኒ ፡ አሐደ ፡ ብዕራዊ ፡ ወናሁ ፡ ቀስ
ትየ ፡ ዘሥርገው ፡ በወርቅ ፡ እሁበክ ፡ ንሣእ ። ወይቤ

ሎ ፡ ሐረሳዊ ፡ አበይኩክ ፡ እምነሱ ፡ ንዋየ ፡ እክ
ል ፡ ይኤይሰኒ ፡ አንሰ ፡ ኢይሁበክ ። [ወይቤሎ ፡ ክ
ልኤት ፡ አኅዋ ፡ እዋስከክ ፡ ወአበየ ።] ወ (A. fol.
64 a. 1.) ክዕበ ፡ ይቤሎ ፡ አርእየኒ ፡ እስኩ ፡ በዓተክ ፡
ኀበ ፡ ተኃድር ፡ ቡቱ ። ወይቤሎ ፡ ኃረሳዊ ፡ ነዋ ፡ ጥቃ
ክ ፡ ኢተኃድር ፡ ውስተ ፡ አብያተ ፡ ሰብእ ፡ ወአበ
የ ፡ ወሐረ ። ወክዕበ ፡ ይቤሎ ፡ ሐረሳዊ ፡ አንተ ፡ ክቡ
ረ ፡ ዘመድ ፡ ወልብከሰ ፡ ጸዋግ ፡ ወጉሕልያ ፡ ወትመ
ስል ፡ ከመ ፡ ብእሴ ፡ ባዕል ፡ ዘይነብር ፡ በሀገረ ፡ ቅ
ምር ። ወይቤሎ ፡ ለምንት ፡ ታስተማስለኒ ፡ ከደህ ፡
ኦኡኑየ ፡ ወነሥእ ፡ ማየ ፡ በግባር ፡ ወእንዘ ፡ የሐው
ር ፡ በፍኖት ፡ ረከበ ፡ [አሐደ ፡ ብእሴ ፡] ፡ ነዳየ ፡ ዘነተ
ለንታ (B. fol. 30 b. 1.) ሁ ፡ አበቅ ። ወዝልጉስ ፡ ወፈ
ቀደ ፡ ከመ ፡ ይብልዎ ፡ ወባሕቱ ፡ (A. fol. 64 a. 2.) ጸል
ኦ ፡ በእንተ ፡ ቀሰሊሁ ፡ ውእቱስ ፡ ነዳይ ፡ ጽዮእ ፡
ፈድፋደ ፡ ወጽሙእ ፡ ማይ ፡ ወሰእሎ ፡ ወይቤሎ ፡ አ
ስትየኒ ፡ ማየ ፡ በእንተ ፡ እግዚአብሔር ፡ ወገንሐ ፡ ወ
ተቂጥዎ ። ወይቤሎ ፡ ክዕበ ፡ በእንተ ፡ ሰማየት ፡ ወም
ድር ፡ ወበእንተ ፡ ሰማዕታት ፡ ወጸድቃን ፡ ወአበ
የ ፡ ወይቤሎ ፡ ሥልሰ ፡ በእንተ ፡ ስማ ፡ ለማርያም ፡

¹ B. ወበስምስ ፡ ክርስቲያናዊ ፡ ውእቱ ፡

² B. ዓቢይ ፡ ወፍዱል ፡ እምኃጢአት ፡

³ B. ወ

⁴ B. አላ ፡ ይበልዕ ፡

⁵ B. ወዘበልዕ ፡ የአክል ፡

⁶ B. እለኒ ፡

⁷ B. omits ሰብእ ፡

⁸ B. omits እምኒሁ ፡

⁹ B. omits ምስለ ፡

¹⁰ B. ወጀደቂቁ ፡

¹¹ B. omits በፍኖት ፡

¹² B. ይሂይሎ ፡

¹³ B. ብዕራዊ ፡ ወናሁ ፡ ቀስትየ ፡ ዘሥርገው ፡ በወርቅ ።

¹⁴ B. omits ሐረሳዊ ፡

¹⁵ B. omits እክል ፡

¹⁶ B. እክል ፡ ይኤይሰኒ ፡ ወይቤ

¹⁷ B. omits the words in brackets.

¹⁸ B. ይቤሎ ፡ እስ

¹⁹ B. omits ሰብእ ፡

²⁰ B. omits ከመ ፡

²¹ B. adds ኦኡኑየ ፡

²² B. ወዝ

²³ B. ቀሰሊሁ ፡ ወሂኦቱ ። ወውእቱስ ፡

²⁴ B. ነዳይ ፡ ጽሙእ ፡ ፈድፋደ ፡ ወይ

²⁵ B. ወበእንተ ፡ ጸድቃን ፡ ወሰማዕት ፡ ወአበየ ።



ሰቀልዎ : ለወልድኪ : ምስለ : ሰረቅት :: ወትቤሎ
 ሙ : (A. fol. 66 b. 1.) ኢያክመርኩ :: ውእተ : ጊዜ : ጸ
 ርኃት : በዓቢይ : ቃል : ወበከዩት : ብከዩ : መሪረ : ወ
 ቆመት : ቅድመ : ሥዕለ : ለእግዝእትነ : ቅድስት :
 ድንግል : በክልኤ : ማርያም : ወላዲተ : አምላክ ::
 ወአንቃዕደወት : ወትቤ : አይቲ : ሀሎ : ዘኦማኅፀን
 ኩኪ : አይቲ : ሀሎ : ምዕቅብና : ዘወሀብኩኪ : ኣእ
 ግዝእትዩ : እ[ስ]መ : ናሁ : አኃዝም : ለወልድዩ : ም
 ስለ : ሰረቅት : ወሰቀልዎ :: ወይእዚ : እመ : ኢባላ
 ሕኪዮ : ለወልድዩ : ወኢያድኃንኪዮ : አነ : እነሥ
 ኣ : ለወልድኪ : እምሕፅንኪ :: ወይእተ : ጊዜ : ኮነ :
 ዐቢይ : ጽፈ : (A. fol. 66 b. 2.) ጎ : እንዘ : ይበውኡ : ብ
 ዙኃን : እምአንቀጸ : ቤተ : ክርስቲያን : ወይእቲ : ሰ
 ሚን : ተመደጠት : ድኅሪ : ወርእዮቶ : ለወልዳ :
 እንዘ : ይበውኡ : ምስሌሆመ : ወርዳት : ወሐቀፈቶ :
 ተስእልዎ : ጉብኣን : ወይቤልዎ : ምንተ : ኮንከ : ወ

እፎ : ድኅንከ :: ወይቤሎሙ : ሶባ : ሰቀሉኒ : ዲባ :
 ዕዕ : ወቀነዉኒ : መጽአት : ኅቤዩ : አሐቲ : ብእሲት :
 ሠናይተ : ላሕይ : ዘትበርህ : እምፀሐይ : ወክልኦቶ :
 ለቅንዋት : ወኢለከፎ : ለሥጋዩ :: አውረደተኒ : እም
 ዲባ : ዕዕ : ወትቤለኒ : ሐር : ኅበ : ቤተ : ክርስቲያን :
 ኅበ : እምከ : እስመ : ፈቀደት : ትን (A. fol. 67 a. 1.) ሣ
 እ : ወልድዩ : ህዩንቲከ :: ወሰብሕዎ : ለእግዚአብሔ
 ር : ስቡሕ : ወልዑል : ወአእከትዋ : ለእግዝእትነ :
 ቅድስት : ድንግል : ማርያም : ወላዲተ : አምላክ : ወ
 ይእቲ : ብእሲት : ምስለ : ወልዳ : ነበሩ : እንዘ : ይት
 ለአኩ : ለቤተ : ክርስቲያና : ለእግዝእትነ : ቅድስት :
 ድንግል : ማርያም : ወላዲተ : አምላክ : እስከ : ዕለ
 ተ : ሞቶሙ :: ጸሎታ : ወበረከታ : ወምሕረተ : ፍቁ
 ር : ወልዳ : የሀሉ : ምስለ : ንጉሥነ : ጻዊት : ለዓለ
 መ : ዓለም : አሚን ::

CHAPTER XXXI.

THE VIRGIN MARY AND THE LADY EUPHEMIA.¹

(A. fol. 67 a. 2.) [ክፍል] : ፴፩ : ተአምሪሃ : ለእግ
 ዝእትነ : ቅድስት : ድንግል : ማርያም : በረከተ : ጸ
 ሎታ : ወሀብተ : ረድኤታ : የሀሉ : ምስለ : ንጉሥነ :
 ጻዊት : ለዓለመ : ዓለም : አሚን ::
 ወሀለወት : አሐቲ : ብእሲት : ዘሀገረ : ሳምር : ዘ
 ስማ : አፎምያ : ወዕቤር : ይእቲ : ወፅንስት : በንደ

ት :: ወሀለዋ : አሐዱ : ወልድ : ወአልባቲ : ክልኦ :
 ኢወልድ : ወኢወለት : ዘእንበሌሁ : ወታፈቅሮ : ፈ
 ድፋዶ : ለወልዳ : እምነፍሳ :: ወክሎ : ዕለተ : ታዘል
 ፍ : ገደሰ : ቤተ : ክርስቲያና : ለእግዝእትነ : ማርያ
 ም : ምስለ : ወልዳ : ዘስሙ : ፈልሞን : ወትጼሊ : በ
 እ (A. fol. 67 b. 1.) ንቲአሁ : ከመ : ትትማኅፀን : ነፍሶ :

¹ B. This story is much shorter in B., and reads:—(Fol. 32a. 1 and 2) ተብህለ : ከመ : ሀሎ :
 ብእሲ : ሠራቂ : ወቀሣጤ : ቤተ : ክርስቲያን :: ክሎ : አሚረ : ነበረ : እንዘ : ይቀሥጥ : እስመ : እከዩ : ልማድ :
 ውእቲ : ወይጸንሕዎ : ክሉ : ሰብእ :: ወአሐተ : ዕለተ : ጌደ : ንዋያ : ለእግዝእትነ : ማርያም : በከመ : ልማዱ ::
 ወአኅዝም : ለውእቲ : ሠራቂ : ወዘበጥም : ወአሰርም : በጋጋ : ወበሰናስል :: ወእምዝ : ሐለዩ : ከመ : ይንሥኡ :
 መልክዎ :: ወይቤ : አንሰ : እትአመና : ለእግዝእትነ : ቅድስት : ድንግል : በ፪ማርያም : እስመ : ዘአምነ : በጸሎ
 ታ : ይድኅን : እምክሉ : ኅዘን :: ወአስተርእዮቶሙ : ገሃደ : ለእለ : ዘበጥም : ወአኅዝም : ከመ : ይንሥኡ : መል
 ክዎ :: ወትቤሎሙ : ኅድግም : ወኃደግም : በትእዛዘ : እግዝእትነ : ቅድስት : ድንግል : በ፪ማርያም : ወፊትሕ
 ም : እማእሰሩ : ወአንከሩ : ክሉ : ሰብእ : ምሕረተ : ዚእሃ :: ጸሎታ : etc. The five lines of poetry are
 the same.



እግዝእትን ፡ ማርያም ፡ ወትዕቀብ ፡ እምነሉ ፡ እኩይ ፡
 ወታድኅኖ ፡ እምቃዕን ፡ ዘትኩል ፡ ውስተ ፡ ዓለም ።
 ወወትረ ፡ ትጼሊ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ወኢ
 ታነትግ ፡ ገይሳ ፡ ወጸልዮ ፡ በእንተ ፡ ወልዳ ፡ ወትስእ
 ል ፡ በጥብዕ ፡ ልብ ። ወሶበ ፡ ሆከ ፡ ረኃብ ፡ ወዕርቃን ፡
 ለፊልሞን ፡ ወልደ ፡ መበለት ፡ አረጊት ። ወረከቦ ፡ ን
 ደት ፡ ወተጽኖስ ፡ ተቤጸምሙ ፡ ለፈያት ፡ ሠረቅት ።
 ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ሀሎ ፡ ይሠርቅ ፡ ቤተ ፡ አሐ
 ዱ ፡ ባዕል ፡ በሀገረ ፡ እለ ፡ እስከንድርያ ፡ ምስለ ፡ አብ
 ያጸሁ ፡ ፈያት ። ተሰምዎ ፡ ድምፁ ፡ (A. fol. 67b. 2.) እ
 ገሪሆሙ ፡ በመልዕልተ ፡ ተሥላስ ፡ ደቂቀ ፡ ቤተ ፡ ባ
 ዕል ፡ ገብሩ ፡ አውያተ ፡ ወተንሥኡ ፡ ይርድእምሙ ፡
 ሰብኦ ፡ ሀገር ፡ ወኢኃዝዎ ፡ ለፊልሞን ፡ ምስለ ፡ ሠረ
 ቅት ፡ ሐመይዎ ፡ ወሰቀልዎ ፡ ዲብ ፡ ሰግላ ፡ ቀልቀላ
 ሊት ። ወነበረ ፡ ስቁለ ፡ ሠለስቱ ፡ ዕለተ ፡ ወሠለስተ ፡
 ሌሊት ። ኢበልዓ ፡ እክል ፡ ወኢሰትየ ፡ ማየ ፡ ወኢ
 መ ፡ ተፍጻሜተ ፡ ቮመዋዕል ፡ ዜነውዋ ፡ ለእሙ ። ወ
 ሶበ ፡ ሰምዓት ፡ ዘንተ ፡ ጸርኃት ፡ በልዑል ፡ ቃል ፡ ኀ
 በ ፡ ቤተ ፡ ክርስቲያና ፡ ወጸውዓት ፡ ስማ ፡ ለእግዝእ
 ትን ፡ ማርያም ፡ ወትቤላ ፡ ናሁ ፡ ወልድየ ፡ ዘአማኅፀ
 ንኩኪ ፡ ኪያሁ ፡ ናሁ ፡ ተገድፈ ፡ (A. fol. 68a. 1.) ወተ
 ሐገላ ፡ በከንቱ ። ወይእዜኒ ፡ አግብእ ፡ ሊት ፡ ወል
 ድየ ፡ ወተቤዘዊሮ ፡ በሥልጣን ፡ ወልድኪ ፡ እመ ፡ አ
 ፍቀርኪሮ ፡ ለወልድየ ፡ እምአድኃንኪሮ ፡ ወትክሊ ፡
 ላዕለ ፡ ኩሉ ፡ ግብር ፡ ዘትፈቅዲ ። እስመ ፡ እሙ ፡ ለ
 ቃለ ፡ እግዚአብሔር ፡ አንቲ ፡ ዘተሰብኦ ፡ እምኔኪ ፡
 ወአድኅነን ፡ እምጸላኢን ፡ ሰይጣን ፡ ወአሆ ፡ ይብለ
 ኪ ፡ ወይሠጠወኪ ፡ ለትእዛዘ ፡ ዚኢኪ ፡ ወአልቦ ፡ ዘ
 ይትቃወመኪ ። እስመ ፡ በፈቃዱ ፡ ወበሥምረተ ፡ አ
 ቡሁ ፡ መጽኦ ፡ ወኃደረ ፡ ውስተ ፡ ክርሥኪ ። ወዘሰ
 አልኪሮ ፡ ኪያሁ ፡ ይሁበኪ ፡ ኤምክሐ ፡ ዘመ (A. fol.
 68a. 2.) ደ ፡ እኃለ ፡ እመሕያው ። ዘኮንኪ ፡ አንቲ ፡ ተ
 ንከተመ ፡ ለውሉደ ፡ ሰብኦ ፡ አምልእተ ፡ ጸጋ ፡ እግ
 ዚአብሔር ፡ ምስሌኪ ፡ ዘአልቦ ፡ ኑፋቂ ፡ ወኢሕፀት ፡
 ብኪ ፡ ክሂል ፡ ወሥልጣን ፡ በኃይለ ፡ ኢየሱስ ፡ ክርስ
 ቶስ ፡ ወልድኪ ፡ ፍቁርኪ ፡ እግዝእን ፡ ወይእዜኒ ፡ ኦ
 እግዝእትየ ፡ እመ ፡ አከ ፡ አንቲ ፡ እምጸእኪሮ ፡ ለወ
 ልድየ ፡ ፊልሞን ፡ ወአብጸሕኪሮ ፡ ዝየ ፡ እምአይቲ ፡

ሊት ፡ ተራክቦቱ ፡ እስመ ፡ ሐገልኩ ፡ ወልድየ ፡ በሕ
 ይወትየ ፡ ዘአማኅፀንኩኪ ፡ ኪያሁ ፡ ወናሁ ፡ አን ፡ እ
 ነሥኦ ፡ ለወልድኪ ፡ እምሕፅንኪ ፡ ህየንተ ፡ ወልድ
 የ ፡ ፊልሞን ። ወዘንተ ፡ ብሂላ ፡ አኃ (A. fol. 68b. 1.) ዘ
 ት ፡ ትሑር ፡ ኀበ ፡ ሥዕለ ፡ እግዝእትን ፡ ማርያም ፡
 ከመ ፡ ትግበር ፡ ዘሐለየት ። ወውእተ ፡ አሚረ ፡ ሶቤ
 ሃ ፡ ነሥኦት ፡ ማርያም ፡ በትረ ፡ ኃይል ፡ በእምሳለ ፡
 ሕለት ። ወዲብ ፡ ርእሱ ፡ ከመ ፡ ማዕፀድ ፡ ፅንጽው ፡
 መተረት ፡ በውእቱ ፡ አጽቀ ፡ ሰግላ ፡ ዘሀሎ ፡ ስቁል ፡
 ዲቤሁ ፡ ወልደ ፡ ዕቤር ፡ ወፈትሐቶ ፡ እማእሰፋ ። ወ
 ውእተ ፡ ጊዜ ፡ ተንሥኦ ፡ ወሐረ ፡ ወተደመረ ፡ ምስ
 ለ ፡ ብዙኀ ፡ ሰብኦ ፡ ወፍጡኃ ፡ በጽሐ ፡ ኀበ ፡ ቤተ ፡
 ክርስቲያን ፡ ወሰምዓት ፡ እሙ ፡ ድምፁ ፡ ብዙኃን ፡
 ሰብኦ ፡ እንዘ ፡ ይበውኡ ፡ ውስተ ፡ አንቀጽ ፡ ቤተ ፡ ክ
 ርስቲያን ። ወሶበ ፡ ተመይጠ (A. fol. 68b. 2.) ት ፡ መን
 ገሌሃ ፡ ርእሮቶ ፡ ለወልዳ ፡ ማእከለ ፡ ሰብኦ ፡ እንዘ ፡ ይ
 ጸአቅ ፡ ለበዊእ ፡ ውስተ ፡ ጥኅተ ፡ ቤተ ፡ ክርስቲያን ።
 ወእምዝ ፡ ርጸት ፡ ከመ ፡ ዘተዓብድ ፡ እምብዝኃ ፡ ፍ
 ሥሐ ፡ ዘርእየቶ ፡ ለወልዳ ፡ መሠጠቶ ፡ በእደዊሃ ፡ ከ
 መ ፡ ዘአንበሳ ፡ ድሩክ ፡ ወሐቀፈቶ ፡ ክሳዶ ፡ ወሰዓመ
 ቶ ፡ አፋሁ ። ወትቤሎ ፡ አወልድየ ፡ ንግረኒ ፡ አይቲ ፡
 ነበርከ ። ወናሁ ፡ ሠለስቱ ፡ ዕለት ፡ ወሠለስቱ ፡ ለያል
 ይ ፡ እምዘ ፡ ኃገልኩ ፡ ርእሮተ ፡ ገጽከ ። እስከ ፡ ንግ
 ረኒ ፡ አይቲ ፡ ነበርከ ፡ መኡ ፡ ዘሴሰየከ ፡ ኀበስተ ። ወ
 መኒ ፡ ዘአስተየከ ፡ ማየ ፡ አወልድየ ፡ ዜንወኒ ። ወጸ
 ር (A. fol. 69a. 1.) ኃ ፡ ወልዳ ፡ በልዑል ፡ ቃል ፡ በቅድ
 መ ፡ ሰብኦ ፡ ወይቤላ ። ናሁ ፡ አን ፡ ነበርኩ ፡ ሠሉሰ ፡
 መዋዕል ፡ ወሠሉሰ ፡ ለያልየ ፡ ስቁልየ ፡ ዲብ ፡ ዕፁ ፡ ሰ
 ግላ ። ወእግዝእትን ፡ ማርያም ፡ ነበረት ፡ እንዘ ፡ ትሴ
 ስየኒ ፡ ኀብስተ ፡ ሰማያዊ ። ወታሰትየኒ ፡ ስቲ ፡ ሕይወ
 ት ። ወከዕበ ፡ አውረደተኒ ፡ እምዲብ ፡ ሰግላ ፡ ወፈኒ
 ወተኒ ፡ ወትቤለኒ ፡ ሑር ፡ ኀበ ፡ እምከ ፡ በሰላም ። ወ
 ሶበ ፡ ሰምዑ ፡ ሕዝብ ፡ እለ ፡ ሀለዉ ፡ ህየ ፡ ዕድ ፡ ወአ
 ንስት ፡ ደቂቅ ፡ ወአእሩግ ፡ ወፈተት ፡ ወሐግናት ፡ ዕ
 ቤር ፤ ሰብሕዎ ፡ ለእግዚአብሔር ፡ በ (A. fol. 69a. 2.) ዐ
 ቢይ ፡ ስብሐት ። ወአፈድፈዱ ፡ ውዳሴሃ ፡ ዘምስለ ፡
 አኩቲት ፡ ለእግዝእትን ፡ ማርያም ፡ በውዋፌ ፡ በቃለ ፡
 እግዚአብሔር ፡ በዘምሮ ፡ ወይብቤ ፡ ለእግዝእትን ፡



ማርያም፡ በእንተ፡ ተአምር፡ ወመንከረ፡ ዘገብረት፡
 ወውፁ፡ በቃለ፡ ትፍሥሕት፡ ወሶበ፡ ሰምዓ፡ ኤጲ
 ስ፡ ቆጶስ፡ አበ፡ ብንያሚ፡ ዘንተ፡ ውዳሴ፡ ወስባሐ፡
 ዘማርያም፡ ጽውዖም፡ ለኩሎም፡ ወአቅረበሙ፡
 ኀቤሁ፡ ወሐተት፡ በእንተ፡ ሕፃን፡ ወእመ፡ ወዘን
 ተ፡ ተአምረ፡ ዘአርአየት፡ ላዕሌሆም፡ ውእተ፡ አ
 ሚረ፡ ነሥአሙ፡ ኀቤሁ፡ ወአንበሮሙ፡ ው (A. fol.
 69b. 1.) ስት፡ ቤቱ፡ ለሕፃን፡ ምስለ፡ እሙ፡ ወሠርዓ፡
 ሲሳዩሙ፡ ወዓራዞሙ፡ እስከ፡ እመ፡ አዕረፈ፡ በእ

ንተ፡ ክብራ፡ ለማርያም፡ ድንግል፡ ንጽሕት፡ በረከተ፡
 ጸሎታ፡ የሀሉ፡ ምስለ፡ ንጉሥን፡ ጃዊት፡ በዝ፡ ዓለ
 ም፡ ወበዘይመጽእ፡ ዓለም፡ ወእስከ፡ ለዓለመ፡ ዓለም፡
 አሠናይት፡ ወላዲተ፡ ንጉሥ፡ ፈራቂ፡
 ከመ፡ አድኃኑኪዮ፡ ቅድመ፡ ለወልደ፡ መበለት፡
 ሰራቂ፡
 ማርያም፡ ድንግል፡ አድኅኖትየ፡ ጸሐቂ፡
 ለዐርየኒ፡ እስከ፡ አስናኒሁ፡ የሐቂ፡
 ላዕሌሁ፡ ፈንዊ፡ ጋኔነ፡ ዘይሣቂ፡

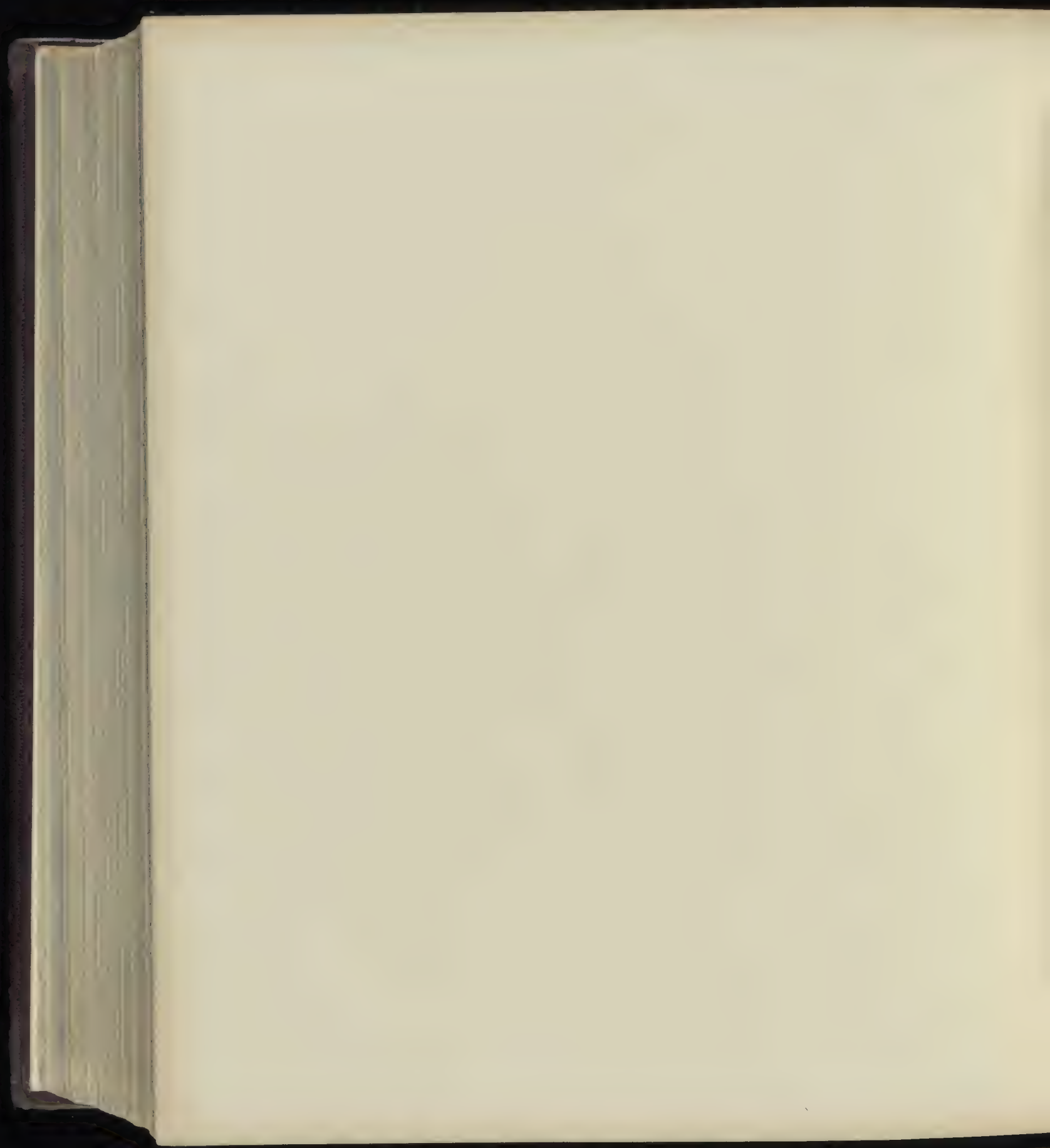
CHAPTER XXXII.

THE VIRGIN MARY AND THE WOMAN WHO WAS ABOUT TO BRING FORTH.¹

(A. fol. 70b. 1.) [ክፍል፡] ፴፪፡ ተአምሪሃ፡ ለእግ
 ዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ በረከተ፡ ጸ
 ሎታ፡ የሀሉ፡ ምስለ፡ ፍቁራ፡ ንጉሥን፡ ጃዊት፡
 እስከ፡ ለዓለመ፡ ዓለም፡ አሜን፡
 ወሀለወት፡ አሐቲ፡ ሀገር፡ ወውስቲታ፡ ሕንጽት፡
 ቤተ፡ ክርስቲያን፡ ዘተሐንጸት፡ በስመ፡ ለሊቀ፡ መ
 ላእክት፡ ሚካኤል፡ ውበተኅ፡ ሰብእ፡ ብፁዓዊያን፡
 ኢያነት፡ ገደሰ፡ አመ፡ በዓሉ፡ ለሊቀ፡ መላእክት፡
 ሚካኤል፡ ለለኩሉ፡ ዓመት፡ ፲፱፪፻፲፱፡ ኀዳር፡
 ትንብልናሁ፡ ወአስተብቅዖቱ፡ ይዕቀብ፡ እምጸራ
 ዊ፡ እኩይ፡ ለንጉሥን፡ ጃዊት፡ (A. fol. 70b. 2.) አሜ

ን፡ ወአሐተ፡ ዕለተ፡ ሶበ፡ ሀለዉ፡ የሐውሩ፡ ውስ
 ተ፡ ፍኖት፡ ለበጺሕ፡ ውስተ፡ ይሕቲ፡ ቤተ፡ ክርስ
 ቲያን፡ ወናሁ፡ መጽአ፡ ድምፁ፡ ማይ፡ እምባሕር፡
 ዘይሠጥቅ፡ ድንጻዊ፡ ሰብእ፡ ወመፍርህ፡ ጥቀ፡ ዘይ
 ስእል፡ አልባበ፡ አዳ፡ ለይሕቲ፡ መካን፡ ወተለዓለ፡
 ሞገዳ፡ በእምጣነ፡ ክልኤ፡ ምሕዋር፡ ወአልጸቀ፡
 ለአስጥሞታ፡ ወተሰአሉ፡ ኀበ፡ እግዚአብሔር፡ በበ
 ይናቲሆሙ፡ ለለ፡ ፩፻፲፱፡ ኃሠሠ፡ መድኃኒት፡ ነፍሱ፡
 ጉዩ፡ ወተድሀሉ፡ እምገደ፡ ባሕር፡ ከመ፡ ኢያሥጥ
 ሞሙ፡ ማዕበል፡ በከመ፡ ልማዱ፡ ወናሁ፡ ሀለወት፡
 (A. fol. 71a. 1.) አሐቲ፡ ብእሲት፡ ፅንስት፡ ዘአልጸቀ

¹ B. This story is much shorter in B., and reads:—(Fol. 58a. 1 and 2) ወሀለወት፡ አሐቲ፡ ብእሲት፡ ፅንስት፡ ዘአልጸቀት፡ ለወሊድ፡ ወእንዘ፡ ተሐውር፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ለቅዱስ፡ ሚካኤል፡ ለገቢረ፡ በዓል፡ ምስለ፡ ብዙኅ፡ ሰብእ፡ ሰም፡ ድምፁ፡ ማዕበል፡ ባሕር፡ እምርኅቅ፡ እንዘ፡ የሐውር፡ መጠነ፡ ፫ምዕራፍ፡ ወፈርህ፡ ወጉዩ፡ ወተረፈት፡ ባሕቲታ፡ እስመ፡ ስእነት፡ ምስሌሆሙ፡ ረዊጸ፡ ወኢተመይጡ፡ ኀቤሃ፡ ወጸርሐት፡ ኀበ፡ እግዝእትነ፡ ማርያም፡ ወትቤ፡ አእግዝእትየ፡ እምዝንቱ፡ ተሠጥሞ፡ ወመጽአት፡ እግዝእትነ፡ ማርያም፡ ወሰወረታ፡ በዓጽፋ፡ ወለደታ፡ ዘእንበለ፡ ባዕር፡ ወሕማም፡ ወኢለከፋ፡ ነጠብጣብ፡ ማየ፡ ባሕር፡ ወተመይጡ፡ ማየ፡ ኀበ፡ ምዕላዲሁ፡ ወመጽአት፡ ይሕቲ፡ ብእሲት፡ ምስለ፡ ወልዳ፡ ወተስእልሞ፡ እለ፡ ኃድግሞ፡ ወዜነወቶሙ፡ ዘከመ፡ ኮነ፡ ባቲ፡ ወተፈሥሐ፡ ዓበየ፡ ፍሥሐ፡ ወሰብሕም፡ ለእግዚአብሔር፡ ወእእኩትነ፡ ለእግዝእትነ፡ ማርያም፡ ገቢሪተ፡ ተአምራት፡ ወመንክራት፡ ወሰመየቶ፡ ለውእቱ፡ ሕፃን፡ አብርሐክ፡ ሮስፋስ፡ ዘውእቱ፡ እደ፡ ማርያም፡ ገሰሰቶ፡ ብሂል፡ ጸሎታ፡ etc. The five lines of poetry are the same.



ት፡ለወሊድ፡እንዘ፡ተሐውር፡ምስሌሆሙ፡ወስ
እነት፡ረዊጾ፡ምስሌሆሙ፡ወጸርኃት፡ኅበ፡እለ፡
ኃደግዋ፡ወጉዩ፡ወአልቦ፡ሰብእ፡ዘተመይጠ፡ይር
አይ፡ወኢረከበት፡ዘይረድኡ፡ወቀብጸት፡ተስፋሃ፡
እምረድኡት፡ሰብእ፡ወእምዝ፡ጸርሐት፡ወበከየ
ት፡ኅበ፡እግዚአብሔር፡ልዑል፡ውኅበ፡እግዝእት
ነ፡ማርያም፡መዝገበ፡ሣህል፡ወምሕረት፡ጸዋሂተ፡
ነተሉ፡ኅበ፡ፍቅረ፡ወልዳ፡መድኃኔ፡ዓለም፡ወሰ
ብእ፡እለ፡ጉዩ፡ሶበ፡በጽሑ፡ኅበ፡ሐይቀ፡ባሕር፡
ሰፍሑ፡እደዊሆ (A. fol. 71a. 2.) ሙ፡ወአንቃዕደጢ፡
ሰማየ፡ኅበ፡እግዚአብሔር፡ወሰአሉ፡ኅበ፡እግዝ
እትነ፡ማርያም፡በባይ፡ገዳር፡ወብብዘኅ፡ብካይ፡
ወሰቆቃው፡ወቆመ፡ማእበለ፡ባሕር፡በኃይል፡መ
ዋግዲሁ፡ወእግዝእትነ፡ማርያም፡ክብሰረታ፡ለእ
ንታክቲ፡ብእሲት፡ወከደንታ፡በአልባሲሃ፡ወሰወ
ረታ፡እምርእዮተ፡ባሕር፡ወመሰላ፡ላቲስ፡ከመ፡
ዘሀለወት፡ውስተ፡ሕጉ፡ቤት፡ወሥርግው፡ወእ
ምዝ፡አኃዘ፡ማሕምም፡ለወሊድ፡እንዘ፡ሀለወት፡
ውስተ፡ባሕር፡ወእግዝእትነ፡አኃዘታ፡እማኅ፡
ለወሊድ፡ወወለደት፡ወልደ፡ሠናየ፡ወሰመየቶ፡
(A. fol. 71b. 1.) እሙ፡ለሕፃን፡አብራሕኪሮስ፡በ
ጽርዕ፡ወበዕብራይስጢ፡እደ፡ማርያም፡ገሰሰቶ፡ወ
ባረከቶ፡በውስተ፡ማኅ፡እሙ፡ኢለከፋ፡ለእ
ሙ፡ኢሕማም፡ወኢደም፡ወሶበ፡ተመይጠ፡ባሕ

ር፡ውስተ፡ሀላዊሁ፡ወቆመ፡መከኖ፡ወዝሕነ፡እ
ማዕበሉ፡ውእተ፡ጊዜ፡ወዕኡት፡እምነ፡ባሕር፡
እንዘ፡ትጸውር፡ወልዳ፡ወሶበ፡ነጸሩ፡ከደሃ፡ብዙ
ኃን፡አንከሩ፡ተደሙ፡እምዕበየ፡ተአምር፡ወመ
ንክር፡ሮጹ፡ነተሎሙ፡ወዴገንዋ፡ወሶበ፡ረከብዋ፡
ተስእልዋ፡ወዜነውቶሙ፡ዘንተ፡ዐቢየ፡ተአምረ፡
ወመንክረ፡ዘገብረት፡ወላ (A. fol. 71b. 2.) ዲተ፡አም
ላክ፡እመ፡ሕይወት፡ማርያም፡ሙዳየ፡ትንቢት፡
ወነገረቶሙ፡ዘከመ፡እፎ፡ሰወረታ፡ታሕተ፡ጽላሎ
ታ፡እማይ፡ከመ፡ኢትሙት፡ወእለ፡ሰምዕም፡ለ
ዝ፡ነገር፡ዕድ፡ወአንስተ፡ደቂቅ፡ወእእሩግ፡ወ
ራዙት፡ወሕፃናት፡አይሁድ፡ወአረሚ፡ወነተሉ፡ሰብ
እ፡ዓለም፡አንከሩ፡ጥቀ፡ወአእኩትዎ፡ለአምላክ፡
ጽድቅ፡ወፈድፈዱ፡ወዳሴሃ፡ለእግዝእትነ፡ማር
ያም፡ገባሪተ፡ተአምር፡ዘአልቦ፡ኅልቀ፡ወኢመ
ስፈርት፡ሥነ፡ኒሩታ፡ዘሠናይ፡ንግሣ፡ወዕፁብ፡
ለፈክሮ፡ጸሎታ፡ታድኅኖ፡ለንጉሥነ፡ጳዊት፡
(A. fol. 72a. 1.) እመዓት፡ወልዳ፡ለዓለመ፡ዓለም፡አ
ሚን፡

ለብእቲት፡ዕንስት፡በሰዓተ፡ወሊድ፡ወሐሪስ፡
ማእከለ፡መፍርህ፡ሞገድ፡ዘከደንከያ፡በልብስ፡
ከማሃ፡ክድንኒ፡ኢያዕዕበኒ፡ተፅናስ፡
ማርያም፡እግዝእትየ፡ዘአጥረይክኒ፡እምከርሥ፡
አዕዳለ፡ብርሃን፡ወአክ፡ዘማዕስ፡

CHAPTER XXXIII.

THE VIRGIN MARY AND THE THIRSTY DOG.

(A. fol. 73a. 1.; B. fol. 59a. 1.) [ክፍል፡] ፴፫፡ተአም
ሪሃ፡ለእግዝእትነ፡ጥዕምተ፡ስም፡ቅድስት፡ድን
ግል፡በክልኤ፡ማርያም፡ወላዲተ፡አምላክ፡ጸ
ሎታ፡ወበረከታ፡ወምሕረት፡ፍቁር፡ወልዳ፡የሀ
ሉ፡ምስለ፡ገብራ፡ንጉሥነ፡ጳዊት፡ለዓለመ፡ዓለ
ም፡አሚን፡

ወሀለዋ፡አንስት፡ምስለ፡እግዝእትነ፡ማርያም፡
ወመጽኢ፡ከልብ፡ጽሙእ፡ወሰደዳሁ፡ውእቶን፡

አንስተ፡ወእግዝእትነሂ፡አስተዓዕበት፡ወበከየት፡
ሶበ፡ርእዮቶ፡ጽምኢ፡ዘአሁ፡ወይሌላሃ፡አንስት፡
አንተኑ፡ትምሕሪዮ፡እምኔነ፡አኩነ፡ይትወለድ፡
እምኔኪ፡ክርስ (A. fol. 73a. 2.) ቶስ፡ዘይብልዎ፡መሢ
ሕ፡ወሰሚዓ፡እግዝእትነ፡ቅድስት፡ዘንተ፡ነገረ፡
ቦኢ፡ውስተ፡ልባ፡ዓቢይ፡ፍሥሐ፡ወነሢእ፡ግም
ኔሃ፡ሐረት፡ርኑ (B. fol. 59a. 2.) ቀ፡ወአውዕኡት፡
አሣዕነ፡እግሪሃ፡ወወደየት፡ውስቲቱ፡ማየ፡ወአስ



ተዋዳጅ ለውእቱ፡ ከልብ፡ ጽሙእ፡ ወትቤላ፡ አሐ
ቲ፡ እምአንስት፡ ለምንት፡ አንተኒ፡ ግምዴኪ፡ እ
ስመ፡ ተበትከ፡ ማሕደብ፡ ወኢትረከቢ፡ ማየ። ወአ
ውሥኦታ፡ እግዝእትነ፡ ማርያም፡ ወትቤላ፡ ማይሰ፡
አከ፡ ዘይወሰኦ፡ እማዕምቅ፡ አላ፡ እምሰማይ። ወአ
ምላክ፡ ዘአስተዮ፡ ለዝ፡ ከልብ፡ ጽሙእ፡ (A. fol.
73b. 1.) ይሁበኒ፡ እምላዕሉ። ወዘንተ፡ ነገረ፡ እምድ
ኅረ፡ ተናገረት፡ ኃይረ፡ ላዕሌሃ፡ ቃለ፡ አብ፡ ጸሎ
ታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቁር፡ ወልዳ፡ የሀ

ሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አ
ሜን።

ሴስይኒ፡ ማርያም፡ ለጸማድኪ፡ ኃሳብ።

ኅብስተ፡ አእም (B. fol. 59b. 1.) ሮ፡ ሠናይ፡ ወወይ
ነ፡ ጥበብ።

እመኒ፡ ፈድፈድ፡ ኃጢአትዮ፡ እምሕብ።

ተዘከሪ፡ እግዝእ (B. fol. 59b. 2.) ትዩ፡ በርኅራኄ
ኪ፡ ዕፁብ።

በከመ፡ አስተዳኪዮ፡ ማየ፡ ለጽሙእ፡ ከልብ።

CHAPTER XXXIV.

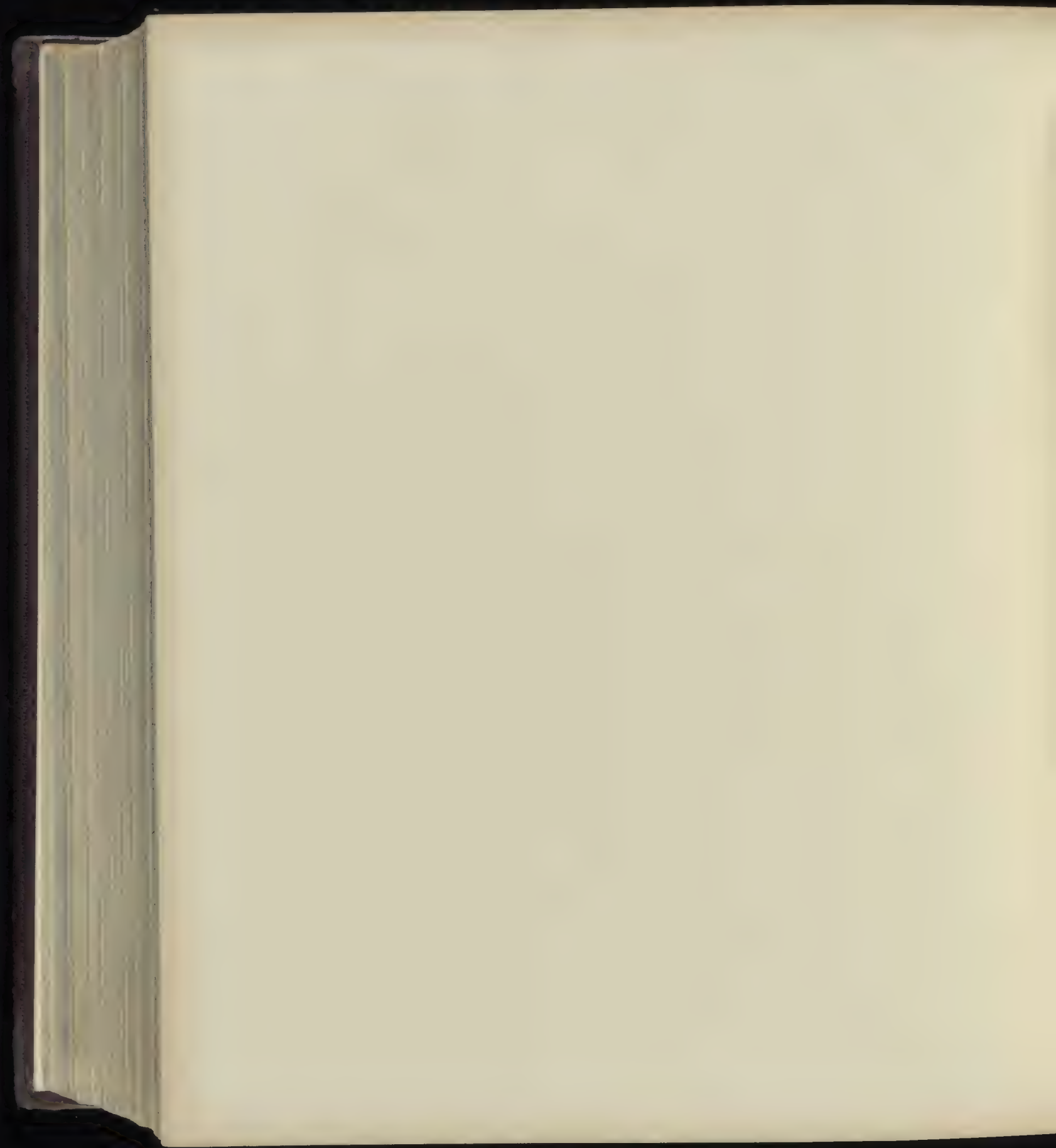
THE VIRGIN MARY AND THE KHALĪFA OF ATHRIBIS.

(A. fol. 81a. 1.; B. fol. 60b. 1.) ተአምረሃ፡ ለእግዝእ
ትነ፡ ቅድስት፡ ድንግል፡ በክልሌ፡ ማርያም፡ ወላዲ
ተ፡ አምላክ። ጸሎታ፡ ወበረከታ፡ የሀሉ፡ ምስለ፡ ን
ጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን።

ወሀሎ፡ አሐዲ፡ ንጉሥ፡ ዘስሙ፡ ከሊፋ፡ ዘነግ
ሠ፡ ድኅረ፡ አቡሁ፡ ረሰድ፡ ወትርጓሚ፡ ስሙ፡ ድ
ሩከ፡ ብእሲ፡ ብሂል። ወኮነ፡ እምቅድመ፡ ይትወፈ
ይ፡ መንግሥተ፡ ወይትዌየሞሙ፡ ለክርስቲያን፡ ወ
ይዳቢ፡ አብያተ፡ ክርስቲያናት፡ ወኮነ፡ ግዕዙ፡ ከ
መ፡ ግዕዝ፡ (A. fol. 81a. 2.; B. fol. 60b. 2.) ጳውሎስ፡ ሐ
ዋርያ፡ እምቅድመ፡ ግብአቱ፡ ኅብ፡ ኢየሱስ፡ ክር
ስቶስ፡ እንዘ፡ ሀሎ፡ አሁደዌ፡ ወዝንቱ፡ ንጉሥ፡
ኅረዩ፡ አሐደ፡ እምወዓልያኒሁ፡ ወሂሞ፡ መስፍነ፡
ላዕለ፡ ምእት፡ ሐራ፡ መስተዕዕናነ፡ አፍራስ፡ ወአ

ዘዘ፡ ከመ፡ ይሐር፡ ኅብ፡ ነሉ፡ አህጉር፡ ወበሐው
ርተ፡ ግብጽ፡ ወውስተ፡ ነሉ፡ አድያሚሃ፡ ከመ፡
ይንሥት፡ ወያንሀል፡ ነሉ፡ አብያተ፡ ክርስቲያና
ት። ወበጽሐ፡ ኅብ፡ (A. fol. 81b. 1.) ሀገረ፡ አትራብ፡
በጽንፈ፡ ዓፀዳ፡ እንተ፡ መንገሌሃ፡ ሕንጻ፡ ዘእም
ውስቲቱ፡ ያንጸፈጽ፡ መዓር። ወሀለወት፡ በማ
እከሌሃ፡ አሐቲ፡ ቤተ፡ ክርስቲያን፡ ዓባይ፡ ጥቀ፡ ዘ
ተሐንጸት፡ በስመ፡ እግዝእትነ፡ ቅድስት፡ (B. fol.
61a. 1.) ድንግል፡ ማርያም፡ ወላዲተ፡ አምላክ። ወይ
እቲ፡ ቀዳሚተ፡ በክር፡ እምአለ፡ ተሐንጻ፡ አብያ
ተ፡ ክርስቲያናት፡ በስመ፡ እግዝእትነ፡ ቅድስት፡
ማርያም፡ እለ፡ ሀለዋ፡ ውስተ፡ ነሉ፡ ምኒታት፡
ግብጽ፡ ወሀለዉ፡ ውስተ፡ ይእቲ፡ ቤተ፡ ክርስቲ
ያን፡ አርባዕቱ፡ አናቅጽ። ወውስቲቶሙ፡ አርባዕ

¹ B. begins:— ንዚንወክመ፡ ኦአኃውዮ፡ ሕዝብ፡ ክርስቲያን፡ ዘንተ፡ ዓቢዩ፡ ተአምረ፡ ወመንክረ፡
ዘገብረዮ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪፡ ማርያም፡ ወላዲተ፡ አምላክ፡ በሀገረ፡ አትራብ፡ ወሀሎ፡ ፩ብእ
ሲ፡ በውእቱ፡ መዋዕለ፡ ዘስሙ፡ ከሊፋ፡ ወዝተብሂል፡ ዘነግሠ፡ ድኅረ፡ ² B. ዘበትርጓሚሁ፡ ድሩክ፡
³ B. ወይሰድዶሙ፡ ወይደቢ፡ ⁴ B. ኅብ፡ አሚነ፡ ⁵ B. አይሁዳዊ፡ ⁶ B. ወዝንቱሂ፡
⁷ B. ፩ወዓሊ፡ እምወዓልያኒሁ፡ ዐቢዩ፡ መስፍነ፡ ዘርሐስ፡ ላዕለ፡ ፻ሐራ፡ ⁸ B. አፍራሳት፡ ⁹ B.
ግብጽ፡ ወአድያሚሃ፡ ወውስተ፡ ክልእት፡ መራኅብት፡ ¹⁰ B. ነሉ፡ ዘሀሎ፡ ውስቲቶን፡ አብያተ፡
¹¹ B. ወከማሁ፡ ሶበ፡ በጽሐ፡ ኅብ፡ ¹² B. ዓፀዳ፡ ወሀሎ፡ እንተ፡ ¹³ B. እንተ፡ እምውስቲቶን፡
¹⁴ B. ወእንተ፡ መንገሌሃ፡ ሕነ፡ ቤተ፡ ክርስቲያን፡ በስማ፡ ለእግዝእትነ፡ ¹⁵ B. omits this word.
¹⁶ B. በስመ፡ ለ፡ ¹⁷ B. ነሉ፡ በሐውርት፡ ወምኒታት፡ ¹⁸ B. ውእቱ፡



(A. fol. 81b. 2.) ተ፡ ዳቤር፡ ወዲቤሆን፡ አርባዕቱ፡ ተደባብ። ወለለ፡ ነሱ፡ ተደባብ፡ አርባዕ፡ በእመት፡ ኑ፡ ወይሰውቶን፡ ምእት፡ ወስድስቱ፡ አዕማድ፡ ዘውቁር፡ እምእብን፡ ፀዓዳ፡ ወነሱን፡ ጎብረ፡ ፍሐታት፡ ከመ፡ ጎንባባት፡ ወይን፡ ምስሃሎን³፡ ወቀመርን፡ ፍሐታት፡ በፈካር፡ ሥርግዋን፡ ወልኩአን፡ በባዝግና፡ ወርቅ⁴፡ ወብሩር፡ ወሀለዋ⁵፡ ውስታ፡ ዕሥራ፡ ወአርባዕቱ፡ መርጡል፡ ወውስቶን፡ ን (B. fol. 61a. 2.) ቡር፡ ዕሥራ፡ ወአርባዕቱ፡ ታቦተ፡ ሕግ፡ ወማእከሌሆን፡ ሥዕል፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲት፡ አምላ (A. fol. 82a. 1.) ክ፡ ዘግላ፡ ወግልው፡ በዕንቁ፡ ባሕርይ፡ ወዲቤሃ፡ ስግላ፡ ዘእኑም፡ በሚላት፡ ዘቁስጠንጢናስ፡ ወምስለ፡ ውሕቱ፡ ሥዕል፡ ክልኤቱ፡ መላእክት፡ ሥዕለን፡ በዓውዳ፡ እምለፌ፡ ወእምለፌ፡ ወቀናዲል፡ ስቁላን፡ ዘሀለው፡ ቅድመ፡ ሥዕል፡ ዘወርቅ፡ ወብሩር፡ ወኢያፀርዑ፡ እንዘ፡ የኃትጢ፡ መዓልተ፡ ወሌሊት፡ እስመ፡ ይሰቀዩ፡ ወይጠለሉ፡ በቅብዕ፡ ቅዱስ፡ ወሀሎ፡ ውስቱታ፡ አሐዱ፡ ብእሲ⁶፡ መነኮስ፡ ሊቀ፡ ከሀናት፡ ዘስመ፡ ዮሐንስ⁷፡ ድንግል፡ ወዳድቅ፡ ወጽሑቅ፡ ለሕገ፡ ቤተ፡ ክርስቲያን፡ በጊዜ፡ ጸሎት፡ ወቅዳሴ፡ ሌሊት፡ (A. fol. 82a. 2.) ወመዓልተ፡ ዘእንበለ፡ አርምመ⁸፡ ወሠምረ፡ ቦቱ፡ እግዚአብሔር፡ በእንተ፡ ሥነ፡ ጽድቁ፡ ወየወሀቱ፡ ወትሕትናሁ⁹፡ ንግባኤ¹⁰፡ ጎበ፡ ቀንተ፡ ነገር፡ ወሶበ¹¹፡ በጽ

ሐ፡ ዝኩ¹²፡ መስ (B. fol. 61b. 1.) ፍን፡ ጎበ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ጎደረ፡ በጽንፈ፡ ባሕር፡ ወበሀዩ፡ ተከሉ፡ ሎቱ፡ ሐይመታት፡ ከመ፡ ያዕርፍ፡ ጎዳጣ፡ መዋዕለ፡ ወሰሚሮም፡ ሰብአ፡ ይእቲ፡ ሀገር፡ ወክሐ፡ በእንተ¹³፡ ዘኮነ፡ ምጽአቱ፡ ከመ¹⁴፡ ያንስታ፡ ለቤተ፡ ክርስቲያን፡ ወያማስን፡ ሥነ፡ ሕንጻሃ፡ ዘተሐንጸት፡ በስማ¹⁵፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲት፡ አምላ (sic)፡ ወ (A. fol. 82b. 1.) ወላዲት፡ አምላክ፡ ወከመ፡ ይፈጽም፡ አፋሆሙ፡ ለካህናቲሃ¹⁶፡ እለ፡ ሀለው፡ ይነብሱ¹⁷፡ ሃይማኖት፡ ርትዕተ፡ በውስቱታ¹⁸፡ ወአይድዕም፡ ለቅዱስ፡ ዮሐንስ፡ ዘንተ፡ ወሰሚሮ፡ ጎዳ፡ ወተከዘ፡ ፈድፋድ፡ ወእምዝ፡ ቀነተ፡ ኃይለ፡ በመንፈስ፡ ቅዱስ፡ ዘጎዱር፡ ውስቱቱ፡ ተንሥአ፡ ይጸሊ፡ (B. fol. 61b. 2.) ጎበ፡ እግዚአብሔር፡ በሥምረተ¹⁹፡ ልብ፡ ወእምድጎረ፡ ፈጸመ፡ ጸልዮ²⁰፡ ወአስተብቁሆ፡ በዓቢይ፡ ገዓር፡ ተግጎሠ፡ እምሀየ፡ ወሐረ፡ ጎበ፡ ሀሎ²¹፡ መስፍን፡ ውስተ፡ ሐይመቱ፡ ወሶበ፡ ርእይም፡ አግብርቲሁ፡ ይቤልም፡ ለቅዱስ፡ ዮሐንስ፡ (A. fol. 82b. 2.) በእንተ፡ ምንት፡ መጻእክ²²፡ ዝየ፡ እመነኮስ፡ ወምንተ፡ ትፈቅድ²³፡ አውሥአሙ፡ ወይቤሎሙ፡ ናሁ፡ ብየ፡ ጻሕቀ፡ ከመ²⁴፡ ትዘከሩኒ፡ ፍጡን²⁵፡ ጎበ፡ መስፍን፡ እስመ፡ ብየ²⁶፡ አሐተ፡ ቃለ፡ ዘእትናገር²⁷፡ ምስሌሁ፡ በበይናቲነ፡ ጽምወ²⁸፡ ወሐሩ፡ እሙንቱ²⁹፡ አግብርት፡ ወአይድዕም፡ ለመ

¹ B. ፀበእመት፡ ኑ፡

² B. omits this word.

³ B. ጽድቁ፡ ወርቅ፡ ወብሩር፡

⁴ B. ወሀሎ፡ ውስተ፡ ውሕቱ፡ ቤተ፡

⁵ B. አምላክ፡ ወደመላእክት፡ ዓውዳ፡ በለፌ፡ ወለፌ፡

⁶ B. ወቀናዲል፡ ዘሀለው፡ ጎብረ፡ ቅድመ፡

⁷ B. ወዘብሩር፡

⁸ B. ወሌሊት፡ ወቅብዓ፡ ዘይት፡ ጥሉል፡

⁹ B. ውስተ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ ብእሲ፡

¹⁰ B. ዮሐንስ፡ እስመ፡ ድንግል፡ ውሕቱ፡

¹¹ B. በጊዜ፡ ቅዳሴ፡ ወበጊዜ፡ ጸሎት፡ መዓልተ፡ ወሌሊት፡

¹² B. በእንተ፡ ም

¹³ B. ንግባኤ፡

¹⁴ B. ሶበ፡

¹⁵ B. ዝነቱ፡ መስፍ

¹⁶ B. ወርቁሁ፡ ለንጉሥ፡ ጎበ፡ ይእቲ፡ ቤተ፡ ክ፡ ኃይረ፡ ጎበ፡ ጽንፈ፡ ባሕር፡

¹⁷ B. ወሰምዑ፡ ሁከተ፡

¹⁸ B. ይቤሎሙ፡ ከመ፡

¹⁹ B. ወያማስን፡ ሰብራ፡ ሕንጻሃ፡ ዘተሐረረት፡ በስማ፡

²⁰ B. ለእለ፡ ሀለው፡ ይነቡ፡ ካህናቲሃ፡

²¹ B. ውስቱታ፡ ወዘንተ፡ አእሚር፡ ጥቂቀ፡ ወእምዝ፡ ቀነተ፡ ኃይለ፡ መንፈስ፡ ቅዱስ፡ ዘጎዱር፡ ውስቱቱ፡ ወሶበሃ፡ ተንሥአ፡ ወጸለየ፡

²² B. ጸሎቶ፡ ወ፡

²³ B. ወይቤልም፡ አግብርቲሁ፡ መኩ፡ አምጽአክ፡ ዝየ፡

²⁴ B. ትፈቱ፡ ወ፡

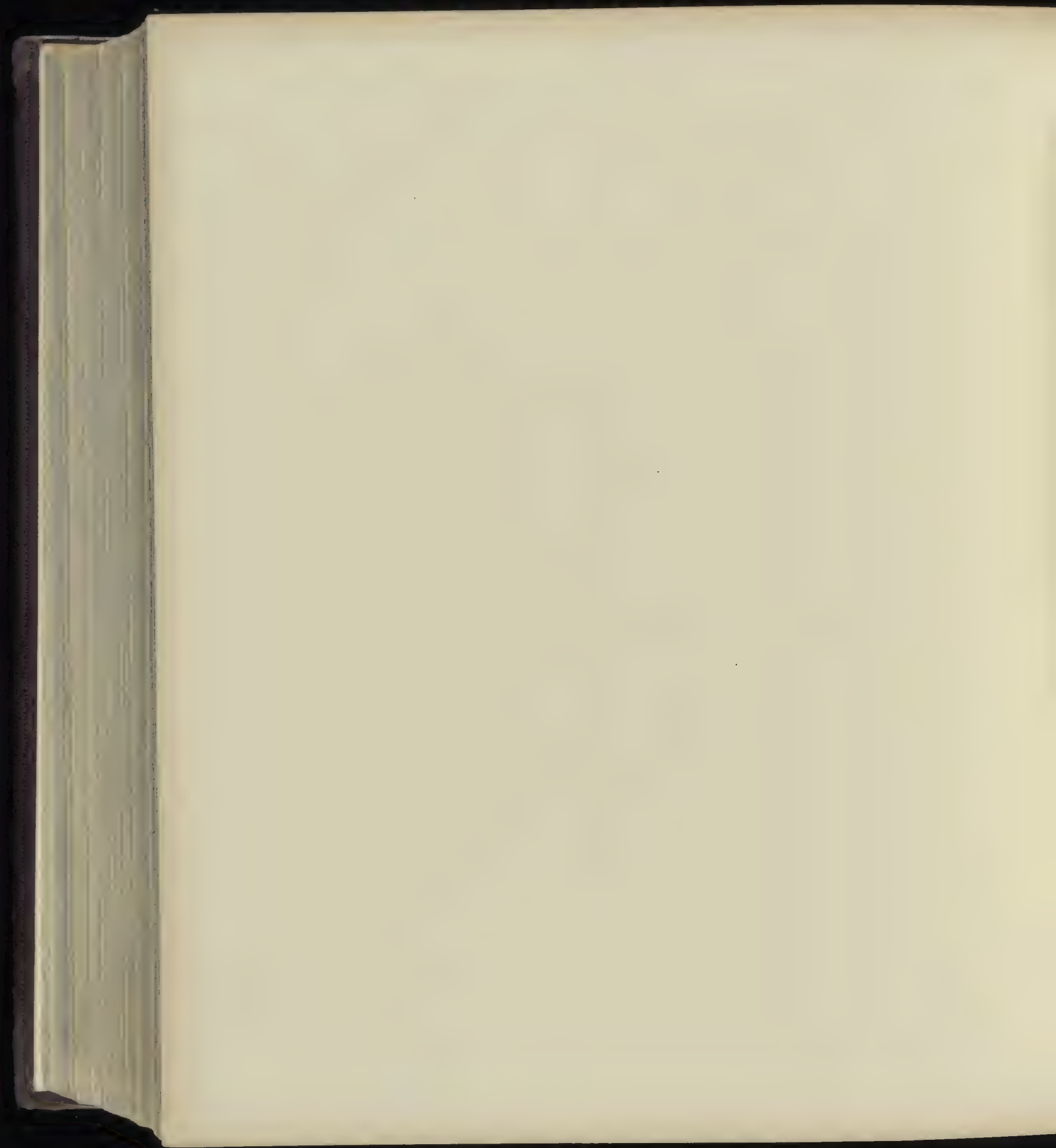
²⁵ B. ሊተሰ፡ ይጽሕቀኒ፡ ከመ፡

²⁶ B. ውብየ፡

²⁷ B. አትናበብ፡

²⁸ B. በባሕቲትነ፡

የመወ፡



ስፍን፡ በአንተአሁ፡ ሙአቲኒ፡ አግብአ፡ ፍጡን፡
በአንተአሁ፡ ዝወሀቦ¹፡ ሰላመ፡ በኅድዓት፡ ወበት
ሕትና፡ መንፈስ፡ [ወተሠጥዎ፡ መስፍን፡]፡ ወይ
ቤሎ፡ ለስኒ፡ ዓዲ፡ ሰላም፡ በምሕረተ፡ እግዚአብሔ
ር³፡ ወይቤሎ፡ ክፅበ፡ መነኮስ⁴፡ ቦኑ፡ እንጋ፡ (A. fol.
83a. 1.) ሀለወ (B. fol. 62a. 1.) ከ፡ ጸሕቀ፡ ዘተኃሥሥ፡
እምሳቤዩ፡ ወይቤሎ⁵፡ ዮሐንስ፡ መነኮስ፡ አሊቅዩ፡
እወ፡ እፈቅድ⁶፡ ታጽምአኒ፡ ቃልዩ⁷፡ ኅበ፡ አልቦ፡
ሰብአ፡ ጽሚተ፡ በሕቲትከ፡ ወአዘዘ⁸፡ መስፍን፡ ከ
መ፡ ይትገኝሥ⁹፡ ሎሙ፡ ሰብአ፡ ወተግኅሥ፡ ወኢ
ተርፈ፡ አሐዱሂ¹⁰፡ ዘእንበለ፡ መልአከ፡ ምክሩ፡ ለ
መስፍን¹⁰፡ ዘይረፍቅ፡ ውስተ፡ ሕፅኑ፡ ወይቤሎ¹¹፡
መስፍን፡ አመነኮስ፡ ንብብ፡ ከመ፡ ፈተወ፡ ልብ
ከ¹²፡ ወይቤ¹²፡ ዮሐንስ፡ አሊቅዩ፡ ወእግዚእዩ፡ ና
ሁኬ፡ እንከ¹³፡ ሰማዕቲ፡ በእንተ፡ ዘነነ፡ ምጽአትከ፡
ዝዩ፡ ከመ፡ ትንሥታ፡ ለቤተ፡ ክርስቲያን፡ ወታማ
ስን፡ ሥነ፡ ሕንጺ (A. fol. 83a. 2.) ሃ፡ ዘተሐንጸት፡ በ
ሰማ¹³፡ ለእግዚእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡
ወላዲተ፡ አምላክ፡ እንተ፡ ይእቲ፡ ቀዳሚተ፡ በኩ
ር፡ (B. fol. 62a. 2.) ለኩሎን፡ አብያተ¹⁴፡ ክርስቲያና
ት፡ ወናሁ፡ እስከሎ፡ ለእግዚአብሔር፡ ወለስኒ¹⁵፡
አስተበቀዓካ¹⁵፡ ተንሥአ፡ ታንሶሱ¹⁶፡ ንስቲተ፡ ዲ

በ፡ ምድር፡ ወውስተ¹⁷፡ መርኅባ፡ ለቤተ፡ ክርስቲያ
ን፡ ከመ፡ ትርአይ፡ ቅጽራ፡ መሠረተ¹⁸፡ ድዳ፡ ወሱ
ራሬሃ፡ ጥቅመ¹⁹፡ ዓረፍታ፡ ወጠፈረ፡ ተድባባ፡ ወ
አዕማዲሃ²⁰፡ ወአቅማረሃ፡ ዘግሉፋን፡ በወርቅ²¹፡ ወ
ብብሩር፡ ወበዕንቄ፡ ባሕርይ፡ ዘዩኅቲ፡ ነዓ²²፡ ከመ፡
ትርአይ፡ ኪያሃ፡ እምቅድመ²³፡ ይፃኦ፡ ትእዛዝ፡ እ
(A. fol. 83b. 1.) ምአፋከ፡ በእንተ፡ ንስተታ²⁴፡ ወይቤ
ሎ፡ መልአከ፡ ምክሩ፡ (B. fol. 62b. 1.) ለመስፋን፡ አ
ሊቅዩ፡ ቃለ፡ ዝንቱ፡ አረጋግ፡ ክቡድ፡ ውእቲ፡ ወ
ቦቱ²⁵፡ ትርጓሜ፡ አኮ፡ ዘይብእስከ፡ ነጽርተ²⁶፡ አላ፡
ይኔይሰከ፡ ትንሥእ²⁶፡ ከመ፡ ትርአይ፡ ዛተ፡ ቤተ፡
ክርስቲያን፡ ከመ፡ ኃላፊ፡ ፍኖት፡ እመ፡ ኢይኤድ
መከ፡ ሥነ፡ ሕንጻ፡ ወሶበ፡ ሰምዓ፡ መስፍን²⁷፡ ዘይ
ቤሎ፡ መልአከ፡ ምክሩ፡ ዘይረፍቅ፡ ውስተ፡ ሕፅኑ፡
ተንሥአ፡ ፍጡን፡ በጉጉዓ፡ ወአንሰሰወ²⁸፡ ውስተ፡
መርኅባ፡ ለቤተ፡ ክርስቲያን፡ ወዝኩ፡ አረጋግ፡ ዮ
ሐንስ²⁹፡ እንዘ፡ ይጸንሕ³⁰፡ ፍኖተ፡ በቅድሚሁ፡ ጸ
ቦኡ፡ ውስቲታ፡ ወነጺ (A. fol. 83b. 2.) ሮሙ፡ አንከ
ሩ፡ እምሥነ፡ ሥርዓተ፡ ሕገሊሃ፡ ሠርጐ³¹፡ ክብራ፡
ወዕበዩ፡ ዘዘዚአሁ፡ አርአያሃ፡ ወዘዘዚአሁ፡ ሦታ
ሃ³²፡ ወይቤል (B. fol. 62b. 2.) ም፡ አመነኮስ፡ ሚመጠ
ነ፡ ዕበዩ³³፡ ክብራ፡ ለዛቲ፡ ቤተ፡ ክርስቲያን³³፡ እዳ

¹ B. ወአብእዎ፡ ፍጡን፡ ኅቤሁ፡ ወእምዝ፡ ወሀቦ፡

² B. omits the words in brackets.

³ B. ወምሕረት፡ እምኅበ፡ እ፡

⁴ B. አመነኮስ፡

⁵ B. ወይቤሎ፡ ዝኩ፡ መነኮስ፡ እወ፡ አሊቅ

ዩ፡

⁶ B. adds ከመ፡

⁷ B. ቃልዩ፡ ዘእንብብ፡ ቅድሚከ፡ ኅበ፡ አልቦ፡ ሰብአ፡ በባሕቲት፡

⁸ B. ወውእተ፡ አሚረ፡ አዘዘ፡

⁹ B. ይትገኝሥ፡ ኩሎ፡ እለ፡ ሀለወ፡ ኅቤሁ፡

¹⁰ B. omits

this word.

¹¹ B. ወሶበዩ፡ ይቤሎ፡ መስፍን፡ ንብብ፡ አመነኮስ፡ ዘከመ፡

¹² B. ወይቤሎ፡ አሊ

ቅዩ፡

¹³ B. ወታማስን፡ ሱራሬ፡ ሕንጻሃ፡ ዘሐንጸት፡

¹⁴ B. ወይእቲ፡ በኩር፡ ለአብያተ፡

¹⁵ B. adds ብቀዓካ

¹⁶ B. ወአንሶሱ፡

¹⁷ B. ዲበ፡ ገጸ፡ ምድር፡ ውስተ፡

¹⁸ B. መመ

ሠረተ፡

¹⁹ B. ወጥቅመ፡

²⁰ B. adds ወመሰውረ፡ ዘዲቤሃ፡

²¹ B. በወርቅ፡ ወበዕንቄ፡

ባሕርይ፡ ዘዩሐቲ፡

²² B. ዘንተኬ፡ ነዓ፡

²³ B. ትንጽር፡ እምቅድመ፡

²⁴ B. adds ወይእ

ቲ፡

²⁵ B. ወላቲ፡

²⁶ B.

እመ፡ ትንሣኤከ፡ ወአንሶሰውከ፡ ከመ፡ ትንጽር፡ ዛተ፡ ቤተ፡ ክርስቲያን፡ ይኤድመከ፡ ስና፡

²⁷ B. መስ

ፍን፡

²⁸ B. ከመ፡ ያንሶሱ፡

²⁹ B. adds ቡሩክ፡

³⁰ B.

³¹ B.

ይጸይሕ፡ ፍኖተ፡ ቅድሚሁ፡

³² B. ወሶበ፡ በጽሕ፡ መስፍን፡ መልአከ፡ ምክሩ፡ ኅቡረ፡ ኅበ፡ ቤተ፡ ክርስቲያ

ን፡ ነጽሩ፡ ኪያሃ፡ ወአንከሩ፡

³³ B. ሕገሊሃ፡ ወሰራሬ፡ ሕንጻሃ፡ ወሠርጐ፡

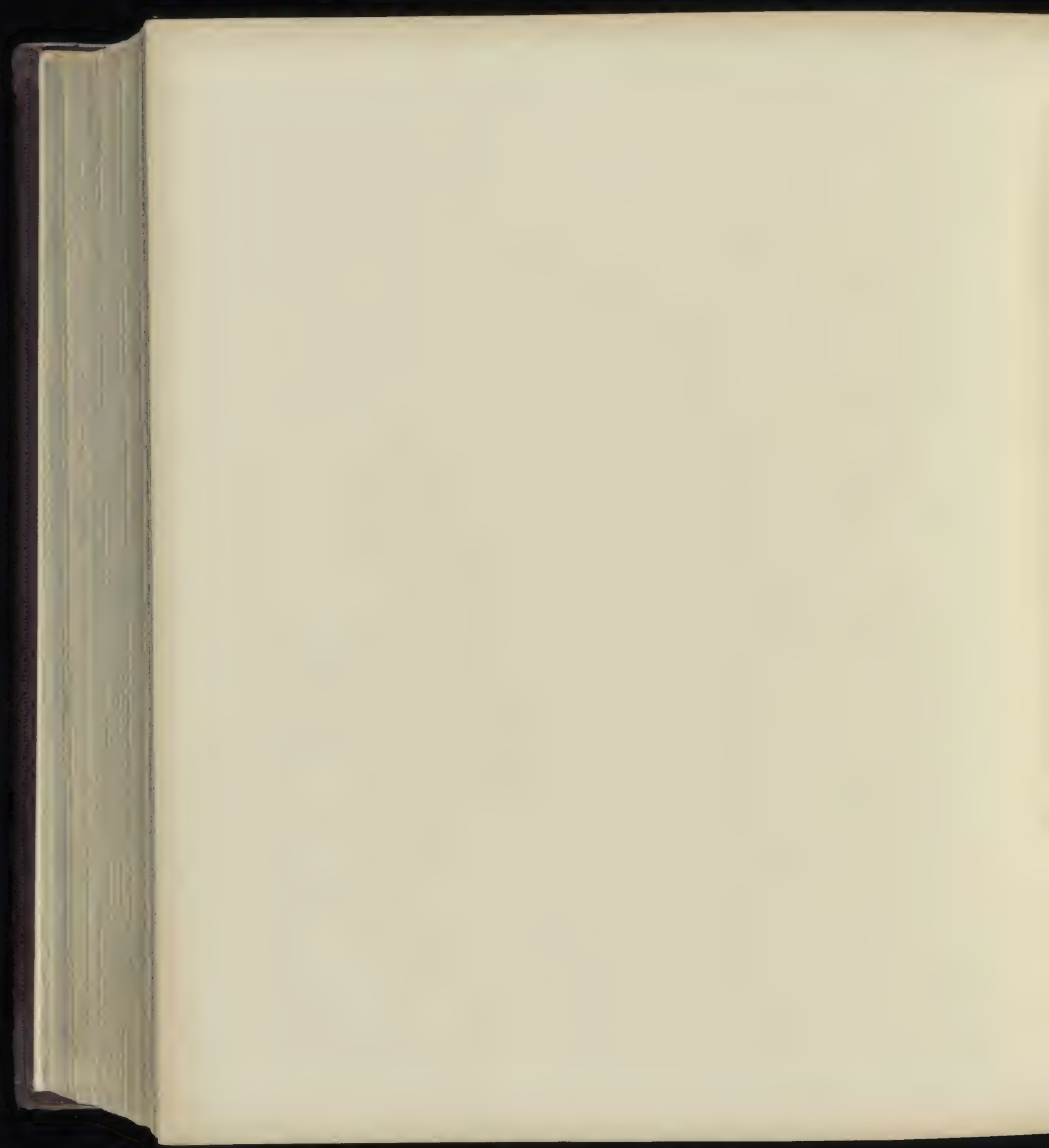
³⁴ B.

ማሃ፡ ዘዘ፡ ዘአሁ፡ ሦታ፡

³⁵ B. ቤተ፡ ክ፡ ወሠናይ፡ ስና፡ ወበሕቲ፡ ለሊከ፡ አንተ፡ ተአምር፡ እስመ፡

ንጉሥ፡ ከሊፋ፡ አዘዘ፡

³⁶ B.



ም፡ ሰራሬሃ፡ ወሠናይ፡ ሕንዲሃ፡ ወመንክር፡ ሥና፡
ወባሕቱ፡ ምንተ፡ ንብል፡ በእንተኢሃ፡ እስመ፡ አዘ
ዘነ፡ ንጉሥ፡ ከሊፋ፡ ከመ፡ ንንስት፡ አብያተ፡ ክር
ስቲያናት፡ ወናቅም፡ አብያተ፡ ጣዖት፡ ወበእንተ
ዝ፡ አልብነ፡ ደፊር፡ ወኢንትዓደው፡ ለቃለ፡ ትእ
ዘዘ፡ ግሙራ፡ ወአውሥኦ³፡ ዝክሉ፡ አርጋዊ፡ ዮሐ
ንስ፡ በቃለ፡ ትሕትና፡ ወይቤሎ፡ ለመስ (A. fol. 84 a. 1.)
ፍን፡ አሊቅዩ፡ ጽድቅ፡ ውእቱ፡ ቃልክ፡ ወባሕቱ፡
አጽምኦኒ፡ ነገርዩ፡ ዘእነብብ፡ በቅድሚካ፡ ሠናዩ፡ ነ
ገረ፡ ወእኩ፡ እኩዩ፡ ዘአብለክ፡ ወይቤሎሙ፡ መስ
ፍን፡ ምንት፡ ውእቱ፡ ዘይኤድመኒ፡ ሠናዩ፡ ነገረ፡
እስኩ፡ በል፡ ወይቤሎ፡ ዝክሉ፡ አረጋዊ፡ ኦእግዚእ
ዩ፡ ሀበኒ⁵፡ ዕድሜ፡ ወጽንሐኒ፡ በትዕግሥት፡ መጠ
ነ፡ ሠለስቱ፡ ዕለት፡ እም (B. fol. 63 a. 1.) ቅድመ፡ ታ
ማስና፡ ለዛቲ፡ ቤተ⁶፡ ክርስቲያን፡ ወለለ፡ ኩሉ፡ ዕ
ለት፡ እሁብክ፡ በበምእት፡ ዲናር⁷፡ እስከ⁸፡ ይበጽ
ሐክ፡ መጽሐፈ፡ መልእክቱ፡ ለንጉሥ፡ ወእምድሳ
ረ⁹፡ ሠለስቱ፡ ዕለት፡ ይከውን፡ በከመ¹⁰፡ ፈቀደ፡
(A. fol. 84 a. 2.) እግዚአብሔር፡ ወይበጽሐ፡ መጽሐፈ፡
መልእክት፡ ወእመ፡ አኩ፡ ግበር፡ ዘፈቀድክ፡ ወሶበ፡
ሰምዓ፡ መስፍን፡ ምስለ፡ መልእክ፡ ምክሩ፡ ዘንተ፡
ነገረ¹¹፡ ሰሐቅዎ፡ ወተሐብዎ¹²፡ ወይቤልዎ፡ ኦአረ
ጋዊ¹³፡ አኮኑ፡ መገእከሪ፡ ወማእከለ፡ መቀደንያ፡ ዩ

አክል፡ መጠነ¹⁴፡ ክልኤቱ፡ ምኅዋረ፡ ወርሳ፡ እን
ዘ፡ ዩሐውሩ፡ ሀዩ፡ ወእንዘ፡ ይመጽኡሂ¹⁵፡ ዝዩ፡ ከ
ማሁ፡ ክልኤቱ፡ ወርሳ፡ ወድሙር፡ ጉልቆሙ፡ አ
ርባዕቱ፡ አውራሳ፡ አንተሰ፡ ትብል፡ ተዓግሠኒ፡ እ
ስከ፡ ይበጽሐክ፡ መጽሐፈ፡ መልእክቱ፡ ለንጉሥ፡
በሠለስቱ፡ ዕለት፡ ወይቤ፡ መልእክ¹⁶፡ ምክሩ፡ ለ
መ (A. fol. 84 b. 1.) ስፍን፡ አኮኑ፡ (B. fol. 63 a. 2.) ሶበ፡
ልሀቄ፡ ክርስቲያን፡ በዓመተ¹⁷፡ ርስዓናሙ፡ ትዩብ
ስ፡ ናላሆሙ፡ ወትውሕድ፡ አእምሮቶሙ፡ ወይዘነ
ግዑ፡ እምብዝኃ፡ ጸም፡ ወጽሎት¹⁸፡ ወይሰልበሙ፡
ልበሙ¹⁹፡ መብልዓ፡ አተር፡ ወባሕሩስ፡ ውብርስን፡
ወይእኬኒ፡ አዩድዓክ፡ ምክረ፡ ዘይኤድመከ²⁰፡ ንሣእ፡
ወእምዝኩ²¹፡ አረጋዊ፡ ሠለስተ፡ ምእተ፡ ዲናር፡ ዘይ
ሠልጥ፡ ለክ፡ ዕዳ፡ ወአበጽሐክ (sic)፡ መጽሐክ (sic)፡
መጽሐፈ²²፡ መልእክቱ፡ ለንጉሥ²³፡ በሠለስቱ፡ ዕ
ለት፡ ወእምድሳሬሁ፡ ትሬሲ፡ ዘፈቀድክ፡ ውእቱ፡
ጊዜ፡ ይቤሎ፡ መስፍን፡ ለአረጋዊ፡ ቡሩ (A. fol. 84 b. 1.)
ክ፡ አሆ፡ እጽንሐክ፡ ወእትዒገሠክ፡ እስከ፡ ሠሎስ፡
ዕለት፡ ወኢይነስታ፡ ለቤተ፡ ክርስቲያን፡ በከመ፡
ትቤ፡ ወይቤሎ፡ ቀሲስ፡ ዮሐንስ²⁴፡ በእንተዝ፡ አ
ቅም፡ ሊተ፡ ከዳነ፡ ወመሐላ፡ በቅድሚሃ፡ ለእግዚ
እትነ²⁵፡ ቅድስት (B. fol. 83 b. 1.) ድንግል፡ ወላዲተ፡
አምላክ፡ ከመ²⁶፡ ኢትወልጦ፡ ለዝ፡ ቃልክ፡ ወኢ

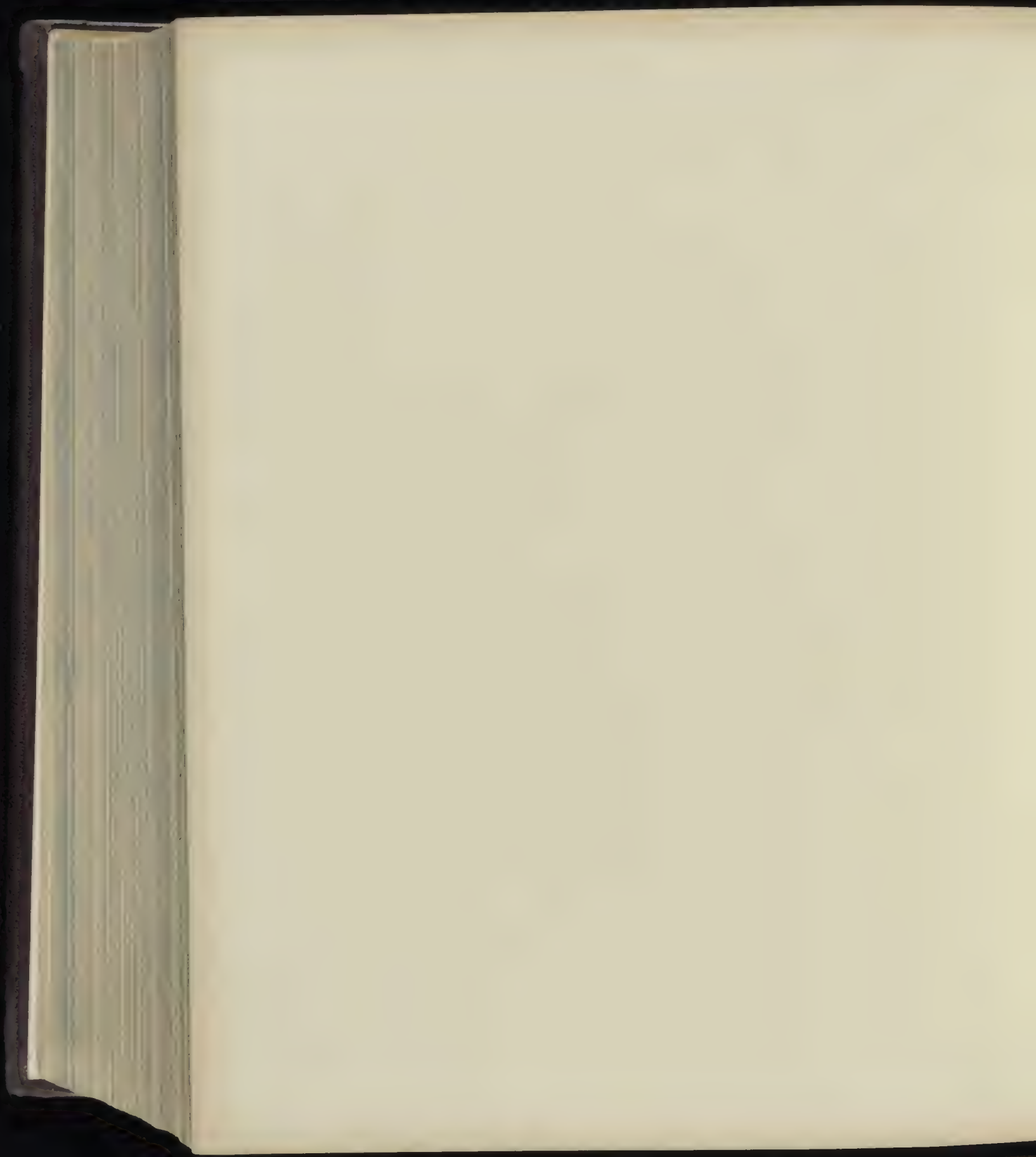
² B. adds ኬ፡ ³ B. ከመ፡ ንትዓደው፡ ⁴ B. ወክሶበ፡ አውሥኦ፡ ዝክሉ፡ ቀሲስ፡ ክቡር፡ ወይቤሎ፡
⁵ B. እስመ፡ ጽድቅ፡ ውእቱ፡ ቃለ፡ ነገርክ፡ ወአንሰ፡ አብለክ፡ አስምዓኒ፡ ቃለ፡ ነገር
ዩ፡ ዘእነብብ፡ ቅድመ፡ ገጽክ፡ ወይቤ፡ ዝክሉ፡ መስፍን፡ እስኩኬ፡ ምንተ፡ ውእቱ፡ ዘይኤድመክ፡ አስምዓኒ፡
ቃለክ፡ ⁶ B. ዝክሉ፡ መነኮስ፡ ሀበኒ፡ ⁷ B. ለቤተ፡ ⁸ B. እፈድዩክ፡ እምኅቤዩ፡ ፫ ዲናር
ረ፡ ⁹ B. እስከ፡ አመ፡ ¹⁰ B. adds ተፍጻሜተ፡ ¹¹ B. በከመ፡ ትቤ፡ አንተ፡ ወትግብር፡
ዘትፈቅድ፡ ገበረ፡ ¹² B. adds እምኅበ፡ ቀሲስ፡ ዮሐንስ፡ ¹³ B. ወተሐዘብዎ፡ ¹⁴ B.
አረጋዊ፡ and omits አኮኑ፡ in this place. ¹⁵ B. መቆደንያ፡ አኮኑ፡ እንዘ፡ ዩሐውሩ፡ ሀዩ፡ መጠነ፡
፪ አውራሳ፡ ¹⁶ B. omits ሂ፡ and reads ዝዩ፡ መጠነ፡ ፪ ወርሳ፡ ወምንተ፡ እንከ፡ ሀለወክ፡ ትትናገር፡
ዘከመዝ፡ ነገር፡ ¹⁷ B. ወይቤሎ፡ ለመስፍን፡ መልእክ፡ አንሰ፡ እነግረክ፡ ግብረ፡ እሉ፡ ክርስቲያን፡
ዘከመዝ፡ ነገር፡ ¹⁸ B. omits this word. ¹⁹ B. adds እብለክ፡ ²⁰ B. እምዝ
ንቱ፡ ²¹ B. ወኢይወሰኒ፡ መጽሐፈ፡ ²² B. ለንጉሥ፡ ወኢእምክልኤ፡ ውእተ፡ አሚረ፡ ይቤ
ሎ፡ መስፍን፡ ለአረጋዊ፡ ቡሩክ፡ እስመ፡ እገብሮ፡ ለክ፡ ዘፈተውክ፡ ወኢይነስታ፡ ለዛቲ፡ ቤተ፡ ክ፡ ወእጽን
ሐክ፡ እስከ፡ ፫ ዕለት፡ ²³ B. ዮሐንስ፡ ዓቅምኬ፡ ሊተ፡ ²⁴ B. ቅድመ፡ አዕይንቲሃ፡ ለእግዚእ
ትነ፡ ²⁵ B. ከመ፡ ኢትሐሰወኒ፡ ወተሰነግሙ፡ በዝግብር፡ ወዓቅሙ፡ ከዳነ፡ መሐላ፡ መገእከሆሙ፡ ቅ
ድመ፡ አዕይንቲሁ፡ ለእግ፡



ተሐስወኒ ። ወእምዝ ፡ ተሰነአዉ ፡ ወዓቀሙ ፡ ከዳ
ነ ፡ ወመሐላ ፡ በቅድመ ፡ እግዚአብሔር ፡ በውስተ ፡
መርጡላ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ ማር
ያም ፡ ወሶቤሃ ፡ ወዕኦ² ፡ መስፍን ፡ ምስለ ፡ መልአ
ክ ፡ ምክሩ ፡ ወተግኅሠ ፡ ግ¹ (A. fol. 85a. 2.) በ ፡ መካ
ነ³ ፡ ህላዌሁ ፡ እንዘ ፡ ይትሐዘቡ⁴ ፡ ወይትጫደሩ ፡ ላዕ
ለ ፡ አረጋዊ⁵ ፡ በሩክ ፡ ወይቤሎሙ ፡ ቀሲስ ፡ ዮሐን
ስ ፡ ለአብያጸሁ ፡ ዕፀው ፡ ላዕሌዮ⁶ ፡ ኃዋሳዊሃ ፡ ለቤ
ተ ፡ ክርስቲያን ፡ ወንስጥ ፡ መናስግቲሃ ፡ ከመ ፡ ኢይ
ቅረብ⁷ ፡ አሐዳሂ ፡ እምኔክሙ ፡ ዘይሐውጸኒ ፡ እስ
ከ⁸ ፡ ሠለስቱ ፡ ዕለት⁹ ፡ ወዘንተ ፡ ብሂሎ ፡ ቦኦ¹⁰ ፡ ው
(B. fol. 63b. 2.) ስተ ፡ መርጡላ ፡ ለቤተ ፡ ክርስቲያን ፡
ወቆመ ፡ ቅድመ¹¹ ፡ ሥዕላ ፡ ለእግዝእትነ ፡ ቅድስት ፡
ድንግል ፡ ማርያም ፡ ወላዲተ ፡ እምላክ¹² ፡ ወተመ
ሥጦ ፡ ሕሊናሁ ፡ ውስተ ፡ ሰማይ ፡ ወጠነ ፡ ጸሎተ ፡
በዓቢይ ፡ ትጋህ ፡ ወተጋንዮ¹³ (A. fol. 85a. 2.) ብዙግ ፡
ምስለ ፡ ትምህርት ፡ በከዩ ፡ ብስዩ ፡ መሪሪ ፡ እንዘ ፡ ያ
ውኅዝ ፡ አንብዓ ፡ ውዑዩ ፡ እምአዕይንቲሁ ፡ ወይሰ
ትር ፡ መላትሒሁ ፡ ወዩሐብ ፡ ሥጋሁ ፡ በውኒዘ ፡
ብካይ ፡ ዘያንጸፈጽዮ ፡ ግበ ፡ [ቆማ ፡ ቅዱሳት¹⁴] እገ
ሪሁ ፡ አስቆቀወ ፡ ወለሀወ ፡ ጥቀ ፡ ከመ¹⁵ ፡ ኢይርአ
ይ ፡ ሙስናሃ ፡ ለቤተ ፡ ክርስቲያን¹⁶ ፡ ወይቤ¹⁷ ፡ አእ

ግዝእትዩ ፡ ቅድስት ፡ ድንግል ፡ በክልኤ ፡ ማርያም ፡
ወላዲተ ፡ እምላክ ፡ መድኅኒቶሙ ፡ ለእለ ፡ ይትመ
ሐፀኑ ፡ ግቤኪ¹⁸ ፡ ወፀወኖሙ ፡ ለእለ ፡ ይጎድይዮ¹⁹ ፡ እ
መንገሌኪ ፡ እእግዝእትዩ²⁰ ፡ ንግሥተ ፡ ሰማያት ፡ ወ
ምድር ፡ (A. fol. 85b. 1.) ወናሁ²¹ ፡ በጽ (B. fol. 64a. 1.)
ሐ ፡ ጊዜ ፡ ጸልዮትክ ፡ ወአስተብቀሃትክ ፡ ግበ ፡ ፍ
ቁር ፡ ወልድኪ ፡ እግዚእነ ፡ ወመድኅኒነ ፡ ኢየሱስ ፡
ክርስቶስ ፡ እእግዝእትዩ²² ፡ እስመ ፡ ዘተወልደ ፡ እም
ኔኪ ፡ ቅዱስ ፡ ውኡቱ ፡ ወይሰመይ ፡ ወልደ ፡ እግዚ
አብሔር²³ ፡ ልዑል ፡ ወይሁቡ ፡ እግዚአብሔር ፡ እም
ላክ ፡ መንበረ ፡ ዳዊት ፡ አቡሁ ፡ ወይንግሥ ፡ ለቤተ ፡
ያዕቆብ ፡ ለዓለም ፡ ወአልቦ ፡ ማኅለቅት ፡ ለመንግሥ
ቱ ፡ ይገብር ፡ ለኪ ፡ ከሎ ፡ ዘሰአልኪዮ ፡ እምይእዜ
ስ ፡ አልጸቀ²⁴ ፡ አስተርእዮተ ፡ ኃይልኪ ፡ [ላዕለ ፡ አ
ዕራርኪ ፡ ዘይፈቅዱ ፡ ነሢዮታ ፡ ለቤተ ፡ መቅደስ
ኪ]²⁵ ፡ ተንሥኢ ፡ ወዕዕዮሙ²⁶ ፡ ለጸላእትኪ ፡ ኢታ
ኅልፍዮሙ ፡ ሰዓሪ ፡ ምክርሙ ፡ (A. fol. 85b. 2.) ወኢ
ይብሉ ፡ እንቋዕ ፡ እንቋዕ ፡ ርኢነ ፡ በአዕይንቲ (B. fol.
64a. 2.) ነ ፡ ኃሣራ²⁷ ፡ ሙስናሃ ፡ ወኅርትምናሃ ፡ ለመካ
ነ ፡ ህላዌኪ ፡ እእግዝእትዩ²⁸ ፡ እስከለኪ ፡ ወእምሕለ
ኪ²⁹ ፡ በቃል ፡ ቅዱስ ፡ ዘጸርኪዮ³⁰ ፡ ተስዓተ ፡ አው
ራታ ፡ [ወኃምስተ ፡ ዕለተ ፡ እስከ ፡ ተወልደ ፡ እምኔ

¹ B. ወወስተ ፡ ² B. ወወዕኦ ፡ ዝኩ ፡ ³ B. omits this word. ⁴ B. ይትሐዘዎ ፡
⁵ B. ቃለ ፡ ነገሩ ፡ ለአረጋዊ ፡ ወውኡቱሰ ፡ ሶቤሃ ፡ ይቤሎሙ ፡ ለአብያጸሁ ፡ ⁶ B. ወኢይቅረብ ፡
⁷ B. adds ተርጸሞት ፡ ⁸ B. adds ወርላያልይ ፡ ⁹ B. ተሠውጠ ፡ ¹⁰ B. መንገለ ፡ ሥ
ዕላ ፡ ¹¹ B. ለገበረ ፡ ጸሎት ፡ በዓቢይ ፡ ትጋህ ፡ ወአስተብቀሃት ፡ በተጋንዮ ፡ ወሥዒል ፡ ዘምስለ ፡ ትምህር
ት ፡ ወውዑይ ፡ ዘይሰትር ፡ መላትሒሁ ፡ ወያረሳን ፡ ሥጋሁ ፡ እምውኒዘ ፡ ብካዩ ፡ ¹² B. omits the words
in brackets. ¹³ B. በሰቆቃው ፡ ወላህ ፡ ከመ ፡ ¹⁴ B. እግዚአብሔር ፡ ¹⁵ B. ወቀዊሞ ፡
ቅድመ ፡ ሥዕላ ፡ ለእግ¹⁶ ፡ ¹⁶ B. ግቤሆሙ ፡ ¹⁷ B. ይጎድዩ ፡ መንገሌሃ ፡ እንዘ ፡ ይቤላ ፡ ¹⁸ B.
ወእግዝእት ፡ ከሎ ፡ ዓለመ ፡ ¹⁹ B. ናሁ ፡ ²⁰ B. ጸልዮትኪ ፡ ቅድመ ፡ ወልድኪ ፡ ፍቁር ፡ እእግዝ
እትዩ ፡ ድንግል ፡ እስመ ፡ ²¹ B. ለመንግሥቱ ፡ ኢትኅድጊያ ፡ ዕራቃ ፡ ለቤተ ፡ ክርስቲያንኪ ፡ ናሁ ፡ በጽ
ሐ ፡ ወአልጸቀ ፡ ጊዜ ፡ አስተርእዮተ ፡ ኃይልኪ ፡ ²² B. ከመ ፡ ትዕብዒዮሙ ፡ ለእለ ፡ ይትቃረኑኪ ፡ ኢይ
ሂዱኪ ፡ ወኢታኅልፈዮሙ ፡ እም ፡ ወሰንኪ ፡ ሠዓሪ ፡ ወአብጥሊ ፡ ሰሐቆሙ ፡ ወሰላቆሙ ፡ ለእለ ፡ ይገረሩኪ ፡ ዕ
ድዋንኪ ፡ ወኢይብሉ ፡ ²³ B. በአዕይንቲነ ፡ ሙስናሃ ፡ ለቤተ ፡ መቅደስኪ ፡ ናሁ ፡ አስተብቀሃንኪ ፡ ወእ
ጼውዓኪ ፡ ወእምሕላኪ ፡ ወእስብክኪ ፡ በእግዚአብሔር ፡ ርኅሩቃ ፡ ልብ ፡ ወብዙቃ ፡ ምሕረት ፡ ላዕለ ፡ ተግባሩ ፡
ወበጸሎትኪ ፡ ውክፍት ፡ በቅድሚሁ ፡ አስተርእዩ ፡ ትእምርተ ፡ ተአምርኪ ፡ እእግዝእትዩ ፡ ኢትሰስሊ ፡ እምቤ
ተ ፡ ክርስቲያንኪ ፡ ናሁ ፡ በጽሐ ፡ አስተርእዮተ ፡ ኃይልኪ ፡ አብጥሊ ፡ ስላት ፡ ጸላእትኪ ፡ ከመ ፡ ኢይብሉ ፡ እን
ቋዕ ፡ እንቋዕ ፡ ርኢነ ፡ ኃሣራ ፡ ወኅርትምናሃ ፡ ²⁴ B. እስከለኪ ፡ ወአስተብቀሃንኪ ፡ እምሕለኪ ፡ ወእስብ
ክኪ ፡ ²⁵ B. adds በክርሥኪ ፡



ኪ፡]፡ ወአጥበውኪዮ፡ ሐሊበ፡ እምአጥበትኪ፡ ። ወ
በእግዚአብሔር፡ (B. fol. 64b. 1.) አቡሁ፡ ኢይቀሥ
ፍ፡ ወትረ፡ ወኢይትመክ፡ ዘልፈ፡ ። ርኅፍ፡ ል
ብ፡ ወብዙ፡ ምሕረት፡ ላዕለ፡ እንላ፡ እመሕያ
ው፡ ወበጸሎትኪ፡ ዘውክፍት፡ ቅድመ፡ አዕይንቲ
ሁ፡ ለወልድኪ፡ ። አስተርአዩ፡ [ዮም፡ ኃይለ፡]፡ ተ
አምርኪ፡ ኦእግዝእትዮ፡ እግዝእት፡ መላእክት፡ ወ
ሰብእ፡ ዘንተ፡ ብካዩ፡ ወዘይመስሎ፡ ኢያንተ፡
(A. fol. 86a. 1.) ተጊህ፡ በመዓልት፡ ወበሌሊት፡ በስ
ኢል፡ ወሰጊድ፡ በተጋንዮ፡ ወበኅርመት፡ ኢበል
ዓ፡ ወኢሰትዮ፡ ወኢጥዕመ፡ በአፋሁ፡ እስከ፡ ተፍ
ጸሜተ፡ ሠለስቱ፡ ዕለት፡ ወአመ፡ ሠለስቱ፡ ዕለት፡
በዓሠርቱ፡ ወአሐዱ፡ ሰዓተ፡ ሌሊት፡ እምድኅረ፡
ንቅወተ፡ ዶር (B. fol. 64b. 2.) ሆ፡ እምቅድመ፡ ይኩ
ን፡ ጎሐ፡ ጽባሕ፡ ናሁ፡ እግዝእትን፡ ቅድስት፡ ድን
ግል፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ርኅፍ፡ ል
ብ፡ ለእሉ፡ ይስእሉ፡ ጎቤሃ፡ በአንብዕ፡ ጽፋቅ፡ ወበ
ስብረተ፡ ልብ፡ አስተርአዩዮ፡ ገህዶ፡ እምውስተ፡
ሥዕል፡ ወተክዕወ፡ ሞገስ፡ እምከናፍሪ፡ ወት
ቤሎ፡ አቀሲስ፡ [ዮሐንስ፡ ናሁ፡ እግዚአብሔር፡ ተ
ወክፈ፡ ከሎ፡ ስእለ (A. fol. 86a. 2.) ተክ፡ ወሰክልክ፡
በእንተ፡ ንስተታ፡ ለቤተ፡ መቅደስዮ፡ ኢትጎዝን፡

ወኢታጸሙ፡ ንፍስከ፡ እምይእዜ፡ ወአነ፡ እዘዝከ
ም፡ በዛቲ፡ ሌሊት፡ ለንጉሥ፡ ከሊፋ፡ ከመ፡ ይጽሐ
ፍ፡ መግረ፡ ወይፈኑ፡ ጎበ፡ ዝንቱ፡ መስፍን፡ ከመ፡
ኢይንስታ፡ ለቤተ፡ መቅደስዮ፡ ወናሁ፡ በጽሐ
ት፡ መግረ፡ መልእክቱ፡ ለንጉሥ፡ ፍጡነ፡ እም
ሀገረ፡ መቄዶንያ፡ በዛቲ፡ ሰዓት፡ ከመ፡ ቅጽበተ፡
ዓይን፡ ጎበዝ፡ መስፍን፡ ዘእልምት፡ ወቅልምት፡
በእደ፡ ዘኢሁ፡ ከመ፡ ኢይሂድ፡ ወኢያማስና፡ ለዛ
ቲ፡ ቤተ፡ ክርስቲያን፡ ኢትፍራህ፡ ይእዜኒ፡ ወኢ
ይደንግፆክ፡ ልበከ፡ አላ፡ ጽናዕ፡ በኃይለ፡ እግዚአ
ብሔር፡ ወጎዳእ፡ እምተዕዕር፡ (A. fol. 86b. 1.) ወኢ
ታጸሙ፡ ንፍስከ፡ እስመ፡ አልቦ፡ ዘ
ይክል፡ ለቤተ፡ መቅደስዮ፡ እስመ፡ አቡሁ፡ ለወል
ድዮ፡ ፍቅር፡ አምዳ፡ አወልድዮ፡ ሞሐድ፡ አፀዳ፡
ወመንፈስ፡ ቅዱስ፡ መሠረታ፡ ወድዳ፡ ወዘንተ፡
ብሂላ፡ ተሰወረት፡ እምኔሁ፡ ድኅረ፡ ወሀበቶ፡ ሰላ
መ፡ ወሰማዶ፡ ቀሲስ፡ ዮሐንስ፡ ሞገስ፡ ቃላ፡ ወ
ሳዕሳዓ፡ አፋሃ፡ ዘእግዚእትን፡ ቅድስት፡ ድንግል፡
ማርያም፡ ወላዲተ፡ አምላክ፡ ይእት፡ ጊዜ፡ እድ
ምዓ፡ ለርእሱ፡ ጸጋ፡ ዘባቲ፡ ፍሥሐ፡ ወሐሂት፡
አንፈርዓ፡ ወኃድኦ፡ በመንፈስ፡ ቅዱስ፡ ቀነተ፡
ኃይለ፡ ወሰገደ፡ ቅድመ፡ ሥዕላ፡ (B. fol. 65a. 2.) ለ

¹ B. omits the words in brackets.

² B. ዘኢይቀሥ፡

³ B. omits this word.

⁴ B. ላዕለ፡ ፍጥረተ፡

⁵ B. ውክፍት፡

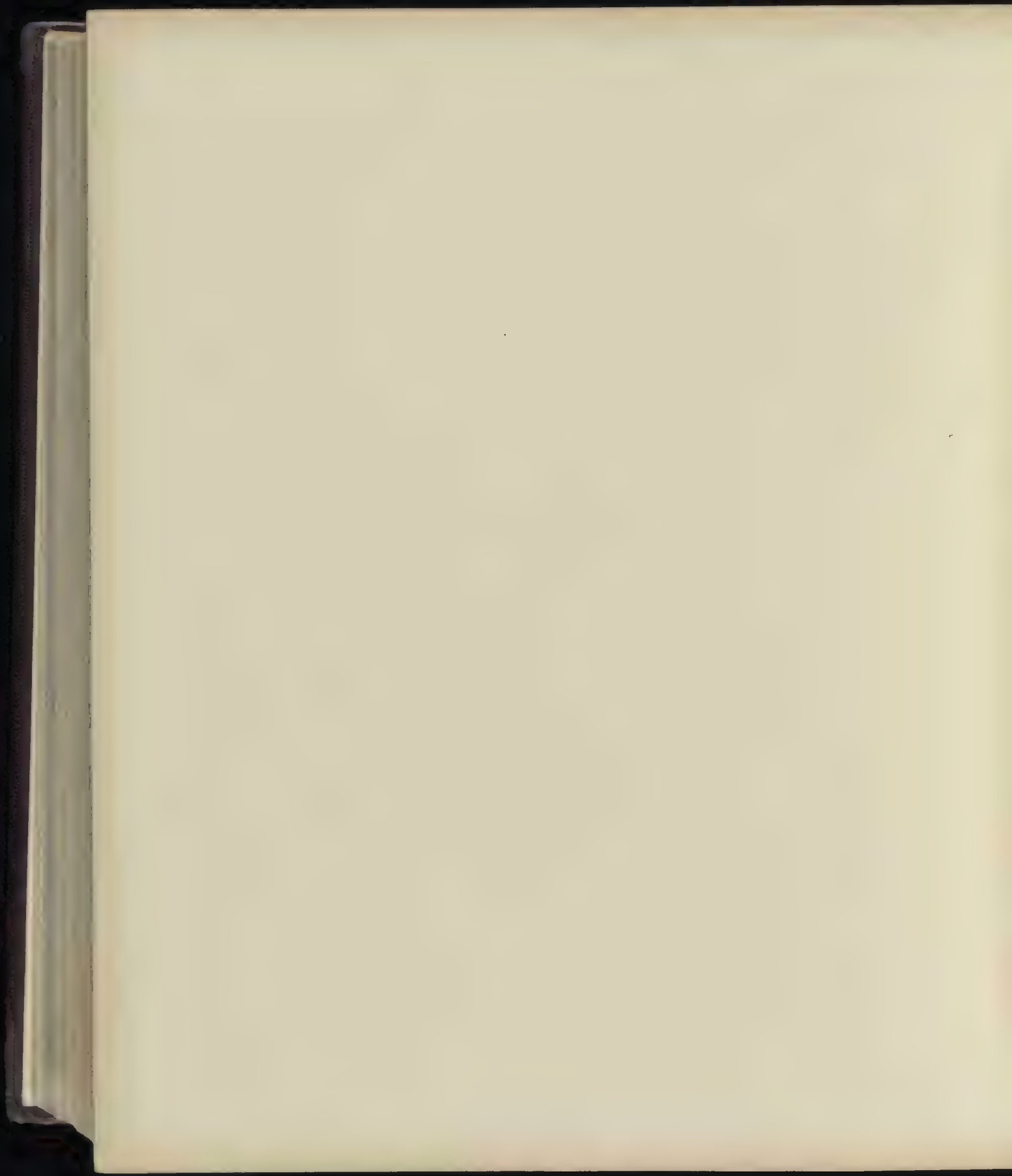
⁶ B. ለአምላክ፡ እስራኤል፡

⁷ B. ተአምርኪ፡

ኢታስተሐቅሪያ፡ በስሳሌ፡ ቤተ፡ ክርስቲያንኪ፡ ዘውእቱ፡ ዮም፡ ዕለተ፡ ተዝክርኪ፡ ወኢያንተገ፡ ተጊሃ፡ መ
ዓልተ፡ ወሌሊተ፡ እንዘ፡ ይስእል፡ ወያስተበቀ፡ በተጋንዮ፡ ወበሰጊድ፡ በዓቢይ፡ ገዓር፡ ወምሕላ፡ ወበትኅር
ምት፡ እንዘ፡ ኢይቀዕም፡ ምንተኒ፡ ግመራ፡ እስከ፡ ተፍጸሜተ፡ ፫ዕለት፡
ት፡ እምቅድመ፡ ከከበ፡ ጽባሕ፡ ወንቅወተ፡ ዶርሆ፡ እስመ፡ እግዝእትን፡
9 B. ርኅፍ፡ ል
ወበቅጥቁጥ፡ ልብ፡
10 B. ላዕለ፡ ዮሐንስ፡
11 B. አሜሃ፡ ይእት፡ አሚረ፡ አስተርአዩዮ፡ እምነ፡ ሥዕል፡
12 B. adds
13 B. omits the passage in brackets.
14 B. ነዋ፡ በጽሐት፡
15 B.

መግረ፡ እምሳበ፡ ንጉሥ፡ ከሊፋ፡ ዘእልምት፡ በነገረ፡ መልእክት፡ ዘተጽሕፈት፡ በእደዊሁ፡ በማየ፡ ሕመት፡
በዛቲ፡ ሰዓት፡ ከመ፡ ቅጽበተ፡ ዓይን፡ እምሀገረ፡ መቄዶንያ፡ ከመ፡ ኢይሂዳ፡ ለቤተ፡ ክርስቲያን፡ ለአማስኖ፡
ኢትፍራህ፡ ወኢይደንግፆ፡ ልብከ፡ ጽናዕ፡
16 B. ወገዓር፡ ኢትፍራህ፡ በከርህ፡ ዘእንበለ፡ መስፈርት፡
ወአልቦ፡ ሰብእ፡ ዘኢይክል፡ አማስኖታ፡ ለመካነ፡ ዕረፍትዮ፡ ወቤተ፡ መቅደስዮ፡
17 B. ለወልድዮ፡ ፀ
ዓዳ፡ ወመንፈስ፡ ቅዱስ፡ መሠረታ፡ ወድዳ፡
18 B. ወሀበቶ፡ ሰላመ፡ ወተሰወረት፡ እምኔሁ፡
19 B.

ወዘንተ፡ ነገረ፡ ሰበ፡ ሰምዓ፡ ቀሲስ፡ ዮሐንስ፡ እምገሰ፡ ቃላ፡ ወሳዕሳዓ፡ አፋሃ፡ ለእግ፡
20 B. አሚረ፡
21 B. ወአንፈርዓ፡ ወእምዝ፡ ኃድኦ፡
22 B. ወቀነተ፡
23 B. ኃይለ፡ ወአንኃ፡ መንፈስ፡ ሰጊ
ድ፡ ቅድመ፡ አዕይንቲሁ፡ ለእግዚአብሔር፡ ወቅድመ፡ ሥዕላ፡



እግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲተ፡
አምላክ፡ እንዘ፡ ይሉብሕ፡ ስማ፡ በሐዋዝ፡ (A. fol.
86b. 2.) ማሳሌት፡ አካላት፡ ፍቅራን፡ ርአዩ¹፡ ማመ
ጠን፡ ዕብዩ፡ ጸሎቱ፡ ለዝንቱ፡ ጸድቅ፡ ንጹሕ፡ ወኒ
ር²፡ በከመ፡ ይቤ፡ ሐዋርያ፡ ጸሎተ፡ ጸድቅ፡ ትክል፡
ወትረድእ³፡ ወታሠልጥ፡ ወዝንቱስ⁴፡ መስፍን፡ እ
ንዘ፡ ሀሎ፡ ውስተ፡ ሐይመቱ፡ ሰኪቦ፡ ዲባ⁵፡ አራ
ቱ፡ ወንሱግ፡ ሐይመቱ⁶፡ ወመንገሌሁ፡ መኃትወ፡
ጽጉ፡ የኃቱ፡ ወእተ፡ ጊዜ፡ ነቅህ፡ እምንዋሙ⁷፡
ወርአዩ፡ ሆፈ፡ ርግብ፡ ፀዓዳ፡ በብርሃነ፡ ማሳቶት፡ ወ
ወገረ፡ በአፋሁ⁸፡ ጦማረ፡ ኅትምት⁹፡ ወተስእሎ፡
(B. fol. 65b. 1.) ለገብሩ፡ ዘንተ፡ እንዘ፡ ያነከር፡ ጥቀ፡
ወይቤሎ¹⁰፡ እምአይቱ፡ መጽአ፡ ወእንተ፡ አይ፡ ቦ
አ፡ ዝንቱ¹¹፡ ሆፈ፡ ርግብ፡ እንዘ፡ ሐይመቱ¹²፡ ቀላ
ልፍት፡ በአውታረ፡ መናስግት፡ ወይቤሎ፡ ግ (A. fol.
87a. 1.) ብሩ፡ አያእመርኩ፡ እምሳብ፡ መጽአ፡ ወእ
ንተ፡ ኅብ፡ ቦአ፡ እንበለ፡ ዘእፈኢ፡ እንዘ፡ ይዌግር፡
እምአፋሁ፡ ጦማረ፡ ኅትምት፡ ዘተኃትመት፡ በማሳ
ተመ፡ ንጉሥ፡ ወሶቤሃ፡ ተኃጥአ፡ እምአዕይንቲሆ
ሙ፡ ውእቱ፡ ሆፈ፡ ርግብ፡ ወይቤ፡ መስፍን፡ ሊተ
ሰ፡ ናሁ፡ ተሀውከኒ፡ መንፈስዩ፡ ወተከውሰኒ፡ ልብ
ዩ፡ በእንተዝ፡ ነገር፡ ወእምዝ¹³፡ ተንሥአ፡ ፍጡነ፡
ወነሥአ፡ ለጦማር፡ በእዲሁ፡ ከሠተ፡ ወእንበባ፡ በ

ብርሃነ፡ ማሳቶት፡ ወረከበ፡ ቅልምተ፡ ወአልምተ፡
በእደ፡ ንጉሥ፡ ወርጡብ፡ ቅልመታ፡ ከመ፡ ዘተጽ
ሕፈት፡ ይእቲ፡ ጊዜ፡ ወትብል፡ ከመዝ፡ መልእክ
ት፡ እምሳብ፡ ንጉሥ፡ ከሊፋ፡ ኅብ፡ አሐዱ፡ መስፍ
ን፡ ሊቀ፡ ም (A. fol. 87a. 2.) እት፡ ሐራ፡ መስተፅዕና
ነ፡ አፍራስ፡ ዘአዘዝከዎ፡ ከመ፡ ይሐር፡ ወይዑድ፡
አድያማተ፡ ግብጽ፡ ወይንሥት፡ አብያት፡ ክርስቲ
ያናት፡ አእምርአ¹⁴፡ ወለቡ¹⁵፡ አመስፍን፡ በእንተ፡
እገሌአ፡ ዘአፍቀር¹⁶፡ እግዚአብሔር፡ ልዑ (B. fol.
66b. 2.) ል [አ.ታሕስምአ፡ ላዕሌሁ፡ ወላዕለ፡ ቤተ፡
ክርስቲያን፡ በሀገረ፡ አትሪብ፡ ወላዕለ፡ ያሎን፡ አ
ብያተ፡ ክርስቲያናት፡ እለ፡ ሀለዋ፡ በአድያመ፡ ግብ
ጽ፡ አላአ፡]¹⁷ በጊዜ¹⁸፡ ታንብባ፡ ለዛቲ፡ መጽሐ
ፍ¹⁹፡ ዘተቀልመት፡ ወተክልመት²⁰፡ በእዴዩ፡ ኢት
ጐንዲ፡ ተንሥአ፡ ፍጡነ፡ በጉጉዓ፡ ወነዓ²¹፡ ኅቤ
ዩ፡ ወላዕለ፡ ቤተ፡ ክርስቲያን፡ ዘሀገረ፡ አትሪብ፡
[ዘተሐንጸት፡ በስማ፡ ለእግዝእትነ፡ ቅድስት፡ ድን
ግል፡ ማርያም፡ ወላዲተ፡ አ (A. fol. 87b. 1.) ምላክ]²²
ኢትሳልፍአ፡ ወኢትትዓደዉ፡ ወኢትፍቅድ፡ አማ
ስኖታ፡ ለክሎንሂ፡ ከማሃ፡ ናሁአ²³፡ ጸሐፍኩ፡ ለ
ከ²⁴፡ ዛቲ፡ ጦማረ፡ ዘዓሠርቱ፡ ወአሐዱ፡ ሰዓተ፡ ሌ
ሊት፡ ከመዝአ፡ ወከመዝአ፡ (B. fol. 66a. 1.) ትእምር
ትዩአ፡ ወዓቀመ፡ ሎቱ፡ ትእምርተ፡ ዘኮነ፡ ማእከ

¹ B. omits this word.

² B. ጸሎቱ፡ ለኄር፡ ብእሲ፡ ርአዩ፡ በከመ፡

³ B. ወዝኩሰ፡

⁴ B. ውስተ፡ ዓራቱ፡

⁵ B. adds በአውታር፡

⁶ B. adds እስመ፡ አልጸቀ፡ ጊዜሁ፡ ለነግህ፡

⁷ B. adds ወሶቤሃ፡ ጊዜ፡ ርአዩ፡

⁸ B. adds ወሶቤሃ፡

⁹ B. adds ወሶቤሃ፡

¹⁰ B. adds ወሶቤሃ፡

¹¹ B. adds ወሶቤሃ፡

¹² B. adds ወሶቤሃ፡

¹³ B. adds ወሶቤሃ፡

¹⁴ B. adds ወሶቤሃ፡

¹⁵ B. adds ወሶቤሃ፡

¹⁶ B. adds ወሶቤሃ፡

¹⁷ B. adds ወሶቤሃ፡

¹⁸ B. adds ወሶቤሃ፡

¹⁹ B. adds ወሶቤሃ፡

²⁰ B. adds ወሶቤሃ፡

²¹ B. adds ወሶቤሃ፡

²² B. adds ወሶቤሃ፡

²³ B. adds ወሶቤሃ፡

²⁴ B. adds ወሶቤሃ፡

²⁵ B. adds ወሶቤሃ፡

²⁶ B. adds ወሶቤሃ፡

²⁷ B. adds ወሶቤሃ፡

²⁸ B. adds ወሶቤሃ፡

²⁹ B. adds ወሶቤሃ፡

³⁰ B. adds ወሶቤሃ፡

³¹ B. adds ወሶቤሃ፡

³² B. adds ወሶቤሃ፡

³³ B. adds ወሶቤሃ፡

³⁴ B. adds ወሶቤሃ፡

³⁵ B. adds ወሶቤሃ፡

³⁶ B. adds ወሶቤሃ፡

³⁷ B. adds ወሶቤሃ፡

³⁸ B. adds ወሶቤሃ፡

³⁹ B. adds ወሶቤሃ፡

⁴⁰ B. adds ወሶቤሃ፡

⁴¹ B. adds ወሶቤሃ፡

⁴² B. adds ወሶቤሃ፡

⁴³ B. adds ወሶቤሃ፡

⁴⁴ B. adds ወሶቤሃ፡

⁴⁵ B. adds ወሶቤሃ፡

⁴⁶ B. adds ወሶቤሃ፡

⁴⁷ B. adds ወሶቤሃ፡

⁴⁸ B. adds ወሶቤሃ፡

⁴⁹ B. adds ወሶቤሃ፡

⁵⁰ B. adds ወሶቤሃ፡

⁵¹ B. adds ወሶቤሃ፡

⁵² B. adds ወሶቤሃ፡

⁵³ B. adds ወሶቤሃ፡

⁵⁴ B. adds ወሶቤሃ፡

⁵⁵ B. adds ወሶቤሃ፡

⁵⁶ B. adds ወሶቤሃ፡

⁵⁷ B. adds ወሶቤሃ፡

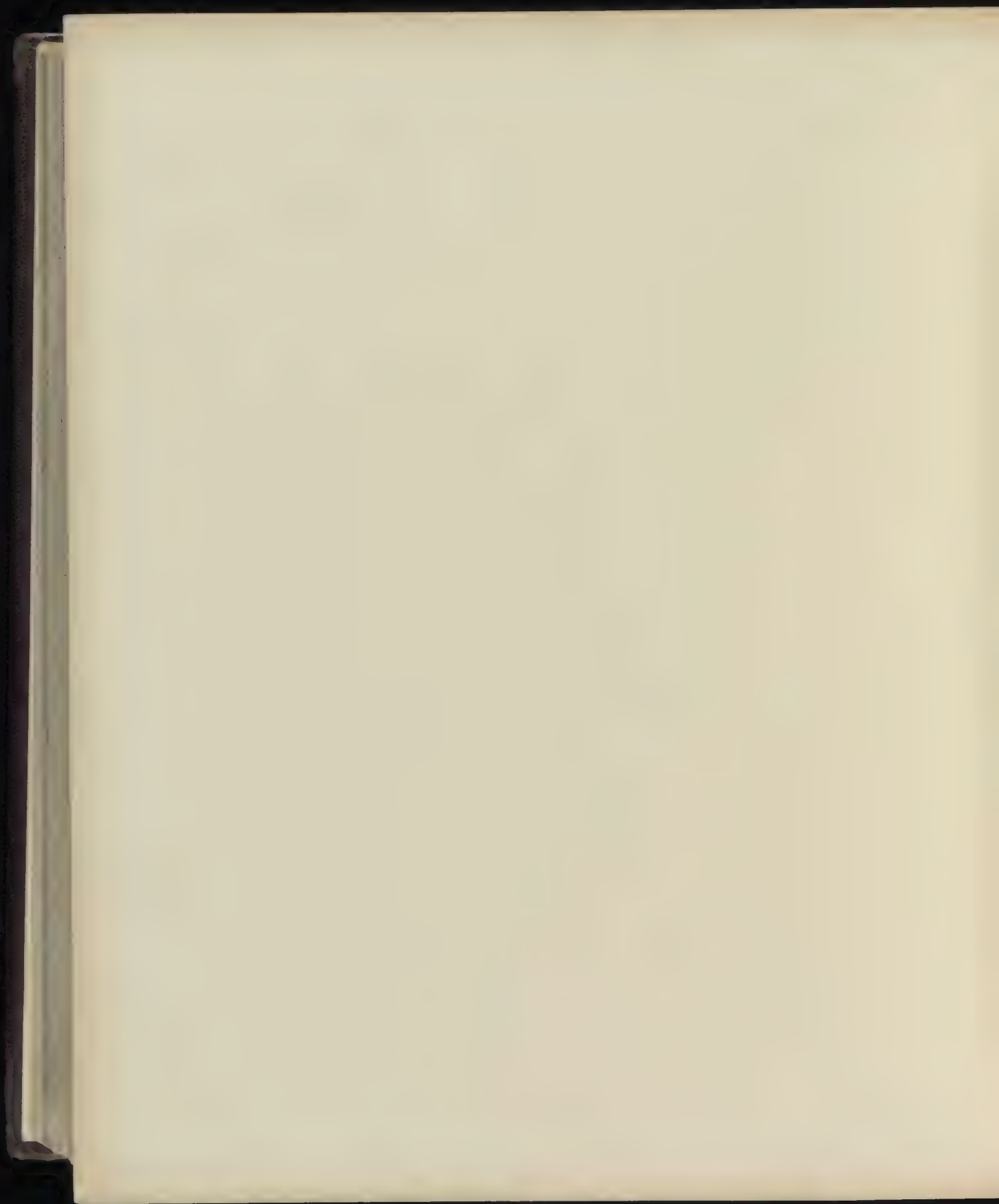
⁵⁸ B. adds ወሶቤሃ፡

⁵⁹ B. adds ወሶቤሃ፡

⁶⁰ B. adds ወሶቤሃ፡

⁶¹ B. adds ወሶቤሃ፡

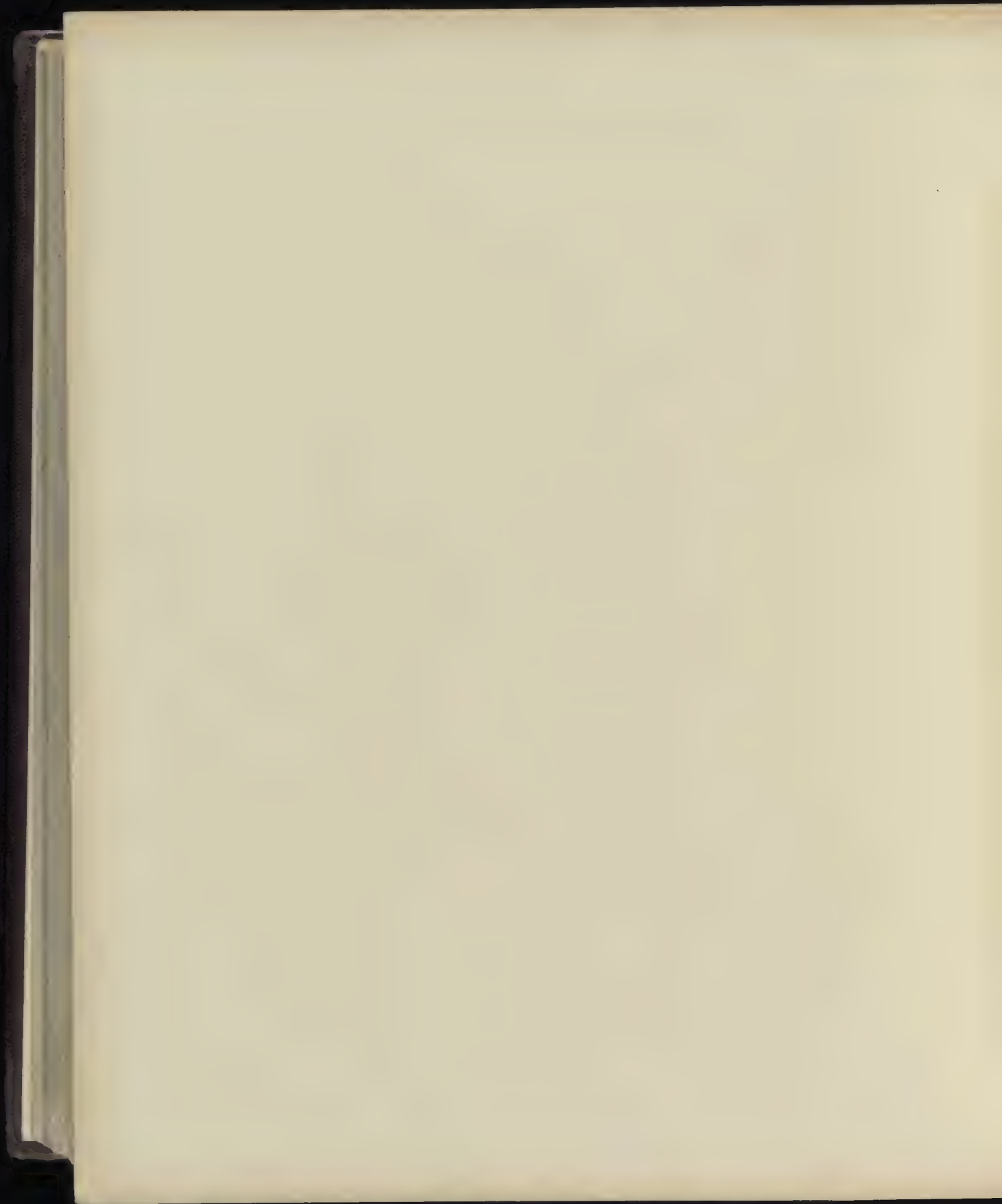
⁶² B. adds ወሶቤሃ፡



አግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወላዲተ፡
አምላክ፡ እንዘ፡ ይሉብሕ፡ ስማ፡ በሐዋዝ፡ (A. fol.
86b. 2.) ማሳሌት፡ አክራሪ፡ ፍቅራን፡ ርእዩ፡ ማመ
ጠን፡ ዕብዩ፡ ጸሎቱ፡ ለዝንቱ፡ ጸድቅ፡ ገጹሕ፡ ወኒ
ር፡ በከመ፡ ይቤ፡ ሐዋርያ፡ ጸሎተ፡ ጸድቅ፡ ትክል፡
ወትረድእ፡ ወታሠልጥ፡ ወዝንቱስ፡ መስፍን፡ እ
ንዘ፡ ሀሎ፡ ውስተ፡ ሐይመቱ፡ ሰኪቦ፡ ዲባ፡ አራ
ቱ፡ ወንሱግ፡ ሐይመቱ፡ ወመንገሌሁ፡ መኃትወ፡
ጽጌ፡ የኃቱ፡ ወእተ፡ ጊዜ፡ ነቅህ፡ እምንዋሙ፡
ወርእዩ፡ ሆፊ፡ ርግብ፡ ፀዳ፡ በብርሃነ፡ ማሳቶት፡ ወ
ወገረ፡ በአፋሁ፡ ጦማረ፡ ሳትምተ፡ ወተስእሎ፡
(B. fol. 65b. 1.) ለገብሩ፡ ዘንተ፡ እንዘ፡ ያነከር፡ ጥቀ፡
ወይቤሎ፡ እምአይቱ፡ መጽእ፡ ወእንተ፡ አይ፡ ቦ
አ፡ ዝንቱ፡ ሆፊ፡ ርግብ፡ እንዘ፡ ሐይመቱ፡ ቀላ
ልፍት፡ በአውታረ፡ መናስግት፡ ወይቤሎ፡ ግ (A. fol.
87a. 1.) ብሩ፡ አያእመርኩ፡ እምሳብ፡ መጽእ፡ ወእ
ንተ፡ ሳብ፡ ቦአ፡ እንበለ፡ ዘእፊኢ፡ እንዘ፡ ይዌግር፡
እምአፋሁ፡ ጦማረ፡ ሳትምተ፡ ዘተኃትመት፡ በማሳ
ተመ፡ ንጉሥ፡ ወሶቤሃ፡ ተኃጥአ፡ እምአዕይንቲሆ
ሙ፡ ውእቱ፡ ሆፊ፡ ርግብ፡ ወይቤ፡ መስፍን፡ ሊተ
ሰ፡ ናሁ፡ ተሀውከኒ፡ መንፈስዩ፡ ወተከውሰኒ፡ ልብ
ዩ፡ በእንተዝ፡ ነገር፡ ወእምዝ፡ ተንሥአ፡ ፍጡነ፡
ወሥእ፡ ለጦማር፡ በእዲሁ፡ ከሠተ፡ ወእንበባ፡ በ

ብርሃነ፡ ማሳቶት፡ ወረከበ፡ ቅልምተ፡ ወእልምተ፡
በእድ፡ ንጉሥ፡ ወርጡብ፡ ቅልመታ፡ ከመ፡ ዘተጽ
ሕፊት፡ ይእቲ፡ ጊዜ፡ ወትብል፡ ከመዝ፡ መልእክ
ት፡ እምሳብ፡ ንጉሥ፡ ከሊፋ፡ ሳብ፡ አሐዱ፡ መስፍ
ን፡ ሊቀ፡ ም (A. fol. 87a. 2.) እት፡ ሐራ፡ መስተዕዕና
ነ፡ አፍራስ፡ ዘአዘዝክዎ፡ ከመ፡ ይሐር፡ ወይዑድ፡
አድያማተ፡ ግብጽ፡ ወይንሥት፡ አብያት፡ ክርስቲ
ያናት፡ አእምርእ፡ ወለቡ፡ አመስፍን፡ በእንተ፡
እገሌእ፡ ዘአፍቀር፡ አግዚአብሔር፡ ልዑ (B. fol.
66b. 2.) ል [አ. ታሕስምእ፡ ላዕሌሁ፡ ወላዕለ፡ ቤተ፡
ክርስቲያን፡ በሀገረ፡ አትሪብ፡ ወላዕለ፡ ዡሎን፡ አ
ብያተ፡ ክርስቲያናት፡ እለ፡ ሀለዋ፡ በአድያመ፡ ግብ
ጽ፡ አላአ፡]¹⁶ በጊዜ፡ ታንብባ፡ ለዛቲ፡ መጽሐ
ፍ፡ ዘተቀልመት፡ ወተክልመት፡ በእዲዩ፡ ኢት
ጐንዲ፡ ተንሥእ፡ ፍጡነ፡ በጉጉዓ፡ ወነግ፡ ሳብ
ዩ፡ ወላዕለ፡ ቤተ፡ ክርስቲያን፡ በሀገረ፡ አትሪብ፡
[ዘተሐንጸት፡ በስማ፡ ለአግዝእትነ፡ ቅድስት፡ ድን
ግል፡ ማርያም፡ ወላዲተ፡ አ (A. fol. 87b. 1.) ምላክ፡]¹⁶
ኢትሳልፍአ፡ ወኢትትዓደዉ፡ ወኢትፍቅድ፡ አማ
ስኖታ፡ ለዡሎንሂ፡ ከማሃ፡ ናሁአ፡ ጸሐፍኩ፡ ለ
ከ፡ ዛቲ፡ ጦማረ፡ ዘዓሠርቱ፡ ወአሐዱ፡ ሰዓተ፡ ሌ
ሊት፡ ከመዝእ፡ ወከመዝእ፡ (B. fol. 66a. 1.) ትእምር
ትዩእ፡ ወዓቀመ፡ ሎቱ፡ ትእምርተ፡ ዘኮነ፡ ማእከ

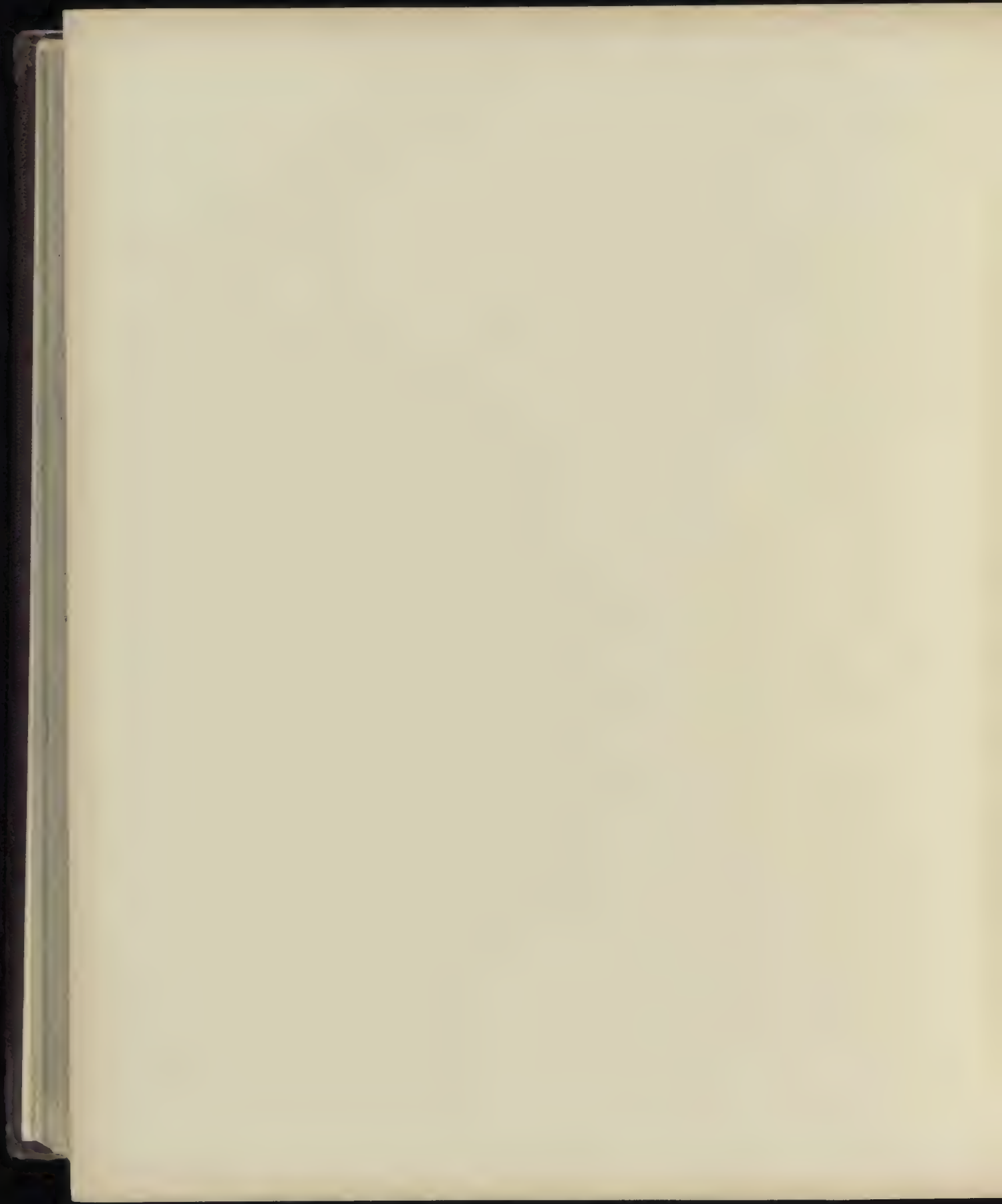
¹ B. omits this word.² B. ጸሎቱ፡ ለኒር፡ ብእሲ፡ ርእዩ፡ በከመ፡³ B. ወዝኩሰ፡⁴ B. ውስተ፡ ዓራቱ፡⁵ B. adds በአውታር፡⁶ B. adds አስመ፡ አልጸቀ፡ ጊዜሁ፡ ለነግህ፡⁷ B. adds ወሶቤሃ፡ ጊዜ፡ ርእዩ፡⁸ B. adds ወሶቤሃ፡⁹ B. adds ወሶቤሃ፡¹⁰ B. ለገብሩ፡ ወይቤሎ፡¹¹ B. በአይቱ፡ ቦአ፡ ዝንቱ፡¹² B. ሀለወት፡ ሐይመ¹³ B. ሐይመቱ፡ በአቅፋሊሃ፡ ዘወገረ፡ እምአፋሁ፡ ጦማረ፡ ወኢያእመረ፡ ዘከመ፡ እፎ፡ ወዕአ፡ ወእምአይቱ፡¹⁴ B. ወእንተ፡ አይቱ፡ የሐውር፡ ወይቤ፡ መስፍን፡ ተሐውከተኒ፡ ሕሊናዩ፡ ወትከውስ፡ ልብዩ፡ በእንቱ፡ ዝን¹⁵ B. ነገር፡¹⁶ B. ወእምድነረዝ፡ ነሥእ፡ ለጦማር፡ ወከሠታ፡ ወአንበባ፡ በብርሃነ፡ ማሳቶት፡¹⁷ B. ርግብተ፡ ዘከመ፡ ተጽሕፊት፡ በይእቲ፡ ሰዓት፡ ዘእልምት፡ ነገረ፡ መልእክት፡ ዘይብል፡ ከመዝ፡¹⁸ B. adds አ, the sign of quotation, to each words of the letter.¹⁹ B. እገሌእ፡ ዘኃረዩአ፡ ወ²⁰ B. አፍቀርአ፡²¹ B. omits the words in brackets.²² B. ወነግ፡ ፍጡነ፡ ለበጸሕኡ፡ ሳብዩአ፡ ወቤተ፡²³ B. ኢትሳልፍአ፡ እምኔዩአ፡ ወኢትፈቅድአ፡²⁴ B. ወእንተ፡ አይቱ፡ ወኢትንሥት፡ ሕንጊዩ፡ ዘተሐንጸት፡ በከመ፡ ማርያም፡ ወለዡሎንአ፡ አብያተ፡ ክርስቲያናት²⁵ B. አ፡ እንዘ፡ ንጉሥአ፡ በዛቲአ፡ ጊዜአ፡²⁶ B. ወከመዝእ፡ ትእምርተአ፡ ጸሐፍኩአ፡ ለከ፡ ዘንተአ፡ በገደፍሰዓተ፡ ሌሊት፡ ወከመዝእ፡ ዓውደ፡ ዓመቱ፡ አ²⁷ B. እምርእ፡ ወለቡአ፡ መስፍንአ፡ ወወሀቦ፡ ትእምርተ፡ ዘኮነ፡ ማእከ

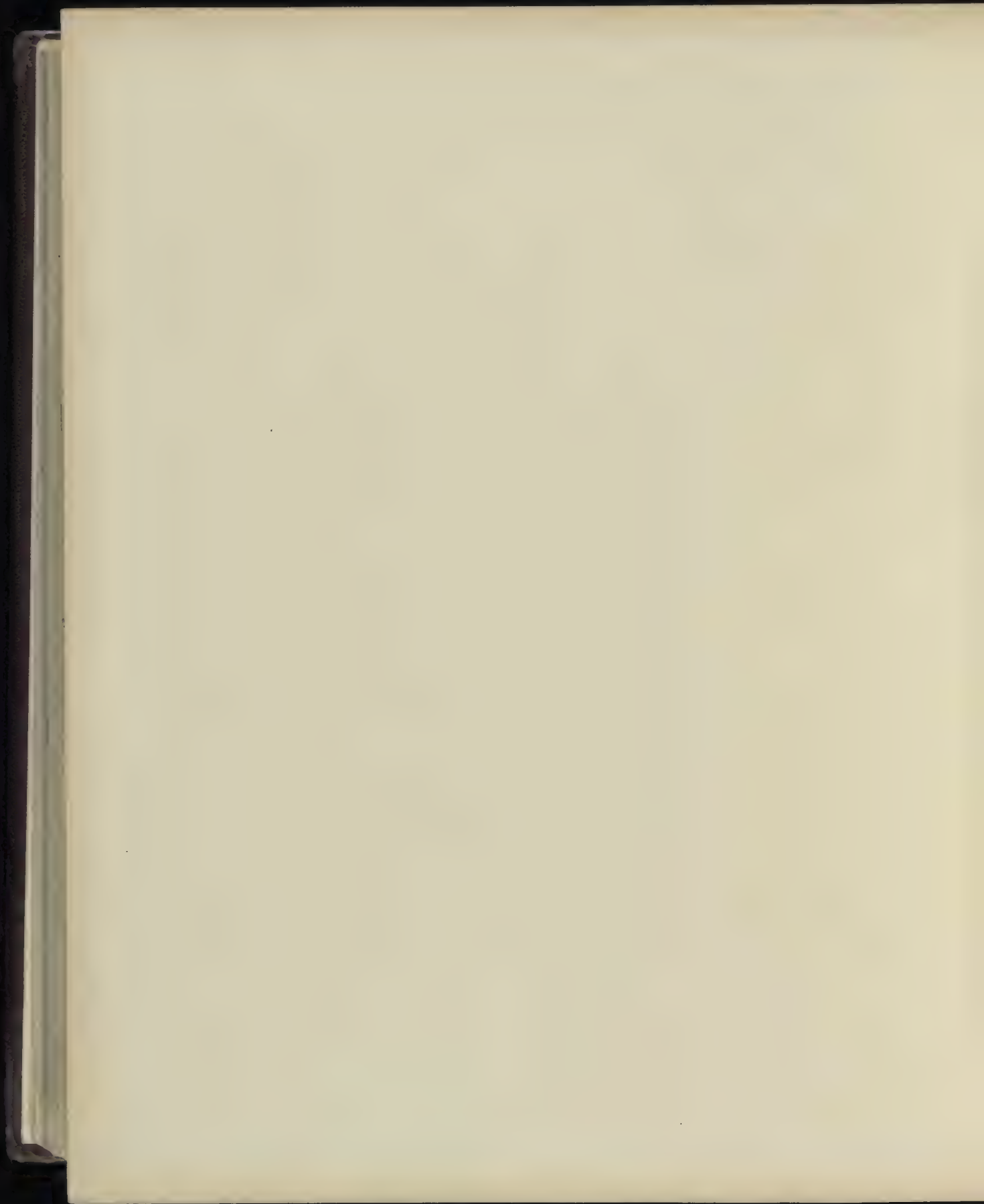


ሌሆሙ ። ወሶበ፡ ርእያ፡ ለይላቲ፡ ለማር፡ አንበበ፡
አንከረ፡ ጥቀ፡ ወአስተዳወበ፡ ፈድፋድ፡ ። ወአንዘ፡
ረዓድ፡ ወድንገዔ፡ ወይቤሎ፡ ለመልእክ፡ ምክሩ፡
ንሣእ፡ ምስሌክ፡ አርባዕተ፡ ወራዙተ፡ ወሐር፡ ከ
መ፡ ታምጽኦ፡ ፍጡነ፡ ለአርጋዊ፡ መነኮስ፡ ዘሀሎ፡
ውስተ፡ ቤተ፡ ክርስቲያን፡ ወእሉ፡ ወራዙተ፡ ሐ
ሩ፡ ፍጡነ፡ ወኃሠሥዎ፡ በብዙኅ፡ ጸማ፡ ወረከብ
ዎ፡ ቀዊሞ፡ እንዘ፡ ይጼሊ፡ ። (A. fol. 87b. 2.) ወሰድ
ዎ⁵፡ ወአብጽሕዎ፡ ኅበ፡ መስፍ (B. fol. 66a. 2.) ን፤
ወሶበ፡ ርእያ፡ መስፍን፡ እምርኅቅ፡ ተቀበሎ፡ በ
ብሩህ፡ ገጽ፡ በፍሥሐ፡ ወበሐሣት⁷፡ ወይቤሎ፡ ኦ
ገብረ፡ እግዚአብሔር⁸፡ ንበር፡ ወዜንወኒ፡ አይቲ፡
ነበርከ፡ እስከ፡ ዮም፡ እምዕለተ፡ ተሌለይን⁹፡ ወይ
ቤሎ፡ ቀሲስ፡ ዮሐንስ፡ ነበርኩ፡ ውስተ፡ ቤተ፡ ክ
ርስቲያን፡ እንዘ፡ እጼሊ፡ ኅበ፡ እግዚአብሔር፡ ከ
መ፡ ይነጽር፡ ድክምኖ¹⁰፡ ወእያርእደኒ፡ ሙስናሃ፡
ለቤተ፡ ክርስቲያን¹¹፡ ውእቲ፡ ጊዜ፡ ተርእየተን¹²፡
እግዝእትየ፡ ውስተ¹³፡ ሥዕለ፡ ወነገረተን¹⁴፡ ዘከመ፡
በጽሐ፡ ኅቤከ¹⁵፡ መጽሐፈ፡ መልእክቱ፡ ለንጉሥ፡
ከመ፡ ትኅድግ¹⁶፡ አማስኖታ፡ ለቤተ፡ ክርስቲያን¹⁷፡
ወሶቤሃ፡ ሰባሕክዎ፡ ለእግዚአብሔር (A. fol. 88a. 1.) ሔር፡
ስቡሕ፡ ወልዑል፡ አእኩትዎ፡ ለእግዝእትነ፡ ቅድስ
ት፡ ድንግል፡ ማርያም፡ በእንተ፡ ድኅነታ፡ ለቤተ፡

ክርስቲያን፡ እሙስና፡ ወይቤሎ፡ መስፍ (B. fol. 66b. 1.)
ን፡ እው፡ እሙን፡ ነገርከ፡ ወጸድቅ፡ ቃልከ፡ ናሁ፡
በጽሐ¹⁸፡ ኅቤየ፡ በዝንቱ፡ ጊዜ¹⁹፡ መጽሐፈ፡ መል
እክቱ፡ [ለእግዚእየ፡ ንጉሥ፡]²⁰ በአፈ፡ ያፍ፡ ርግ
ብ፡ ፀዓዳ፡ ወእያመርኩ፡ እንተ፡ ኅበ፡ በእ፡ ኅቤ
የ²¹፡ ውእቲ፡ ርግብ²²፡ [ወወገረ፡ እምአፋሁ፡ ውስ
ተ፡ ሐይመትየ፡ ለማረ፡ መልእክቱ፡ ለእግዚእየ፡
ንጉሥ፡ ዘእልምት፡ በእደሁ፡ ወአዘዘኒ፡ ከመ፡ እ
ኅድግ፡ አማስኖተ፡ ቤተ፡ ክርስቲያን፡ ወእሐር፡ ፍ
ጡነ፡ ኅቤሁ፡]²³ ወይእዘኒ፡ ኦቀሲስ፡ አእመርኩ፡
ትንብልናሃ፡ [ወኃይለ፡ ረድኤታ፡]²⁴ ለእግዝእትነ፡
ማርያም²⁵፡ ወልዳኒ፡ (A. fol. 88a. 2.) ይግብር፡ ላቲ፡
ኩሎ፡ ዘሰአለት፡ ኅቤሁ፡ ወባሕቱ፡ ተንሥእ፡ ንሐ
ር፡ ንጸሊ፡ ኅበ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ ውኅበ፡
ሥዕላ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡
ማርያም፡ ከመ፡ ትርድኦኒ፡ ወትጺሕ፡ ፍኖትየ፡ ወ
ሶቤሃ²⁶፡ ተንሥኡ፡ ወሐሩ፡ ኅቡረ፡ ኅበ²⁷፡ ቤተ፡
ክርስቲያን፡ [ወጸለየ፡ ጸሎተ፡ ቀሲስ፡ ዮሐንስ፡ በ
ከመ፡ ይደሉ፡]²⁸ ውእቲኒ፡ መስፍን²⁹፡ ጸለየ፡ ኅበ፡
እግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ ወወሀበ፡
ለቤተ፡ ክርስቲያን፡ ምእተ፡ ዲናረ፡ [ውእቲኒ፡ ሠ
ለስተ፡ ምእተ፡ ዲናረ፡ ወርቅ፡ ዘተሰነአወ፡ ቅድመ፡
ምስለ፡ ቀሲስ፡ ዮሐንስ፡ ከመ፡ የሀቦ፡ በሠለስቱ፡

¹ B. መስፍን፡ ሶበ፡ ርእያ፡ ለማር፡ ዘተቀልመት፡ በእድ፡ ንጉሥ፡ ከሊፋ፡ ዘእልቦ፡ ነፋቄ፡ ዕለቱ፡
ወዓውደ፡ ዓመቱ፡ ወጊዜ፡ ስዓቱ፡ አንከረ፡ ጥቀ፡ ወተሀውከ፡ በልቡ፡ ወአስተዳወበ፡ ፈድፋድ፡ ። ² B. ለ
ገብሩ፡ ንሣእ፡ ምስሌክ፡ እምአብያጸኢ፡ ቺአው፡ ቺወራዙተ፡ ወሐሩ፡ እምጽኢዎ፡ ለአረጋዊ፡ መነኮስ፡ እምኅ
በ፡ መካን፡ ዘሀሎ፡ ውስተቲቱ፡ ፍጡነ፡ ። ³ B. ወሐሩ፡ አግብርት፡ ወኃሠሥዎ፡ ለቀሲስ፡ ዮሐንስ፡ በዓማ፡
ወበተዕዕሮ፡ ። ⁴ B. ይጼሊ፡ ቀዊሞ፡ ። ⁵ B. ወእሙንቱ፡ አግብርት፡ ነሥእዎ፡ ⁶ B. እም
ርኅቅ፡ ነጻሮ፡ ⁷ B. ወቆመ፡ ለቀበላሁ፡ ። ⁸ B. omits these words. ⁹ B. ዘተሌለ
ይነ፡ ¹⁰ B. ዲበ፡ ድክምነ፡ ። ¹¹ B. መቅደሱ፡ ወይእተ፡ ¹² B. ነገረተኒ፡ ¹³ B. እ
ምቅድመ፡ ¹⁴ B. omits this word here. ¹⁵ B. ኅበ፡ ሊቅነ፡ መስፍን፡ ¹⁶ B. ይኅድግ፡
¹⁷ B. ለቤተ፡ እግዚአብሔር፡ ወለቤተ፡ ክርስቲያን፡ ወአእኩትዎ፡ ለእግዚአብሔር፡ ልዑል፡ በእንተዝ፡ ።
¹⁸ B. እሙን፡ ቃልከ፡ በጽሐ፡ ኅቤየ፡ ¹⁹ B. adds በዝንቱ፡ ጊዜ፡ after ለንጉሥ፡ ²⁰ B.
omits the words in brackets. ²¹ B. ዘከመ፡ በጽሐ፡ ኅቤየ፡ ²² B. ያፍ፡ ²³ B. omits
the words in brackets and reads ወጸሎታ፡ ²⁴ B. adds ኃይለ፡ ወጽኑዕ፡ and continues ወሊተ
ኒ፡ አዘዘኒ፡ ንጉሥ፡ ከመ፡ እሐር፡ ኅበ፡ ቤተ፡ ክርስቲያን፡ ከመ፡ ትተንብል፡ ሊተ፡ እግዝእትየ፡ ወትርድኦኒ፡
ወትጺሕ፡ ፍኖትየ፡ ። ²⁵ B. omits ወሶቤሃ፡ ²⁶ B. ኅቡረ፡ ወሶኡ፡ ውስተ፡ ቤተ፡ ²⁷ B.
ወጸለየ፡ መስፍን፡





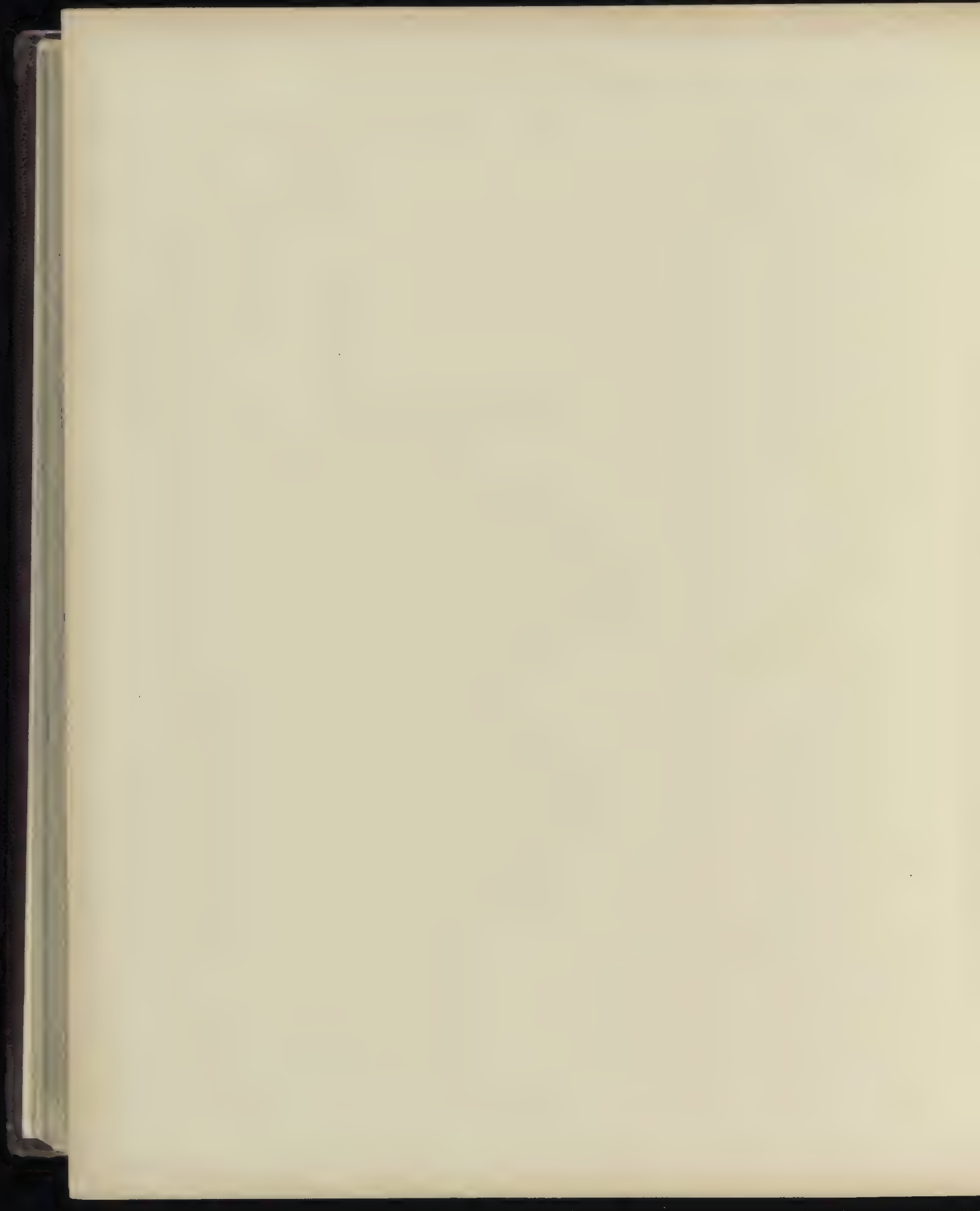
መ¹ : አስተርአየኝ : ከማሁ² : ነበበኝ : ውሕቱ : ቃል : እመንገለ : መንበረ : ለ (B. fol. 67 b. 1.) እግዝእትነ፡ ማርያም፡ ወደቤለኝ : ኢይቤለክነ፡ ትማልም³ : ኢትትዓደዋ : ለቤተ : መቅደስዋ⁴ : ዘሀለውት : በሀገረ : አትሪብ : ወእቤላ : [በዓቢይ : ድንጋዒ : ናሁ :]⁵ ሰማዕኩ : ትእዛዘኪ : ወእሰጠዎ : ለቃለ : ነገርኪ⁶ : ወእጽሕፍ : ጎበ : መስፍን : በከመ : አዘዝኩክ : እግዝእትየ : ወሶበ : ጸብሐ : ተሐየይኩ : ካዕበ : ትእዛዘ : እግዝእትየ : ወ (A. fol. 89 b. 1.) ረሳዕኩ : ውሕተ : ራእየ : በዝንጋዒ : ልብየ : ወሕመ : ግልስት : ዕለት⁷ : በይሉቲ : ሌሊት : ርኢስ : ሥልሰ : በኦርአያሁ : ወበእምሳሊሁ : ወኢያእመርኩ : ዘእንሥኢኝ : እምዲበ : ዓራትየ : ወዓቀመኝ : ርቱዓ⁸ : በእገርየ : ወረከበኝ : ድንጋዒ : ዓቢይ : [ዘያንሶጥ፣ ወያርዕድ : ነሉ : አባለ :]⁹ ወነበበኝ : ውሕቱ : ቃል : ምዕረ : ዳግመ : ወይቤለኝ : ለእመ : ኢተሠሃልኩክ : በምሕረትየ : (B. fol. 67 b. 2.) እምአሕጉልኩ : ነፍስከ : ወሥጋክ : ፍጡነ¹⁰ : ወእምደምሰስ[ኩ]ክ : እምድር : ዝክረከ¹¹ : እስመ : ተዓደውክ : ቃለ¹² : ትእዛዝየ : ወናሁ : ኮነ : ሠለስተ : ጊዜ : ወሠለስተ : ሌሊተ : እምዘ : አስተርአይኩክ¹³ : ወእቤለክ : ኢትትዓደዋ : ለቤተ : መ (A. fol. 89 b. 1.) ቅድስየ¹⁴ : ዘሀገረ : አትሪብ : ወኢታማስን : ሕንጸታ¹⁵ : ጸሐፍኩ : ይእዚኝ¹⁶ : መጽሐፈ : መልእክት : ፍጡነ¹⁷ : ወፈኑ : ጎበ : መስፍን : ዘለእኩ : ከመ : ይንስት¹⁸ : አብያተ : ክርስቲያናት : [በከመ : እቤለክ :]¹⁹ ወእቤላ : [እስግድ : ላቲ :]²⁰

አእግዝእትየ : ሶበ : ጸሐፍኩ²¹ : መጽሐፈ : መልእክት : መኑ : ይወስዶ : ወያበጽሐ²² : ጎበ : መስፍን : [እስመ : ርኑቅ : ውሕቱ : ብሔሩ :]²³ ወትቤለኝ : አንተሰ²⁴ : ጸሐፍ : በከመ : አዘዝኩክ : ወእግዚአብሔር : የአዝዝ : ሊተ : ዘይወስዶ : ወበጊዜሃ : ጸሐፍክዋ : ለይሉቲ : ጦማር : [በዓቢይ : ስራጎ : ወአኃዝዋ : በአዲየ :]²⁵ ወእምዝ : መጽሐ : ጎቤየ²⁶ : ሦፈ : ርግብ : ፀዓዳ : ወቀሪብ²⁷ : (B. fol. 68 a. 1.) ተመጠዋ : እምእዴየ : በ (A. fol. 90 a. 1.) አፋሁ : ለይሉቲ : ጦማር : ጎትምት : [በዓሠርቱ : ወአሐዱ : ሰዓተ : ሌሊት :]²⁸ ወሐረ : [እምጎቤየ :]²⁹ እንዘ : ይሰርር : መልዕልተ : ዓየራት³⁰ : ወነጸርክም³¹ : እስከ : ተሰወረ : እምአዕይንትየ : [አንተኝ : ትብል : በጽሐ : ጎቤየ : ሦፈ : ርግብ : ፀዓዳ : በዓሠርቱ : ወክልኤቱ : ሰዓተ : ሌሊት : ወወገረ : እምአፋሁ : ዛተ : ጦማረ : ውስተ : ሐይመትየ : ዕፁብ : ወመድምም : ዝንቱ : ነገር : ዘኢሰማዕነ : ወኢርኢኝ : እምቅድመ : ዝ : ገብረት : እግዝእትነ : ቅድስት : ድንግል : ማርያም : ወላዲተ : አምላክ :]³² ናሁ : እምደእዚሰ³³ : ለበውነ : ወጠየቅነ : ኃይለ : ረድኤታ : ወዕበየ : ተአምሪሃ : እምደም : ነኃድር : በተስፋሃ : ለእግ (A. fol. 90 a. 2.) ዝእትነ : ቅድስት : ድንግል : ማርያም : ወላዲተ : አምላክ³⁴ : ወበሥምረቱ : ለእግዚአብሔር : ልዑል³⁵ : ንጥባዕ : በፍቅረ : ዚአሃ : ወናስተሐምም : ለገድል : [ከመ : ንርከብ : መድጎኒት : ነፍስነ :]³⁶ ወንሕንጽ : ቤተ : ክርስቲያነ : በስማ³⁷ : ውሕተ : ጊዜ : አዘዘ³⁸ : ንጉሥ :

¹ B. omits ዘከመ :² B. ከማሁ : እምሳሊሁ : ወነበበኝ :³ B. ትማልም : ኢይቤለክ⁴ B. ክርስቲያንየ :⁵ B. omits the words in brackets⁶ B. continues እግዝእ⁷ B. ዕለት : አስተርአየተኝ : ከማሁ : በኦርአያሁ : ወኢያእመርኩ :⁸ B. omits ር⁹ B. ፍጡነ : ሥጋክ : ወነፍስክ :¹⁰ B. ዝክረከ : እምንት : ትትዓደው :¹¹ B.

omits ቃለ :

¹² B. ወናሁ : [ጊዜ : አስተርአይኩክ :¹³ B. ክርስቲያንየ :¹⁴ B. ሕንጸሃ :¹⁵ B. ወእጽሕፍ : ይእዚ :¹⁶ B. omits this word.¹⁷ B. ያማስን :¹⁸ B. እጽሕፍ :¹⁹ B. እስከ : ጸሐፍ : እግዚአብሔር : የኃሥሥ : ሊተ : ወበጊዜሃ :²⁰ B. ወእምዝ : ርኢክዋ :²¹ B. ወቀርብ : ጎቤየ : ወተመጠዋ : በአፋሁ : ለጦማረ :²² B. ዓየር :²³ B. ወርኢክም :²⁴ B. ናሁ : አንሰ : እምደእዚ :²⁵ B. ወጠየቅ : ኃይለ : ጸሎታ : ወትንብልናሃ : ለዛቲ : ድንግል : ወእ²⁶ B. ልዑል : ንጸዓር : ወናስተሐምም :²⁷ B. ለእግዝእትነ : ቅ' : etc.²⁸ B. አዘዘ : ከመ :



ይሕንዱ፡ ቤተ፡ ክርስቲያን፡ ዘሠናይ፡ ራእያ፡ ወአ
ዳም፡ ላህዩ፡ ወሐንዱ፡ (B. fol. 68 a. 2.) ቅሩብ፡ መንገ
ለ፡ ጽርሑ፡² ወአሠነዩ፡ ፈድፋድ፡ ስነ፡ ሕንዱሃ፡ ወ
ገብረ፡ ንጉሥ፡ ስኢለ፡ ወሰጊደ፡ ወቅዳሴ፡ ውስቲ
ታ፡ ለለ፡ ክሉ፡³ ዓመት፡ ተገኘራ፡ ወበዓላ፡ ወካዕ
በ፡⁴ አስኢለ፡ ሥዕለ፡ እግዝእትነ፡ ቅድስት፡ ድንግ
ል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ጥዕም
ት፡ ስም፡ ሕይወተ፡ ክሉ፡ ዓለመ፡ ለ (A. fol. 60 b. 1.)
ዝክረ፡ ስማ፡ ይደሉ፡ ሰጊድ፡ ወነበረ፡ ቦቱ፡ እንዘ፡
ይትፈሣሕ፡ በክሉ፡ መዋዕለ፡ ሕይወቱ፡ ወይእቲ፡
ሥዕል፡ ገብረት፡ ሎቱ፡ ተአምራት፡ ወመንክራት፡
ብዙኃ፡ እስከ፡ ፈለሰ፡ እምዝንቱ፡ ዓለም፡ ወቦአ፡
ውስተ፡ መንግሥተ፡ ሰማያት፡ ወክሉ፡ ሕዝብ፡ ወ
መኳንንት፡ እለ፡ ታሕተ፡ መንግሥቱ፡ ይትጋብኡ፡

ውስተ፡ ይእቲ፡ ቤተ፡ ክርስቲያን፡ በዕለቱ፡ በዓለ፡
ለእግዝእትነ፡ ያከብርዋ፡ ወያፈቅርዋ፡ ፈድፋድ፡ ወ
ሀለወት፡ እስከ፡ ዮም፡ ጸሎታ፡ ወበረከታ፡ ወምሕ
ረተ፡ ፍቅር፡ ወልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊ
ት፡ ወምስለ፡ ክሉ፡ ውሉደ፡ ጥምቀት፡ ዘናፈቅራ፡
ኅቡረ፡ ይ (A. fol. 60 b. 2.) ምሕረነ፡ ለዓለመ፡ ዓለም፡
አሜን ። ። ።

The following lines are added from B.

ተአምረ፡ ፍቅርኪ፡ ጽጌ፡ ሐና፡ በገጸ፡ ከሊፋ፡
አመ፡ ተዓውቀ፡ ።
ሰረረ፡ ይፍ፡ ነሣኦ፡ ዘመጽሐፈ፡ መልእክት፡ ረቀ፡ ።
በትእዛዘ፡ ዚኣክኢ፡ ያብጽሕ፡ ብሔረ፡ ርጉቀ፡ ።
ዓሣ፡ በሕርኒ፡ እንዘ፡ ይጸውር፡ ወርቀ፡ ።
ይጸብት፡ ቀላይተ፡ ወየዓርግ፡ ሐይቀ፡ ።

CHAPTER XXXV.

HOW THE VIRGIN MARY APPEARED UNTO THE ARCHBISHOP
THEOPHILUS.

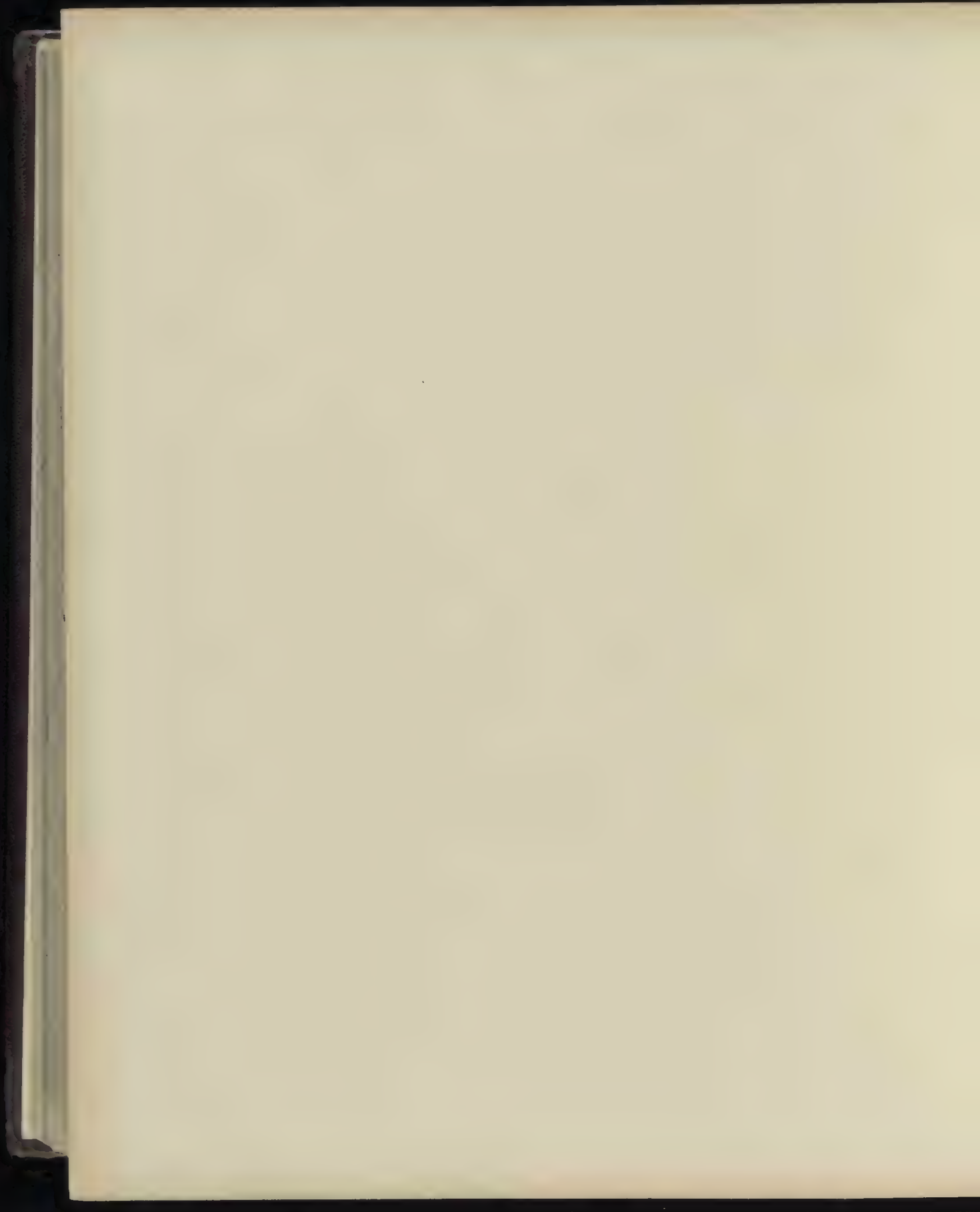
ተአምረሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማ
ርያም፡ ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡ ፍቅር፡ ወ
ልዳ፡ የሀሉ፡ ምስለ፡ ንጉሥነ፡ ዳዊት፡ ለዓለመ፡ ዓ
ለም፡ አሜን ። በእንተ፡ ዘከመ፡ አስተርአዩቶ፡ እግ
ዝእትነ፡ ለቲዎፍሎስ፡ ሊቀ፡ ጳጳሳት፡ ወዘከመ፡ ተ
ናገረቶ፡ ወአጽንዓቶ፡ እምድከመ፡ ፍኖት፡ ይቤ፡
ቲዎፍሎስ፡ ሊቀ፡ ጳጳሳት፡ ስምዑ፡ አበውዩ፡ ወአ

ኃውዩ፡ ዘእነግረክሙ፡ በፍርሀት፡ ወበሃይማኖት፡
ርትዕት፡ ዘአስተርአዩቱኒ፡ እግዝእትነ፡ ቅድስት፡ ድ
ንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ (A. fol. 68 a. 1.)
አምላክ፡ በይእቲ፡ ሰንበት፡ እንተ፡ ኃለፈት፡ ፈጸ
መነ፡ ጸሎተ፡ ሌሊት፡ ወኖሙ፡ አኃው፡ ኤጲስ፡ ቆ
ጳሳት፡ እንተ፡ ባሕቲቶሙ፡ ወዓረጉ፡ አነ፡ ኅበ፡
ውእቱ፡ ተሥላስ፡ ዘነበረት፡ ውስቲቱ፡ እግዝእት

¹ B. ዘሠናይ፡ ስና፡ በስማ፡ ለእግ፡ etc. ቅሩብ፡
ጊደ፡

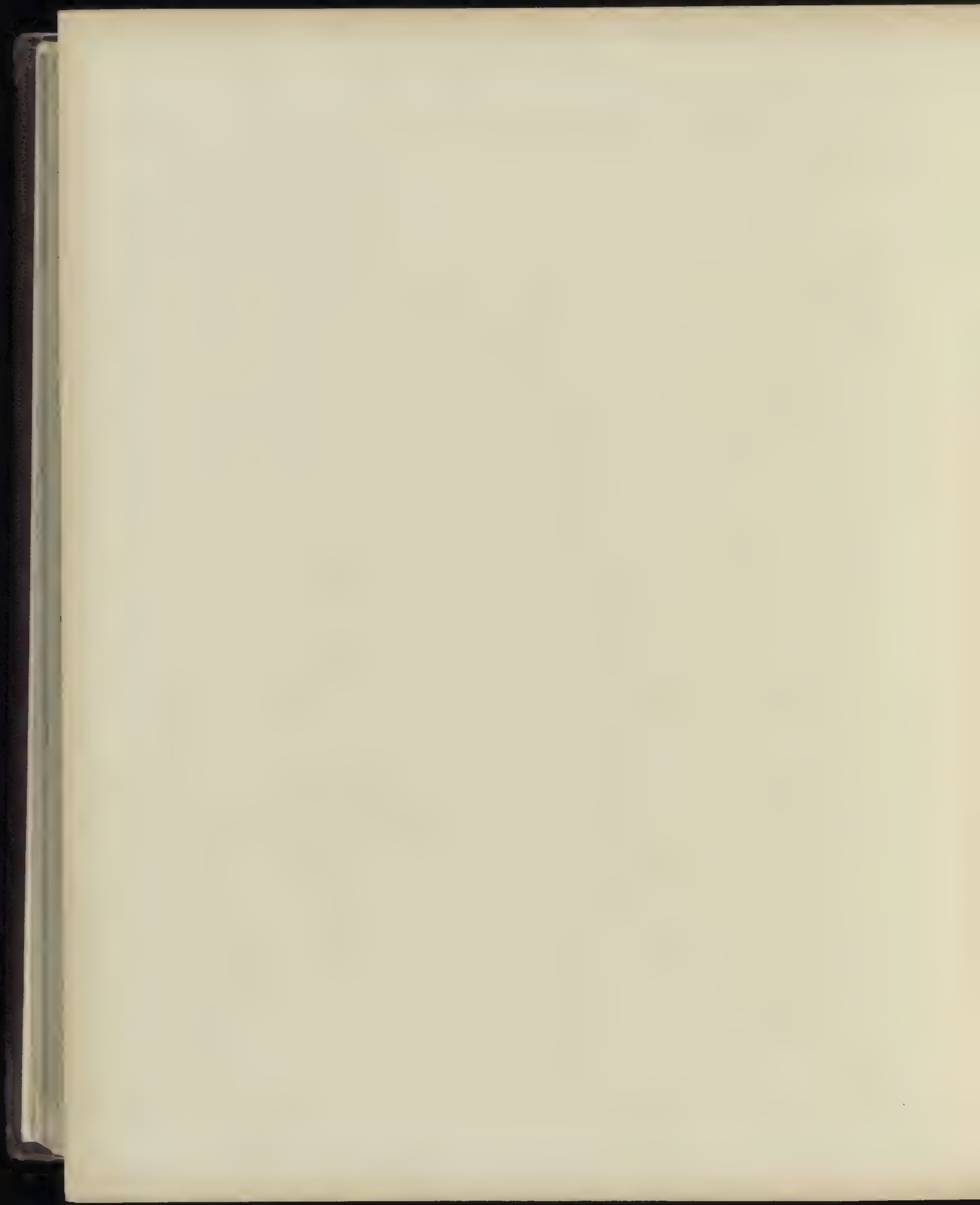
² B. ክሉ፡ ዕለት፡

³ B. ends thus ወይእቲ፡ ቤተ፡ ክርስቲያን፡ ዘሀለወት፡ እስከ፡ ዮ
ም፡ ወአያማነ፡ ሕንፃታ፡ ናሁ፡ ሰማዕክሙ፡ አፍቀራኒሁ፡ ለክርስቶስ ። ዘንተ፡ ተአምረ፡ ዐቢየ፡ ዘገብረት፡ እ
ግዝእትነ፡ ቅድስት፡ ድንግል፡ በዜማርያም፡ ወላዲተ፡ አምላክ ። ወንሕነ፡ ዓዲ፡ ንስኢሎ፡ ለዘተወልደ፡ እምኔ
ሃ ። ወኮነ፡ መድኃኒተ፡ ለአዳም፡ ወዘርኡ፡ ከመ፡ ይስረይ፡ ለነ፡ ኃጣውኢነ፡ ወይደምስስ፡ አበሳነ፡ ወይርድኢ
ነ፡ በጊዜ፡ ምንዳቤን፡ ወያሥምር፡ ፍራሃ፡ ለምድርነ፡ ወይሕዕኖሙ፡ ለእለ፡ ተወልዱ፡ (B. fol. 68 b. 1.) ሕፃናት፡
ወሀብ፡ ኃይለ፡ ለአዕሩግ ። ወያንኅ፡ መዋዕሊሁ፡ ለገብራ፡ ኃይለ፡ ማርያም ። ወያጽንዓነ፡ ዲቢ፡ ሃይማኖት፡ ር
ትዕት፡ በትንብልናሃ፡ ለዛቲ፡ ድንግል፡ ንጽሕት፡ ለአግብርቲሃ፡ ወለአዕማቲሃ ። ወሊተኒ፡ ለኃጥእ፡ ገበርኪ፡
ኃይለ፡ ማርያም ። ለዓለመ፡ ዓለም፡ አሜን ።



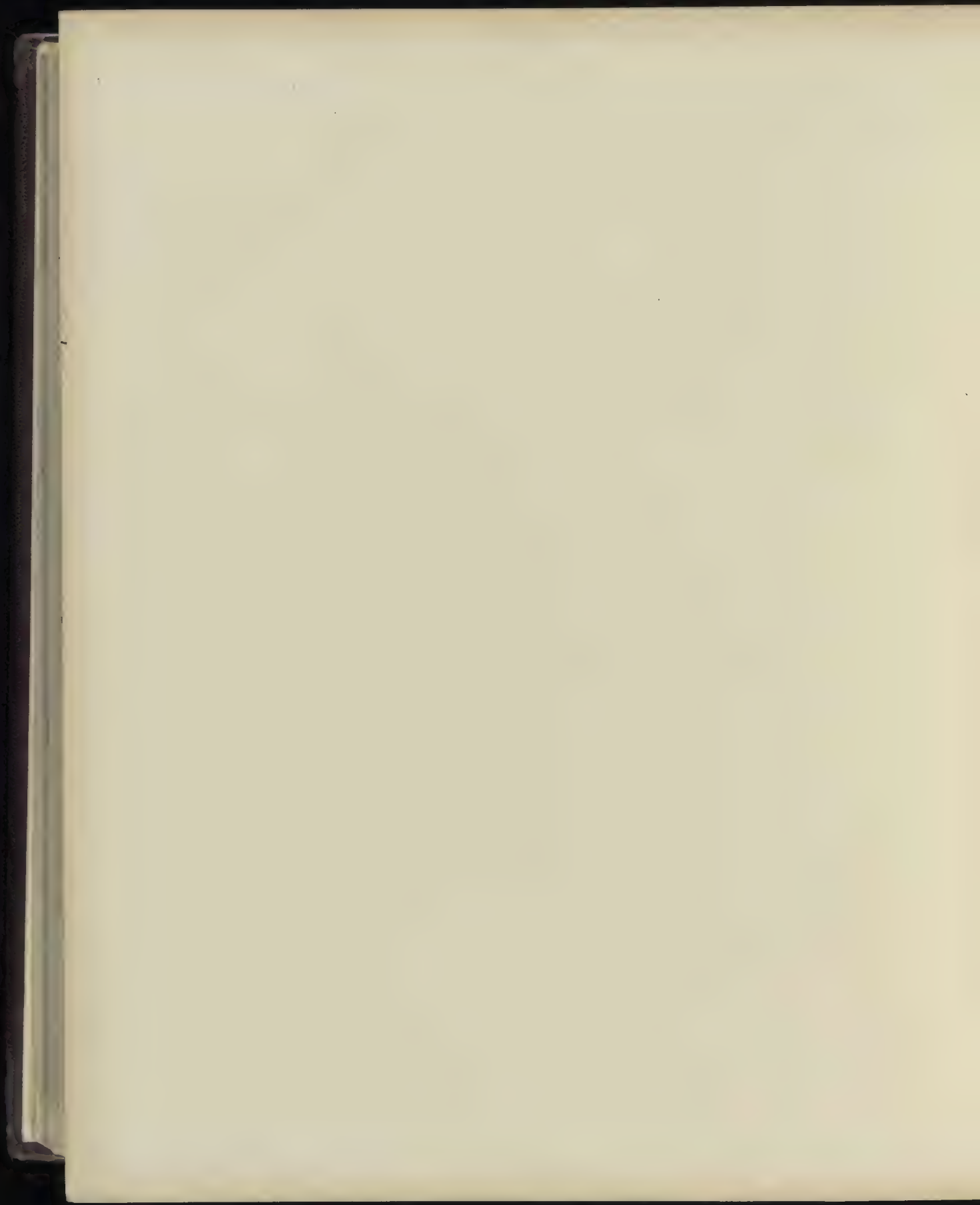
ነ፡ ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲ
ተ፡ አምላክ፡ ወቆምኩ፡ ወሰፍሐኩ፡ እደውደ፡ ወ
ጸለየኩ፡ ወሰክልክም፡ ለእግዚአብሔር፡ ወእቤ፡ ስ
ምዓሂ፡ እግዚእየ፡ ወመድኃኔየ፡ ኢየሱስ፡ ክርስቶ
ስ፡ ዘሰማዕከሙ፡ ለጉቡአን፡ በኒቅያ፡ እስከ፡ ዓቀ
ሙ፡ ሕገ፡ እግዚአብሔር፡ ወሊተኒ፡ ስምዓሂ፡ ዘሰ
ማዕቦ፡ ለአባ፡ አትናቲዎስ፡ ሐዋርያ፡ ወረዳእከ፡ እ
ምኩሉ፡ ምንዳቤሁ፡ ወእ (A. fol. 91a. 2.) ነ፡ ድልው፡
ለመልእክትከ፡ ወአክምር፡ ዘልፈ፡ ከመ፡ ትስምዓ
ሂ፡ ወቅሩብ፡ አንተ፡ ለዓለም፡ ለእለ፡ ያፈቅሩ፡ ስ
መክ፡ እግዚእየ፡ ወአምላክየ፡ ተሠሃለኒ፡ ወኢትግ
ብአኒ፡ ድኅሬየ፡ ዘተጸመድኩ፡ ለከ፡ እምንእስየ፡
እስከ፡ ዛቲ፡ ሰዓት፡ እስእለከ፡ ከመ፡ ታርእየኒ፡ ም
ጽአተከ፡ ውስተዝ፡ ዓለም፡ ውኅድረተከ፡ ውስተ፡
ዝነቱ፡ ቤተ፡ በገዳም፡ ወርድአኒ፡ ከመ፡ እሕንጾ፡
ለዝነቱ፡ ቤት፡ ወይኩን፡ ዓቢየ፡ ቤተ፡ ክርስቲያን፡
ኅበ፡ ይሰብሑ፡ ስመክ፡ ቅዱስ፡ ወታልዕሎ፡ ወታ
ከብሮ፡ ለከ፡ ክሂሎት፡ ወሥርየት፡ ወአንተ፡ ጌር፡
ምስለ፡ አቡከ፡ ወመንፈስ፡ ቅዱስ፡ ይእዜኒ፡ ወዘል
ፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ወሶበ፡ ጸለይ፡
(A. fol. 91b. 1.) ኩ፡ ከመዝ፡ አስተርእየኒ፡ ብርሃን፡ ዓ
ቢይ፡ ወመሰለኒ፡ ዘሠረቀ፡ ፀሐይ፡ ወርኢኩ፡ መን
ክረ፡ ብርሃነ፡ ዓቢየ፡ ወዲቤሁ፡ ትነብር፡ ንግሥቶ
ን፡ ለአንስት፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በክ
ልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ወገጽ፡ ይበር
ሀ፡ ከመ፡ ፀሐይ፡ እምብርሃን፡ ዘላዕሌሃ፡ ወትትአ
ጸፍ፡ ብርሃነ፡ እስከ፡ እቤ፡ አልቦ፡ በውስተ፡ ዓለም፡
ዘኢይክል፡ ርእየቶ፡ ለዝነቱ፡ ዓቢይ፡ ስብሐት፡ ።
ሚክኤል፡ ወገብርኤል፡ አእላፍ፡ መላእክት፡ የሐ
ውሩ፡ ዓውዳ፡ ወሶበ፡ ርኢክምሙ፡ ወድቁ፡ ዲበ፡
ምድር፡ ወኮነኩ፡ ከመ፡ በድን፡ ወአንሥአኒ፡ ሚ
ክኤል፡ ወአእተተ፡ እምኔየ፡ ፍርሀተ፡ ወድንጋዬ፡ ።
ወተናገረተኒ፡ ለሊሃ፡ (A. fol. 91b. 2.) ወትቤለኒ፡ አነ፡
ቅድስት፡ ድንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡
አምላክ፡ ተንሥእ፡ ወኢትፍራህ፡ ሰላም፡ ለከ፡ ፈ
ረሳዊ፡ ወመስተቃትል፡ ዘይፀበዕ፡ በእንተ፡ ሃይማ
ናት፡ ሰላም፡ ለከ፡ ማእዘንት፡ ፀንዕ፡ በውስተ፡ አ
ብያት፡ ክርስቲያናት፡ ዘእግዚአብሔር፡ ተንሥእ፡

ፅናዕ፡ ወጠይቅ፡ ከመ፡ አነ፡ እሙ፡ ለንጉሠ፡ ሰማያ
ት፡ ወምድር፡ ዘሰማያት፡ ወምድር፡ ኢያገምሮ፡ ያ
ርክም፡ በከርሥየ፡ ተስዓተ፡ አውራጃ፡ ወአጥበውክ
ም፡ ሐሊበ፡ እምአጥባትየ፡ ለዘይሲሲ፡ ለኩሉ፡ ዘሥ
ጋ፡ በፈቃዳ፡ አነ፡ ማርያም፡ ወለተ፡ ኢያቂም፡ ወ
ሐና፡ ወእምዘመደ፡ ይህዳ፡ ወእምዘርአ፡ ዳዊት፡
አስተርእይኩከ፡ በፈቃ (A. fol. 92a. 1.) ዳ፡ ለፍቁር፡
ወልድየ፡ ወአርአየከ፡ ዘሰክልከ፡ ወኃሥሥከ፡ እም
ኔየ፡ በእንተ፡ ዝነቱ፡ ቤት፡ ወምጽአትየ፡ ውስተ፡
ብሔረ፡ ግብጽ፡ እምኢየሩሳሌም፡ ወለዝነቱ፡ ቤ
ተ፡ ፈቀደ፡ ይኅድግ፡ ከመዝ፡ ስምዓ፡ ይኩን፡ ለኩ
ሉ፡ ትውልድ፡ እለ፡ ሀለዉ፡ ውስተ፡ ዓለመ፡ በእን
ተ፡ ትሕትኖሁ፡ ዘረከበነ፡ እስመ፡ ፍቁር፡ ወልድየ፡
ኢፈቀደ፡ ይትለዓል፡ ዲበ፡ ምድር፡ ወይፀዓን፡ ላዕ
ለ፡ ደመናት፡ ወኢላዕለ፡ አፍራስ፡ ዘይዛዓኖ፡ ሰብ
እ፡ ዘውእቱ፡ ትእምርተ፡ ምድር፡ አላ፡ ዲበ፡ እደ
ውየ፡ ተጸውረ፡ እምኢየሩሳሌም፡ እስከ፡ ዝነቱ፡
ቤት፡ ወነበርነ፡ ውስቲቱ፡ በውእቱ፡ መዋዕል፡ አ
ንሰ፡ በትሕትና፡ ተዘከርኩ፡ (A. fol. 92a. 2.) ቃለ፡ ኤ
ልሳቤጥ፡ ዘትቤ፡ መኑ፡ አነ፡ ትመጽኢ፡ ኅቤየ፡ እ
ሙ፡ ለእግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአክበርከ
ኒ፡ እምዓቅምየ፡ ወአውሥአተኒ፡ ወትቤለኒ፡ ታኦ
ፊሎስ፡ ከሥት፡ እዝነ፡ ልብከ፡ ወአእምር፡ ዘእነግ
ረከ፡ በዛቲ፡ ሰዓት፡ ወጸሐፍ፡ ውስተ፡ ክርታስ፡ ወ
አብጽሕ፡ ውስተ፡ አህጉር፡ ወአእገዳት፡ ለተዝካር
የ፡ እስከ፡ ተፍጻሚተ፡ ዓለም፡ ወአመ፡ ወለድክም፡
ለኢየሱስ፡ ክርስቶስ፡ አስተርእየ፡ ኮከብ፡ እመንገ
ለ፡ ጽባሕ፡ ወእምዕበየ፡ ብርሃኑ፡ ኅብኢ፡ ብርሃኖ
ሙ፡ ከዋክብት፡ ወአንሰ፡ ውስተ፡ ማኅደርየ፡ ሀሎ
ኩ፡ ወእፈርህ፡ እምኩሉ፡ ወአልቦ፡ ዘይትለአከኒ፡
እስመ፡ ድንግል፡ አነ፡ ወኢየአምር፡ ምንተ (A. fol.
92b. 1.) ኒ፡ ወበኩራ፡ ለእምየ፡ አነ፡ ግሙራ፡ ኢነበ
ርኩ፡ ምስለ፡ አንስት፡ እለ፡ ይወልዳ፡ እንበለ፡ ኤል
ሳቤጥ፡ መክን፡ ለእመ፡ አልፀቆት፡ ትለድ፡ አስተዳለ
ዋ፡ ላቲ፡ ኩሎ፡ መፍቅደ፡ አግዋሪሃ፡ ወአንሰ፡ አልባ
ስ፡ አልብየ፡ ወኃሥሥኩ፡ ወኢረከብኩ፡ ዘእንበለ፡
አጽርቅት፡ ዘሠቅ፡ ወጠብለልክም፡ በአጽርቅት፡ ለ
ቅዱስ፡ ሥጋሁ፡ ወሀሎ፡ ጎል፡ ጥቃ፡ ተርእስየ፡ ኅ



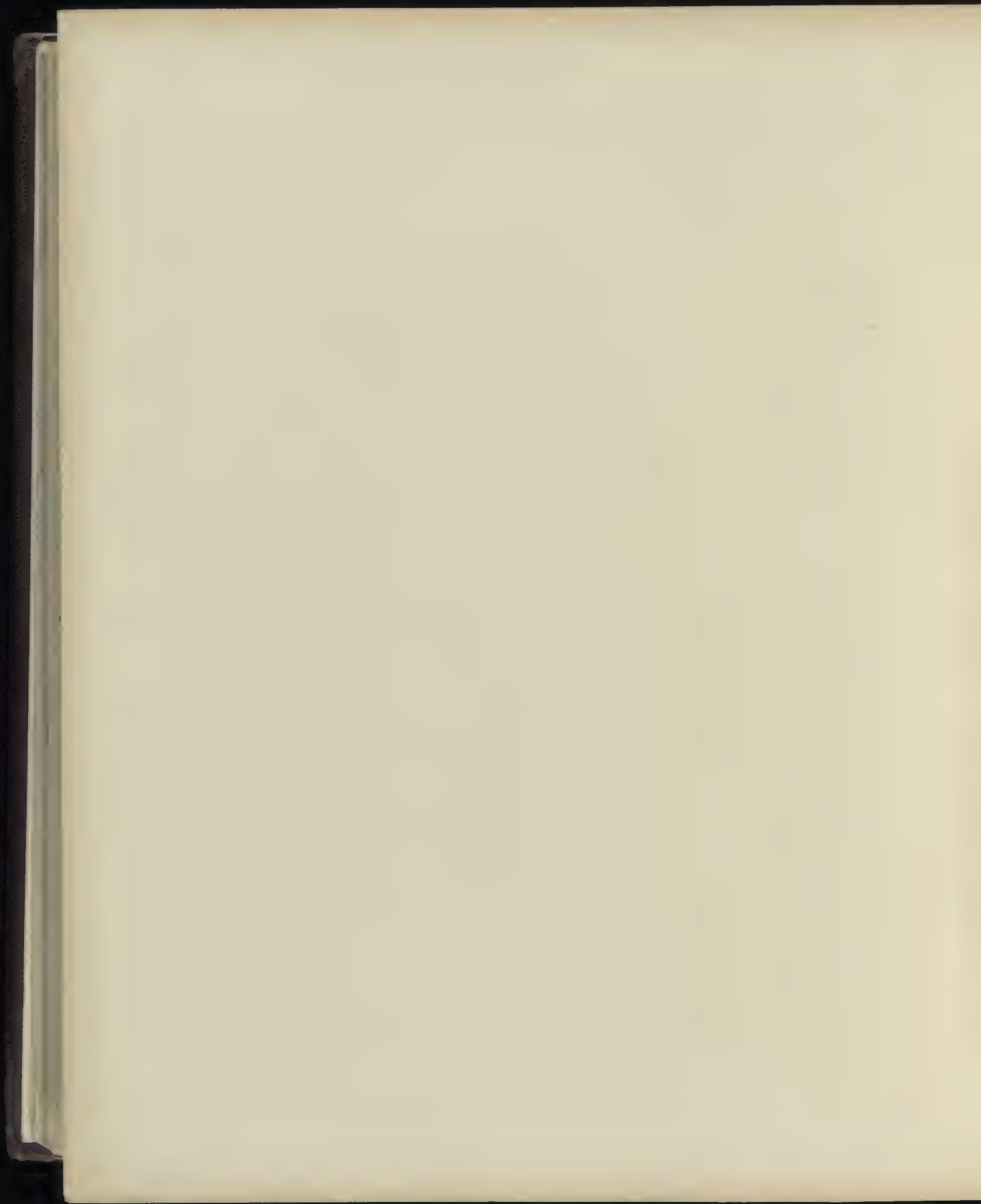
በ፡ ይቀምሉ፡ አልህምት፡ ወአስከብክም፡ ለሕፃን፡
 ውስቲቱ፡ ወሀለዉ፡ አድግ፡ ወላህም፡ ወሰገዱ፡ ሎ
 ቱ፡ ወአስተማወቅም፡ በእስትንፋሶም፡ እስመ፡ መ
 ዋዕለ፡ ቀር፡ አሜሃ፡ እመ፡ ዕሥራ፡ ወተሠው፡ ለ
 ወርቃ፡ ታኅሣሥ፡ ወነጸርኩ፡ ሶቤሃ፡ (A. fol. 92b. 2.)
 ወናሁ፡ መላእክት፡ ወሊቃነ፡ መላእክት፡ ሱራፊል፡
 ወኪሩቤል፡ ይመጽኩ፡ በበነገዶሙ፡ ወይሰግዱ፡ ወ
 ይሴብሕም፡ በበ፡ ልሳናቲሆሙ፡ ወይብሉ፡ ዛቲ፡ ዕ
 ለት፡ እንተ፡ ገብረ፡ እግዚአብሔር፡ ወበረካ፡ ወይ
 መጽኑ፡ ኀቤዩ፡ ወያከብሩኒ፡ እስመ፡ ክብር፡ ተው
 ህበ፡ ሊት፡ እምኀበ፡ እብ፡ ወይቤሉ፡ ቡርክት፡ እ
 ንቲ፡ እምአንስት፡ ወበሩክ፡ ፍሬ፡ ከርሥኪ፡ ዘወዕ
 አ፡ ከመ፡ ያሠኒ፡ ሕዝበ፡ ዘማሰነ፡ በኃጢአት፡ አን
 ቲ፡ መርዓት፡ እንበለ፡ ነወር፡ ወአልብኪ፡ ጽልሐ
 ት፡ አንቲ፡ ርግብ፡ ክብርት፡ እመ፡ ለእግዚእ፡ ን
 ግሥት፡ እመ፡ ለንጉሥ፡ ሕያው፡ ዘአስተርአዩ፡ እ
 ምኔኪ፡ ወኮነ፡ ሕይወት፡ ዓለም፡ ወ (A. fol. 93a. 1.)
 ብወፃን፡ ንሕነ፡ ዘርኢናሁ፡ ለእግዚእ፡ እንዘ፡ ይት
 ወለድ፡ በሥጋ፡ ወቀርበ፡ ኀቤዩ፡ ቅዱስ፡ ገብርኤ
 ል፡ በገጽ፡ ብሩህ፡ ወፍሠሕ፡ ወሰገደ፡ ሊት፡ ወይ
 ቤለኒ፡ ዝኬ፡ ውእቱ፡ ዘዘነውኩኪ፡ ወአብሰርኩ
 ኪ፡ በእንቲአሁ፡ እምትካት፡ ከመ፡ ያስተርኢ፡ በላ
 ዕሌኪ፡ ወይሁብ፡ ምሕረት፡ ወኃይለ፡ ለኩሉ፡ ሕ
 ዝብ፡ ዘዩአምን፡ በስመ፡ ወይገንዩ፡ ለስብሐቲቲሁ፡
 ወእምዝ፡ መጽኑ፡ ዮሴፍ፡ ወምስሌሁ፡ ሰሎሜ፡ ወ
 ወልዲት፡ ወርአያ፡ ተፈሥሐት፡ ዓቢዩ፡ ፍሥሐ፡
 ሶበ፡ ርአዩቶ፡ ለሕፃን፡ በውስተ፡ ጎል፡ ወሰገደ፡ ሎ
 ቱ፡ ወጸረቶ፡ በእደዊሃ፡ ወትቤ፡ ብዕዕት፡ አነ፡ ዘር
 እያ፡ አዕይንትዩ፡ ፍሥሐከ፡ ዮም፡ ዘመጸእ፡ ብው
 ስተ፡ ዓለም፡ ከመ፡ ትሥረይ፡ አበሳሃሙ፡ ለ (A. fol.
 93a. 2.) ኃዋአን፡ ወአነሂ፡ እምኔሆሙ፡ ወተመይጠ
 ት፡ ኀቤዩ፡ ወትቤለኒ፡ ብዕዕት፡ አንቲ፡ እመ፡ ለእ
 ግዚእ፡ ኩሉ፡ ዘይኬልሐ፡ ነቢያት፡ በእንቲአሁ፡
 ወይቤሉ፡ እግዚእነሰ፡ ያስተርኢ፡ እምድንግል፡
 ወአነሂ፡ አመትኪ፡ ኢይትፈለጥ፡ አምኔኪ፡ ወእት
 ለአከኪ፡ አነ፡ እስከ፡ እምውት፡ ወእምዝ፡ መጽ
 ኑ፡ ፍሎት፡ እምብርሃን፡ ዘአስተርአዮሙ፡ ወሰገ
 ዱ፡ ሎቱ፡ በውስተ፡ ጎል፡ እንዘ፡ ይኬልሐ፡ ወይ

ብሉ፡ አንተ፡ ውእቱ፡ መድኅኒ፡ ዓለም፡ በከመ፡ ነ
 ገሩነ፡ ከመ፡ አንተ፡ ውእቱ፡ ወልደ፡ እግዚአብሔ
 ር፡ በአማን፡ ብፁዓን፡ ንሕነ፡ ዘርኢነ፡ ስብሐተ፡
 መለኮትክ፡ ወኮነ፡ ድልዋነ፡ በከመ፡ ሰማዕነ፡ ወቀር
 ቡ፡ ወሰገዱ፡ ሊት፡ ወይቤሉኒ፡ ብዕዕት፡ አንቲ፡ እ
 ምኩሎን፡ አንስት፡ ዘዲበ፡ ምድር፡ (A. fol. 94b. 1.)
 ወብዕዕት፡ ከርሥኪ፡ እንተ፡ ጸረቶ፡ ወአጥባትኪ፡
 እለ፡ ሐጸናሁ፡ እስመ፡ ወለድኪ፡ ለነ፡ ሕይወት፡ ዓ
 ለም፡ ወነገሩ፡ ጎልቄ፡ መላእክት፡ ዘኮነ፡ ኩሉ፡
 ዘርእዩ፡ ወዘሰምሁ፡ በኀቤሆሙ፡ እንዘ፡ ይብሉ፡ ስ
 ብሐት፡ ለእግዚአብሔር፡ በሰማያት፡ ወሰላም፡ በም
 ድር፡ ለእንግል፡ እመሕያው፡ ሥምረቱ፡ ወነሉ፡ ዘሰ
 ምዓ፡ አንከረ፡ ወአንሰ፡ እቤ፡ ምንተ፡ እከውን፡
 ወእምድኅረዝ፡ እመ፡ ስሙን፡ መጽኑ፡ ከመ፡ ይግ
 ዝርም፡ በከመ፡ ሕገ፡ አይሁድ፡ ወሰመይም፡ ስሞ፡
 ኢዩሱስ፡ በከመ፡ ይቤለኒ፡ መልአክ፡ እምቅድመ፡
 እዕንሶ፡ ወበውእቱ፡ መዋዕል፡ መጽኑ፡ ሰብአ፡ ሰ
 ገል፡ እምብሔረ፡ ጽባሕ፡ እንዘ፡ ዮኃሥሁ፡ ውስ
 ተ፡ አህጉር፡ ወአዕፃዳት፡ ወይቤሉ፡ በአይቲ፡ ተወ
 ልደ፡ ክርስ (A. fol. 93b. 1.) ቶስ፡ እስመ፡ ርኢነ፡ ኮከ
 በ፡ ዘአሁ፡ በምሥራቅ፡ ወመጸእነ፡ ከመ፡ ንስግድ፡
 ሎቱ፡ ወሰማዎ፡ ሄሮድስ፡ ተህውክ፡ ምስለ፡ ኩሉ፡
 አድያሚሃ፡ ለኢዩፋሳሌም፡ ወአስተጋብአ፡ ኩሉ፡
 ዓበይተ፡ ወካህናተ፡ ወጸሐፍተ፡ ወሊቃውንተ፡ ሕ
 ዝብኒ፡ ወተስእሎሙ፡ ወይቤሎሙ፡ በአይቲ፡ ይት
 ወለድ፡ ክርስቶስ፡ ወማእዜ፡ ዕድሜሁ፡ ወይቤል
 ም፡ በዝ፡ መዋዕል፡ በቤተ፡ ልሔም፡ ዘይሁዳ፡ በከ
 መ፡ ይቤ፡ ሚልክያስ፡ ነቢይ፡ አንቲኒ፡ ቤተ፡ ልሔ
 ም፡ ምድረ፡ ኤፍሬታ፡ ኢኮንኪ፡ ሕዕዕተ፡ እምአዕ
 ፃዳተ፡ ይሁዳ፡ እስመ፡ እምኔኪ፡ ይወዕእ፡ ንጉሥ፡
 ወይሬእዮሙ፡ ለሕዝብዩ፡ እስራኤል፡ ወይቤሎሙ፡
 ሄሮድስ፡ ለሰብአ፡ ሰገል፡ ሐሩ፡ ወኅሥም፡ ለሕፃ
 ን፡ ወሶበ፡ ረከብከምም፡ ንዑ፡ ወንግሩኒ፡ (A. fol.
 94a. 1.) ከመ፡ እስግድ፡ ሎቱ፡ ወአክ፡ ይስግድ፡ ሎ
 ቱ፡ አላ፡ ከመ፡ ይቅትሎ፡ ወመሰሎሙ፡ ከመ፡ ም
 ድራዊ፡ ውእቱ፡ ወዘበምድር፡ መንግሥቱ፡ ወሰሚ
 ሦሙ፡ ሰብአ፡ ሰገል፡ ዘንተ፡ በኀበ፡ ንጉሥ፡ ወዕኑ፡
 እንዘ፡ ዮኃሥም፡ ወውእቱ፡ ኮከብ፡ ይመርሐሙ፡



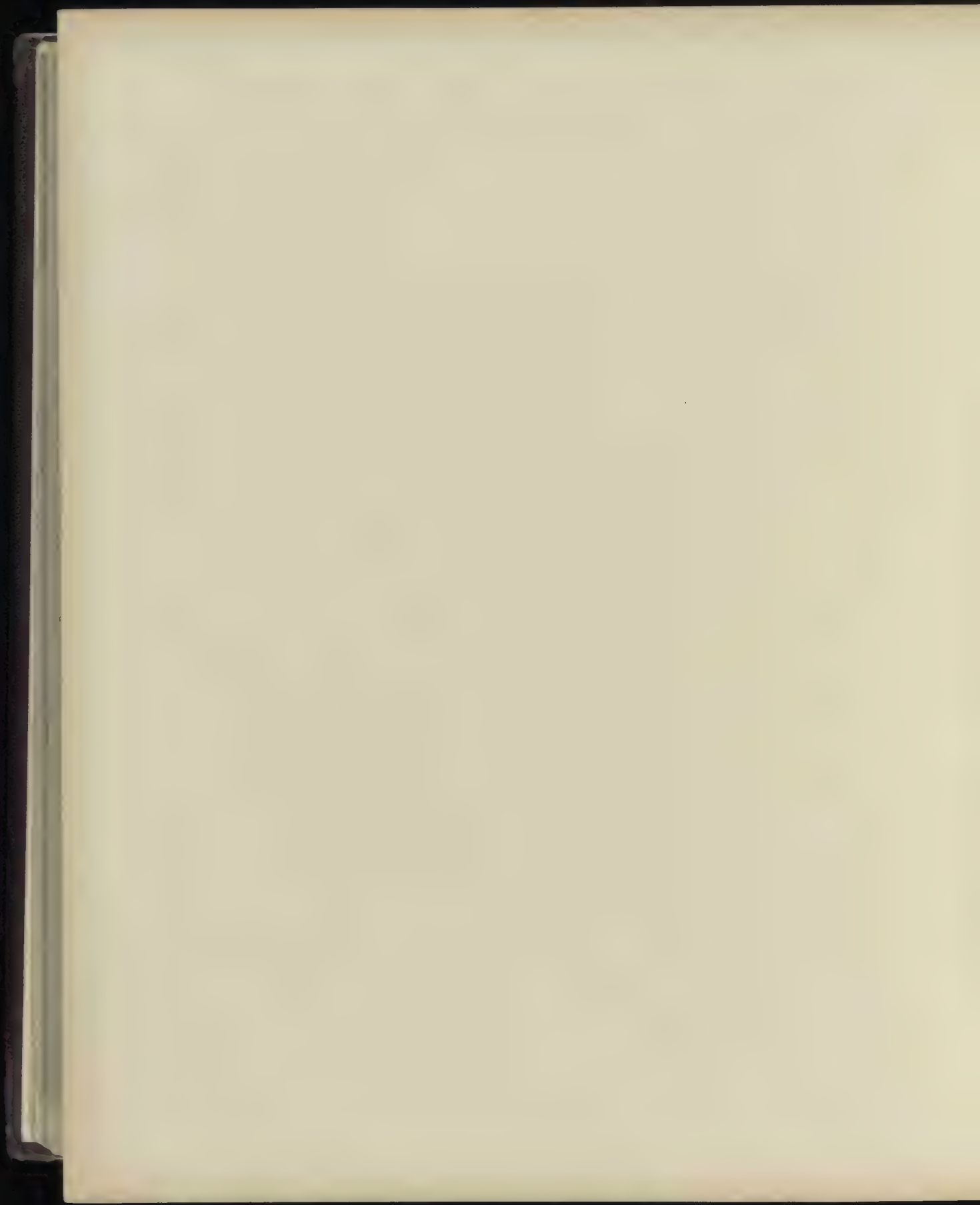
እምብሔሮም፡ እስከ፡ አብጽሖሙ፡ ጎበ፡ ሀሎኩ፡ መካን፡ ምስለ፡ ፍቁር፡ ወልድዩ፡ ወጎደጎሙ፡ ከከብ፡ ወተኃጥኦ፡ ወበዊኦሙ፡ ርክይዎ፡ ለሕፃን፡ በዲበ፡ እደውዩ፡ ወሰገዱ፡ ሎቱ፡ ወአምጽኡ፡ በፍሥሐ፡ ወበሐሜት፡ አምኃ፡ ወርቀ፡ ከርቤ፡ ወስሐኒ፡ ወከልሐ፡ እንዘ፡ ይብሉ፡ በሩካ፡ ንጉሥ፡ ዓቢይ፡ ዘትሥእር፡ መንግሥታት፡ ምድር፡ ወዓዲ፡ ወረድከ፡ ውስተ፡ ምድር፡ ወአስርከ፡ ለሰይጣን፡ እምከመ፡ ረከብነ፡ ውስተ፡ (A. fol. 94a. 2.) መጽሐፈ፡ ነቢያት፡ አበው፡ መቢባን፡ ወመስዮ፡ ኖመ፡ እንዘ፡ ይሐልዩ፡ ከመ፡ በሳኒታ፡ ሐረ፡ ጎበ፡ ሂሮድስ፡ ወይንግርዎ፡ ከመ፡ ረከብዎ፡ ለሕፃን፡ ወለእመ፡ ወአስተርክዮሙ፡ መልአክ፡ እግዚአብሔር፡ ወይቤሎሙ፡ እትወ፡ ብሔረክመ፡ ብሰላም፡ ወአተወ፡ ብሔሮሙ፡ በከመ፡ ይቤሎሙ፡ መልአክ፡ እግዚአብሔር፡ ወአመ፡ ተፈጸመ፡ አርብ፡ ዕለት፡ አዕረግናሁ፡ ውስተ፡ ምክራብ፡ ከመ፡ ይግበሩ፡ ሎቱ፡ ሕገ፡ ሙሴ፡ በከመ፡ ይገብሩ፡ ሎሙ፡ ለደቂቀ፡ እስራኤል፡ ወሶበ፡ አባእናሁ፡ ቤተ፡ መቅደስ፡ ሀሎ፡ ካህን፡ ዘስመ፡ ስምዖን፡ ወይሴፎ፡ ከመ፡ ይርአዮ፡ ለመድኃኒን፡ እምቅድመ፡ ይመት፡ ወመጠውክዎ፡ ከያሁ፡ ወነሥኦ፡ ወጸሮ፡ ዲበ፡ እደዊሁ፡ ወባረከ፡ ወአዶዶ፡ በው (A. fol. 94b. 1.) ስተ፡ ታቦት፡ ወሶበ፡ ርክዮ፡ ፍቁር፡ ወልድዩ፡ ለስምዖን፡ ተከሥታ፡ አዕይንቲሁ፡ እስመ፡ ዕውር፡ ብእሲ፡ ውእቱ፡ ወከሠተ፡ አፋሁ፡ ወይቤ፡ ሴቤሃ፡ ይኢዜ፡ ትስእሮ፡ ለገብርክ፡ በሰላም፡ እግዚአብሔር፡ በከመ፡ አዘገከ፡ እስመ፡ ርክዶ፡ አዕይንትዩ፡ አድኅኖተክ፡ ዘአስተዳሎክ፡ ቅድመ፡ ነፋሱ፡ ሕዝብክ፡ ወክብረ፡ ለሕዝብክ፡ እስራኤል፡ ወዘንተ፡ ፈጸሞ፡ ወወሀበኒ፡ ሕፃን፡ ወአተውኑ፡ በሰላም፡ ምስለ፡ ፍሥሐ፡ ወሐሜት፡ ወበይእቲ፡ ዕለት፡ ሞተ፡ ስምዖን፡ ካህን፡ አረጋዊ፡ ወነበረ፡ ሂሮድስ፡ ከልኤተ፡ ዓመተ፡ እንዘ፡ ይጸንሐሙ፡ ለሰብኦ፡ ሰገል፡ ከመ፡ ይምጽኡ፡ ጎበሁ፡ ወኢገብኡ፡ እስመ፡ አተወ፡ ማጎደሮሙ፡ ወተሀውከ፡ ወፈርሀ፡ ሂሮድስ፡ በነፋሱ፡ ግብሩ፡ ወአስተርክዮ፡ ሰይጣን፡ (A. fol. 94b. 2.) በሌሊት፡ በአምሳለ፡ ብእሲ፡ ማእምር፡ ወይቤሎ፡ ምንት፡ ንብረትክ፡ ይኢዜ፡ ትትኃጎል፡ አን

ተ፡ ወነፋሱ፡ መንግሥተክ፡ ወአውሥኦ፡ ሂሮድስ፡ ወይቤ፡ ምንት፡ እግበር፡ ወይቤሎ፡ ሰይጣን፡ ጌሠመ፡ በጽባሕ፡ ፈኑ፡ አግብርቲክ፡ ወአዝዘመ፡ ከመ፡ ኢይኅደጉ፡ በቤተ፡ ልሔም፡ ሕፃን፡ ዘክልኤ፡ ዓመት፡ ወዘይቲሐት፡ እንዘ፡ ይቀትልዎሙ፡ ወከመ፡ ይትረከብ፡ ሕፃን፡ ምስለ፡ እለ፡ ይትቀተሉ፡ ከመ፡ ኢይልሀቅ፡ ወኢይንሣእ፡ መንግሥተክ፡ ወበይእቲ፡ ዕለት፡ አስተርክዮ፡ መልአክ፡ እግዚአብሔር፡ ለዮሴፍ፡ ወይቤሎ፡ ተንሥእ፡ ንሣእ፡ ሕፃን፡ ወእሞ፡ ወሐር፡ ብሔረ፡ ግብጽ፡ እስከ፡ እነግረከ፡ እስመ፡ ሂሮድስ፡ ዮሥሥ፡ ከመ፡ ይቅትሎ፡ ለሕፃን፡ ወሶ (A. fol. 95a. 1.) ቤሃ፡ ተንሣእን፡ ወሐርን፡ ብሔረ፡ ግብጽ፡ ወሰሎሜ፡ ምስሌን፡ ወጸቢሐ፡ አዘዘ፡ ሂሮድስ፡ ይቅትሎሙ፡ እለ፡ ቤተ፡ ልሔም፡ ወዘነፋሱ፡ አድዶሚሃ፡ ወአፀዳ፡ በከመ፡ ተጠየቀ፡ እምብሔር፡ ሰግል፡ ወበከመ፡ ነገር፡ ሰይጣን፡ አበ፡ ነፋሱ፡ መዓት፡ ወንሕነሰ፡ ተንሣእን፡ ወዮሴፍ፡ ቅድሚዩ፡ ወእፀውሮ፡ ለወልድዩ፡ አሐተ፡ ጊዜ፡ ዲበ፡ መትከፍትዩ፡ ወአሐተ፡ ጊዜ፡ ዲበ፡ ገቦዩ፡ ወአሐተ፡ ጊዜ፡ ዲበ፡ እድውዩ፡ ወሰሎሜ፡ ታስተባርዶኒ፡ እምርኅቅተ፡ ፍኖት፡ ወእምድካመ፡ ሐረት፡ ወአወረዶ፡ ከመ፡ ይትልወኒ፡ ከመ፡ አንስት፡ እለ፡ ይሚሀራ፡ ደቂቆን፡ ሐዊረ፡ እስመ፡ ንእስት፡ እነ፡ ወኢላመድኩ፡ ምንዳቤ፡ ወውእቲኒ፡ የሐውር፡ በበ፡ ንስቲት፡ ወይእኅዝ፡ ጽንፈ፡ ልብስዩ፡ ወይኔጽር፡ (A. fol. 95a. 2.) ከመ፡ ነፋሱ፡ ሕፃናት፡ እለ፡ ይበክዩ፡ ለእሞሙ፡ ከመ፡ ይጸራሆሙ፡ ወሶቤሃ፡ እፀውሮ፡ በገቦዩ፡ ወእኤምኖ፡ ወእትፈሣኦ፡ በአንሶስዎቱ፡ እንዘ፡ አወግዘ፡ ለሂሮድስ፡ ወእረግሞ፡ ወነፋሱ፡ መንግሥቶ፡ በእንተ፡ ዘአሕሰመ፡ ላዕል፡ ሕፃናት፡ እለ፡ አልቦሙ፡ እከይ፡ ወኃጢኦት፡ እስመ፡ ቀተሎሙ፡ ወወደዩ፡ ኃዘን፡ ውስተ፡ ከርሠ፡ እሞሙ፡ ወአሎሆሙ፡ ወዮሴፍ፡ እንዘ፡ ይጸውር፡ ስንቀነ፡ ሶበ፡ ርክዩ፡ ሰሎሜ፡ እንዘ፡ ትንሥኦ፡ ለሕፃን፡ ዲበ፡ መትከፍታ፡ ወሶበ፡ በጸሕነ፡ ብሔረ፡ ግብጽ፡ ነበርን፡ አፍኦ፡ ሀገር፡ ታሐተ፡ ጽላሎተ፡ ዕፅ፡ ከመ፡ ናዕርፍ፡ እምዋዕዩ፡ ፀሐይ፡ እስመ፡ ሐጋይ፡ ውእቱ፡ እመ፡ ዕሥራ፡ ወሰበው፡ ለግንቦት፡ ዮሴፍ፡ ወሰሎሜ፡ ኖሙ፡



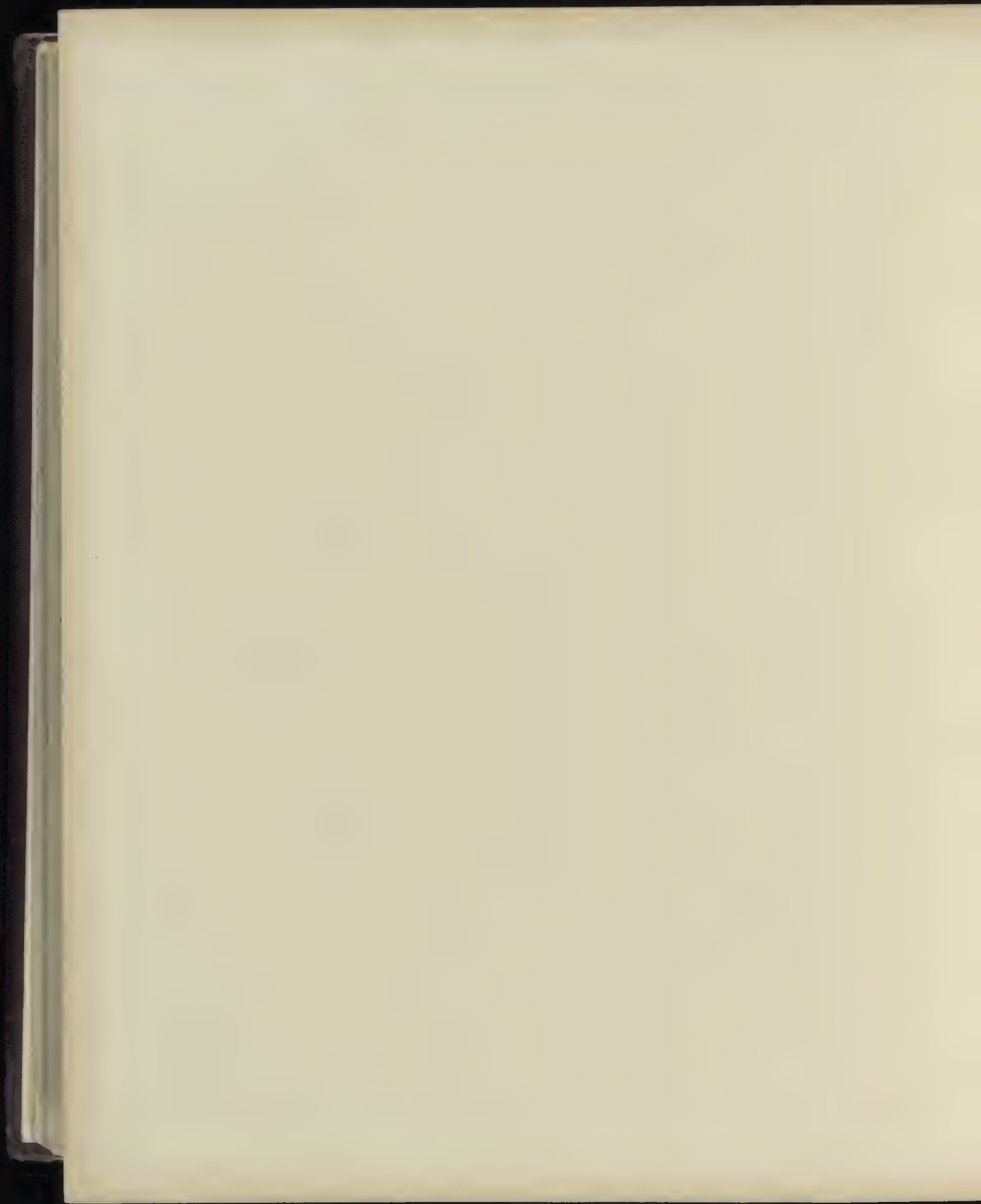
እምድከመ ፡ ፍኖት ፡ ወኣንሰ ፡ (A. fol. 95 b. 1.) አጥበ
 ውክም ፡ ሐሊበ ፡ ለሕፃንዩ ፡ ወአልባሲሁኒ ፡ አምሳለ ፡
 ወይን ፡ በከመ ፡ አልባሲዩ ፡ ዘአልበሱኒ ፡ አበውዩ ፡
 አመ ፡ አብኡኒ ፡ ቤተ ፡ መቅደስ ፡ ወእምአመ ፡ ለበስ
 ኩ ፡ ኢያሰስልኩ ፡ እምላዕሴዩ ፡ ወአሣኢኒሁኒ ፡ በአ
 ምሳለ ፡ ወርቅ ፡ ውስተ ፡ እገሪሁ ፡ ለወልድዩ ፡ ወና
 ሁ ፡ ክልኤቱ ፡ ፈያት ፡ እንተ ፡ ይእቲ ፡ ፍኖት ፡ አሐ
 ዱ ፡ እምብሔረ ፡ ግብጽ ፡ ወከልኩ ፡ እምብሔረ ፡ ዕ
 ብራዊያን ፡ ወይቤሎ ፡ ዕብራዊ ፡ ለግብጻዊ ፤ አንሰ ፡
 አፈቅር ፡ እንሣእ ፡ አልባሲዩ ፡ ለዛቲ ፡ ብእሲት ፡ ወአ
 ልባሰ ፡ ወልዱ ፡ እስመ ፡ ይመስል ፡ አልባሰ ፡ ነገሥ
 ት ፡ ወሰበ ፡ ረከብክምመ ፡ በገዳም ፡ እምሣእኩ ፡
 ወባሕቱ ፡ ጥቃ ፡ ሀገር ፡ ሀለዉ ፡ ወይቤሎ ፡ ግብጻዊ ፡
 ለክልኩ ፡ ጎድግ ፡ ንሐር ፡ እስመ ፡ ኢርኢኩ ፡ ዘከመ
 ዝ ፡ ሕባ (A. fol. 95 b. 2.) ነ ፡ እምአመ ፡ ተፈጠርኩ ፡ ወ
 እንዘ ፡ ከመዝ ፡ ይተናገሩ ፡ አውዕአ ፡ ጥበ ፡ እምአጥ
 ባትዩ ፡ ለሕፃን ፡ ወፈቀድኩ ፡ አስትዮ ፡ ወነጸርኩ ፡
 ዓውድዩ ፡ ወኢረከብኩ ፡ ወተንሣእኩ ፡ ወወሰድክም ፡
 ውስተ ፡ ሀገር ፡ ወሰኦልክምን ፡ ለአንስት ፡ ያስትይሁ ፡
 ማዩ ፡ ወአልቦ ፡ ዘወሀበኒ ፡ እስመ ፡ አልቦመ ፡ ምሕ
 ረት ፡ ለሰብእ ፡ ይእቲ ፡ ሀገር ፡ ወርእዮመ ፡ ፈያት ፡
 ከመ ፡ ሐርኩ ፡ ውስተ ፡ ሀገር ፡ ገብኩ ፡ ድጎሬሆመ ፡
 ወሐሩ ፡ ጎበ ፡ ዮሴፍ ፡ እንዘ ፡ ይነውም ፡ መሰጡ ፡ አ
 ሣዕነ ፡ ወልድዩ ፡ ወገባእኩ ፡ ወአንቃህክምመ ፡ ወእ
 ቤሎመ ፡ ተንሥኩ ፡ ንሐር ፡ እምዛቲ ፡ ሀገር ፡ እስመ ፡
 ውሐዳነ ፡ ምሕረት ፡ እመንቱ ፡ ወኃሥሥኩ ፡ ማዩ ፡
 ወአልቦ ፡ ዘወሀበኒ ፡ ወኢረባሕኩ ፡ ዘእንበለ ፡ አሣዕ
 ነ ፡ ወልድዩ ፡ ዘነሥኩ ፡ ፈያት ፡ ወ (A. fol. 96 a. 1.) ዘን
 ተ ፡ ብሂልዩ ፡ በከይኩ ፤ ወርእዮ ፡ ፍቁር ፡ ወልድዩ ፡
 ብከይዩ ፡ ኃሥሥ ፡ አንብዕዩ ፡ በእደሁ ፡ ወአውረደ ፡
 ንስቲተ ፡ አጽባዕቶ ፡ ውስተ ፡ ምድር ፡ ወነቅዓ ፡ ማ
 ዩ ፡ ዘይውጎዝ ፡ ወሰተይነ ፡ እምኔሁ ፡ ጥዑመ ፡ ከመ ፡
 መዓር ፡ ወፀዓዳ ፡ ከመ ፡ ሐሊብ ፡ ወአተቦ ፡ ለውእ
 ቱ ፡ እንዘ ፡ ይብል ፡ ለይኩን ፡ ዝንቱ ፡ ማይ ፡ ለኩሉ ፡
 ዘይሳትዮ ፡ ፈውሰ ፡ ወጥኢና ፡ ዘእንበለ ፡ ለሰብእ ፡
 ሀገር ፡ ይኩን ፡ መሪረ ፡ ውስተ ፡ አፋሆመ ፡ ወኢይ
 ሕዩ ፡ አሐዱ ፡ እምኔሆመ ፡ ወእምዝ ፡ በላዕነ ፡
 ንስቲተ ፡ ወጸርክም ፡ ለፍቁር ፡ ወልድዩ ፡ ወተንሣእ

ነ ፡ ከመ ፡ ንሐር ፡ ወበጊዜሃ ፡ ወድቁ ፡ በቅጽበት ፡ ወ
 መኳርብቲሆመ ፡ ወኢተርፈ ፡ አሐዱ ፡ እምኔሆመ ፡
 ወተሰብሩ ፡ ጣ (A. fol. 96 a. 2.) ያቶመ ፡ ለለ ፡ ክፍሎ
 መ ፡ ወኮኑ ፡ ከማሁ ፡ እማልክቲሆመ ፡ ውዱቅ ፡ ሸ፩
 ላዕለ ፡ ክልኩ ፡ ወተሰብሩ ፡ ወእንዘ ፡ ነሐውር ፡ መል
 ዕልተ ፡ ግብጽ ፡ መጽኡ ፡ አድባር ፡ ወጸላዕት ፡ ወአራ
 ዊት ፡ ወሰገዱ ፡ ወሰብሕም ፡ ለወልድዩ ፡ ወሰበ ፡ ነሐ
 ውር ፡ ዩሐውሩ ፡ ምስኤን ፡ ወተመይጠ ፡ ወልድዩ ፡
 መንገሌሆመ ፡ ወወደዩ ፡ እደሁ ፡ ዘየማን ፡ መንገለ ፡
 ደብር ፡ ዘመንገለ ፡ ጽባሕ ፡ ወእደሁ ፡ ዘፀጋም ፡ ው
 ስተ ፡ ደብር ፡ ዘመንገለ ፡ ምዕራብ ፡ ወይቤሎመ ፡ ቁ
 መ ፡ ወናሁ ፡ አሠረ ፡ እደክመ ፡ ውስተ ፡ ከተሕ ፡
 ከመ ፡ ዘጽብር ፡ ያስተርእዩ ፡ እስከ ፡ ዮም ፡ ለሰብእ ፡
 ወይቤሎመ ፡ ኩኑ ፡ ትእምርተ ፡ ለእለ ፡ ኢየአምኑ ፡
 ብዩ ፡ ወይክሕዱ ፡ ምጽኦትዩ ፡ ወለረሴኦን ፡ አይሁ
 ድ ፡ ወለሂርድስ ፡ ርጉም ፡ ወለመንግሥቱ ፤ (A. fol.
 96 b. 1.) ወለኩሉ ፡ ዘኢየአምን ፡ በስምዩ ፡ ቅዱስ ፡ ወ
 ይቤሎመ ፡ እመንቱ ፡ አድባር ፡ አእመርክመኒ ፡ ወ
 አመንክመ ፡ ብዩ ፡ እለ ፡ አልብክመ ፡ ነፍስ ፡ ወሥ
 ጋ ፡ ወኢአምኑኒ ፡ ነገሥትኒ ፡ እለ ፡ ፈጠርክምመ ፡
 በአርአያዩ ፡ ወበአምሳልዩ ፡ ወኢንዩ ፡ ለስብሐትዩ ፡
 ወእለሂ ፡ መጸእኩ ፡ በእንቲአሆመ ፡ ውስተ ፡ ዓለም ፡
 ወኢያክበሩኒ ፡ ወኢተወክፋኒ ፡ ዳእመ ፡ ኃሥሥኒ ፡
 ይቅትሉኒ ፡ እስከ ፡ መጸእኩ ፡ ወበጻሕኩ ፡ ውእቱ ፡
 ዝ ፡ ብሔር ፡ ወከመዝ ፡ ዩሀሉ ፡ ስምዩ ፡ ወስመ ፡ እም
 ዩ ፡ ንጽሕት ፡ በዕባይ ፡ ወስብሐት ፡ እስከ ፡ ትውልደ ፡
 ትውልድ ፡ ወእምዝ ፡ በጸሕነ ፡ ሀገረ ፡ እስመናይን ፡
 ውስተ ፡ ቀዳሚ ፡ አንቀጸ ፡ ማኅፈድ ፡ ዘአርባዕቱ ፡ ማ
 ዕዝኒሃ ፡ ወይትሌዓል ፡ እምሀገር ፡ ወድቅ ፡ ሀገረ ፡ ወ
 ተሰብረ ፡ (A. fol. 96 b. 2.) እስመ ፡ ያጣዕዉ ፡ ሎቱ ፡ ወ
 ይቤሎ ፡ እግዚእ ፡ ኢየሱስ ፡ ኩን ፡ ትእምርተ ፡ ለዛ
 ቲ ፡ ሀገር ፡ ወለሰብእ ፡ እስከ ፡ ለዓለም ፡ ወኮነ ፡ በከ
 መ ፡ ይቤሎ ፡ ወኮነ ፡ መዝበረ ፡ እስከ ፡ ዮም ፡ ወሀ
 ሎ ፡ ዕፁ ፡ ውስተ ፡ ውእቱ ፡ መክን ፡ ወሰገደ ፡ ታሕ
 ተ ፡ እገሪሁ ፡ ለወልድዩ ፡ ወይቤሎ ፡ ሐዊሳ ፡ ለምጽ
 ኦትከ ፡ ኢየሱስ ፡ ወልደ ፡ እግዚአብሔር ፡ ወተናገ
 ሮ ፡ እግዚእ ፡ ወይቤሎ ፡ ኢይኩን ፡ ውስቲቲከ ፡ ነቀ
 ዝ ፡ እስከ ፡ ለዓለም ፡ ወትሂሉ ፡ ለተዝከረ ፡ በዓንዩ ፡



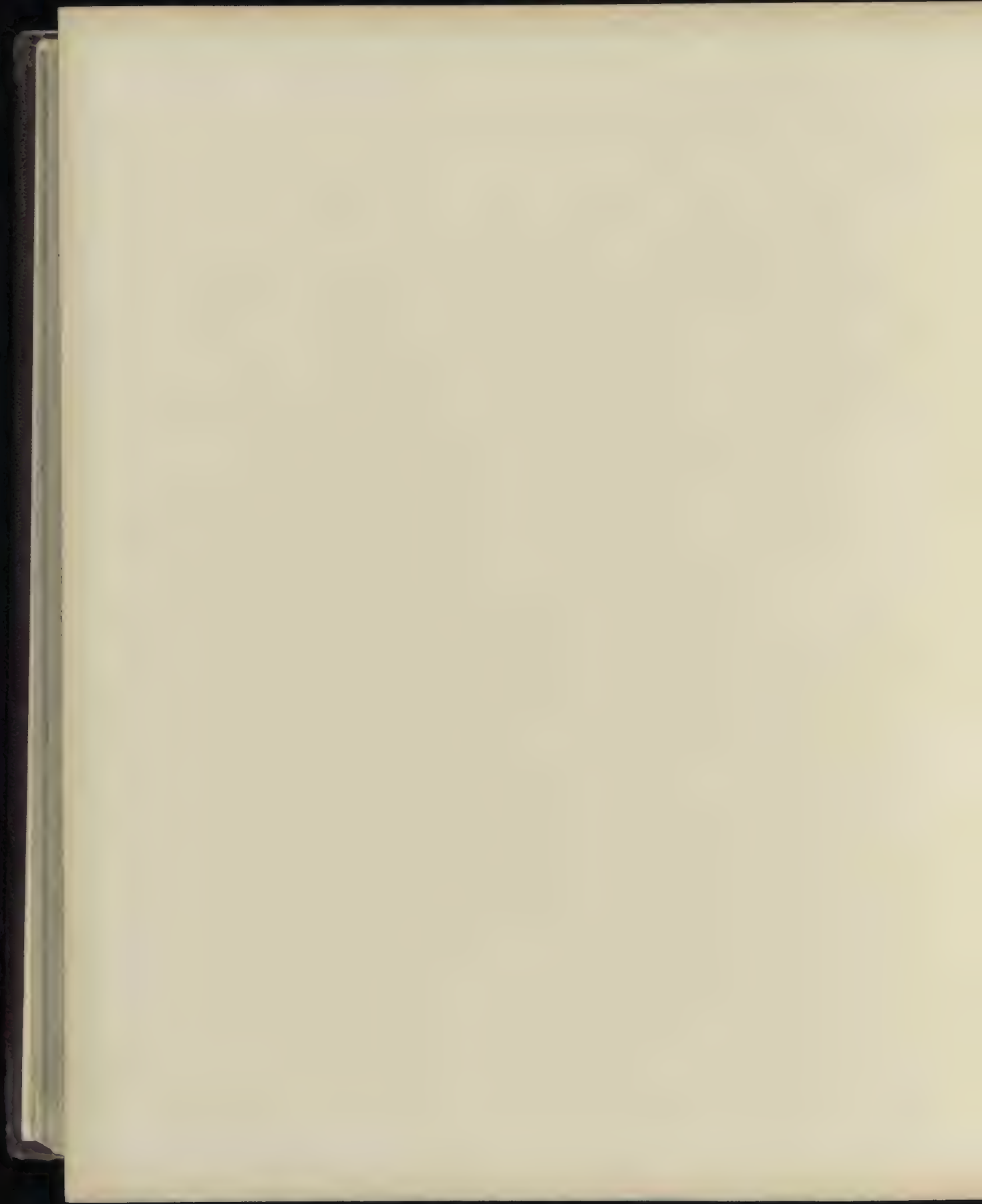
የም፡ውስተ፡ዝንቱ፡ሀገር። ወአንከሩ፡ክሎሙ፡
ንኡሶሙ፡ወዓቢዮሙ፡እምስብሐት፡ዘላዕለ፡ወል
ድዩ። ወይቤሉ፡ግሙራ፡ዘከመዝ፡ሕፃነ፡ኢርኢ
ነ። ወአንዘ፡ነሐውር፡ውስተ፡ጽጌ፡ሀገር፡ኖሁ፡
ኃምስቱ፡አ (A. fol. 97a. 1.) ግማል፡አጽአቱነ፡በፍኖ
ት፡ወርእዮሙ፡ወልድዮ፡ወይቤሎሙ፡ቂሙ፡ወ
ኮኑ፡አእባነ፡እስከ፡ዮም። ወሀሎ፡ብእሲ፡ዘስሙ፡
ትፍልም፡ወምሕረተ፡እግዚአብሔር፡ሳዕሌሁ።
ወውእቱ፡ተወክረነ፡ወአጎደርነ፡ውስተ፡ቤቱ፡
ወክሉ፡ጣዖታት፡ወድቁ፡ወተሰብሩ። ወፈርሀ፡
ክሎሙ፡ገነውተ፡አማልክት፡ወተኅብኢ፡ውስ
ተ፡አብያቲሆሙ። ወበጸሐ፡ተጋብኢ፡ክሉ፡ሰብ
እ፡ኅብ፡ሀሎነ፡ብዙኃን፡ሕሙማን፡ወድውያን፡
በሐማን፡ወጽሙማን፡ወዘዘኪአሁ፡ደቂሆሙ። ወ
ወደዩ፡ወልድዩ፡እዲሁ፡ዲቤሆሙ። ወፈወሶሙ፡
እምክሉ፡ደቂያቲሆሙ። ወገብረ፡ተአምረ፡ብዙ
ኃ፡በይእቲ፡ሀገር። ወሶበ፡ነገርኩከ፡ክሎ፡እም፡
ኢያግመ (A. fol. 97a. 2.) ሮ፡ክርታስ፡ወበዝኑ፡ሰብ
እ፡ኅቤነ፡ወተጋፍሶነ፡እምብዝኃ፡ተአምር፡ዘገ
ብረ፡በይእቲ፡ዕለት። ወወፃእነ፡እምህዩ፡ወበጸሕ
ነ፡ሀገረ፡እንተ፡ስማ፡ፍንቶስ፤ ወሰብእ፡መፍቀር
ያነ፡ሰብእ፡ወነበርነ፡ህዩ፡ወገብረ፡ተአምረ፡ዘአ
ልቦ፡ኅልቀኡ፡ወይቤ፡ስምዩ፡ወስመ፡እምዩ፡
ማርያም፡ይኩን፡ውስተ፡ዝንቱ፡መካን፡እስከ፡
ደኃራት፡ዕለት፡ወያመጽኡ፡ድውያነ፡ወሕሙማ
ነ፡በፃሚማኖት። ወይፈውሶሙ፡በብዝኃ፡ምሕረ
ቱ። ወሰምዓ፡ብእሲ፡ፀራቢ፡ዘስሙ፡ዮሴፍ፡ወ
መጽአ፡ኅቤነ፡እስመ፡ቀዳሚ፡ነገደ፡ኢየሩሳሌ
ም፡ወአጎደድ፡ዮሴፍ፡አረጋቂ፡ወአጎደርነ፡ውስ
ተ፡ቤቱ። ወቦቱ፡ወልድ፡ጋኔን፡ዓቢይ፡ቦቱ።
ወበይእቲ፡ዕለት፡ገብአ፡ጋኔን፡ወርእዮ፡ከልሐ፡
እምሕፃን፡ወይቤ፡ምንት፡ሊተ፡ወለከ፡ኢየ
(B. fol. 97b. 1.) ሱስ፡ናዝሬቂ፡ወመጸእከ፡ኅቤነ፡ከ
መ፡ትኩንነ፤ ኅደማነ፡ለከ፡ኢየሩሳሌም፡ወገብ
ደነ፡እስከ፡ዛቲ፡ሀገር። ወመጸእከ፡ድኅሬነ፡ከመ፡
ትኩንነ፡እስመ፡ወልደ፡እግዚአብሔር፡አንተ፡
ዘበአማን። ወይቤሎ፡ኢየሱስ፡ተፈጸም፡ወፃእ፡
እምኔሁ። ወበጊዜሃ፡ሐይወ፡እምደቂሁ፡ወሬዛ፡

ወተንሥእ፡ምስለ፡አቡሁ፡ወእሙ፡ወሰገዱ፡እን
ዘ፡ይብሉ፡ብፁዓን፡ንሕነ፡እስመ፡ይደልወነ፡ዝ
ንቱ፡አኩቲት፡እምክሉ፡አሕዛብ፡እስመ፡በአከ
ሙ፡ቤተነ፡እንዘ፡ኃጥአን፡ንሕነ፤ ወሶበ፡በእነ፡
ቦአ፡በረከተ፡እግዚአብሔር፡ኅቤሆሙ። ወሶበ፡
ርእዩ፡ተአምረ፡ዘገብረ፡እግዚእ፡ኢየሱስ፡አም
ኑ፡ሰበእ፡ብዙኃን፡በውእቱ፡መካን። ወተስእል
ምሙ፡ዓበይተ፡ሀገር፡ለ (A. fol. 97b. 1.) ገነውተ፡አ
ማልክት፡ወይቤልምሙ፡ለምንት፡ተኅብእከሙ፡
ወኅደማሙ፡አማልክቲከሙ፡ወይቤሉ፡እምአመ፡
ቦአት፡ዛቲ፡ብእሲት፡ምስለ፡ሕዓና፡ተሰብሩ፡ጣ
ዓታት፡ወወድቁ፡አብያተ፡አማልክት። ወሶበ፡ነ
ሐውጸሙ፡በሌሊት፡ንረክቦሙ፡በጽባሕ፡ስቡራኒ
ሆሙ፡ወለአኩ፡ኅቤነ፡ከመ፡ይሰዱነ፡ኅቤሆሙ።
ወቦእነ፡ውስተ፡ተስላስ፡ወአጎዝም፡ለበኃለ፡ቤ
ት፡ወወሰድም፡ኅብ፡ዓበይተ፡ሀገር፡ወይቤልም፡
አይቱ፡ሀለ። እለ፡ኅደሩ፡ቤተከ፡ወይቤሎሙ፡
ሠሉስ፡መዋዕል፡ዮም፡እምዘ፡ወዕኡ፡እምኅቤዩ፡
ወኢየአምር፡መካኖሙ። ወኩንንም፡ወአልቦ፡ዘይ
ቤ፡ዘእንበለ፡ኢየአምር፡መካኖሙ። ወወፂኡ፡ነገ
ረኒ፡በኅብ፡አ (A. fol. 98a. 1.) በይተ፡ሀገር፡ሊቃው
ንተ፡ዘኮነ። ወበጽባሕ፡ወፃእነ፡በኅቤሆሙ፡ወበጸ
ሕነ፡ሀገረ፡እንተ፡ስማ፡ቀኅስያ። ወሀሎ፡ውስቱ
ታ፡ማኅፈድ፡ወዲቤሁ፡ሥእል፡በላዕሌሁ፡ሰብዓ
ቱ፡መንጠላዕት። ወገነውት፡እለ፡ይትለአኩ፡ኢ
ያበውኡ፡ሰብእ፡ዘእንበለ፡ዓበይተ፡ሀገር። ወዘወ
ሀቦሙ፡ንዋዩ፡ይወዕእ፡ወይሰግድ። ወሶበ፡በጸሕ
ነ፡ኅብ፡አንቀጸ፡ሀገር፡ተሠጡ፡ሰብዓቱ፡መንጠ
ላዕት፡ወወድቀ፡ሥዕል፡እስከ፡ታሕቱ፡ወተሰብ
ረ፡ለለ፡ክፍሉ። ወከልሐ፡ጋኔን፡ዘውስቲቱ፡እን
ዘ፡ይብሉሙ፡ለገነውት፡ለእመ፡ኢመጸእከሙ፡
ኅብ፡ዛቲ፡ብእሲት፡ወወልዳ፡ወአረጋቂ፡ዘየሐው
ር፡ምስሌሃ፡ወብእሲት፡ወእመ፡ኢሰደድከምሙ፡
እም፡ዘይበውኡ፡ውስተ፡(A. fol. 98a. 2.) ሀገር፡ይ
ሠቦር፡ቅኔክሙ፡ወያወዕኡከሙ፡እስከ፡ሠሉስ፡
መዋዕል፡ወነገርኩከሙ፡ከመ፡ይመጽኡ፡ብሔረ
ክሙ፡እስመ፡ኃሠሡ፡ክሉ፡በሐውርት፡ዘግብ
ጽ። ወለእመ፡ቦኡ፡ውስተዝ፡ሀገር፡ወኅብ፡ቤተ፡



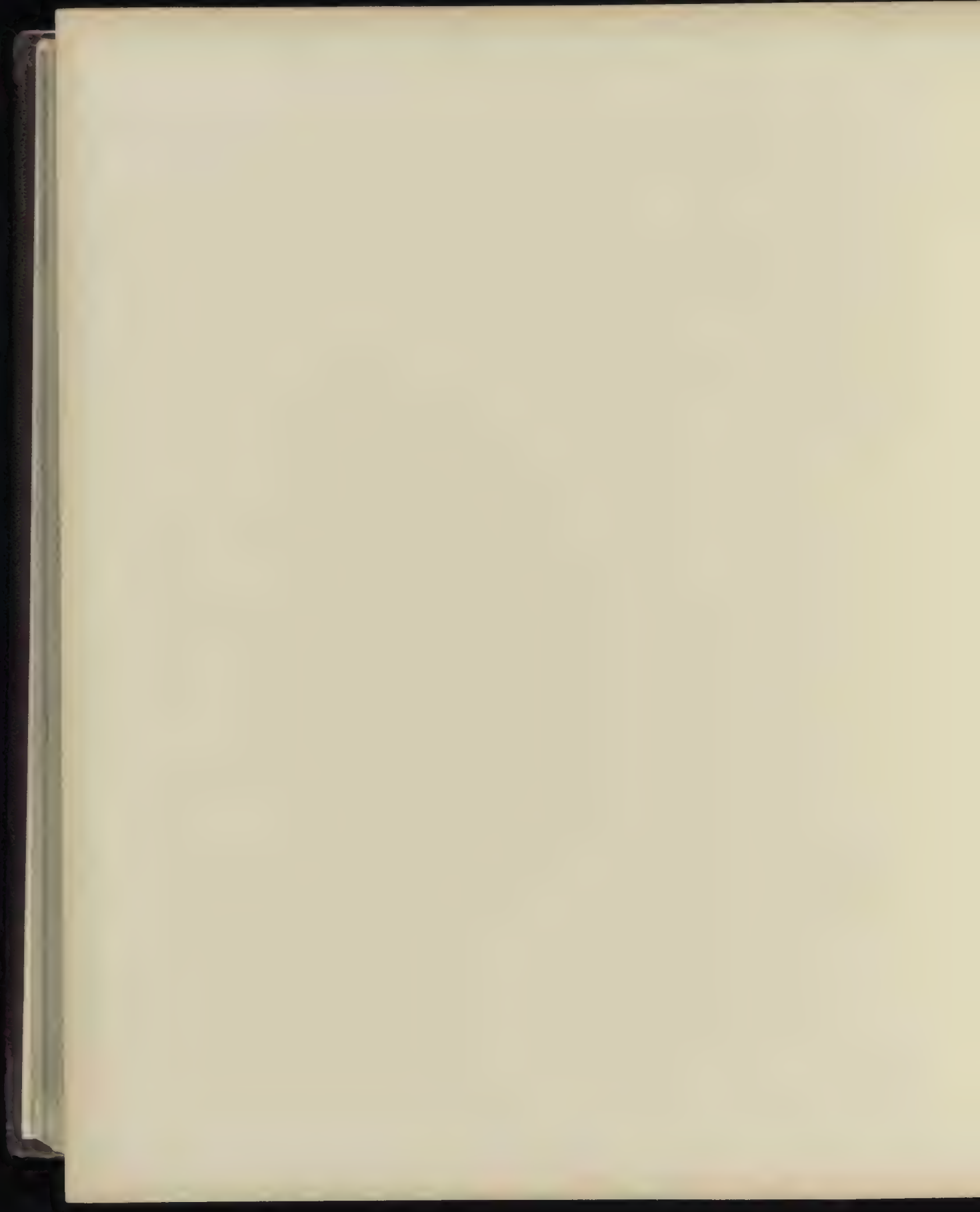
አማልክት፡ ይትነሠት፡ ወይሰዓር፡ ግብረ፡ ሀገርነ፡
 ወይትነሥኡ፡ ላዕሌነ፡ ጸላዕትነ፡ ወያማስነ፡ ሀገረነ፡
 ወይትነሠት፡ ክብርነ፡ ወሰሚረሙ፡ ገነውተ፡ አማ
 ልክት፡ ወትልቆሙ፡ ምእት፡ መጽኡ፡ ጎቤነ፡ ምስ
 ለ፡ አብትር፡ ወዕፀው፡ ወአፈድፈዱ፡ ላዕሌነ፡ ጽዕ
 ለት፡ ወይቤሉ፡ ምንት፡ ትፈቅዱ፡ በኅቤነ፡ ሐሩ፡
 ከመ፡ አይምጽኡ፡ ወራዙት፡ ወአይቅትሉከሙ፡
 እስመ፡ ነገሩነ፡ አማልክቲነ፡ ከመ፡ ይትመዝብር፡
 ሀገረነ፡ በእንቲአክሙ፡ ወወዕክ፡ አንስቲያሆሙ፡
 ወደ (A. fol. 98 b. 1.) ቂቆሙ፡ ወይጸርፉ፡ ላዕሌነ፡ ወጸ
 ርክም፡ ለወልድየ፡ ወሐርኩ፡ እንዘ፡ አኃዝን፡ ወእ
 በኪ፡ ወእቲክዝ፡ በልብየ፡ እስመ፡ ኢተወክፋነ፡ ወ
 ኢያኅደሩነ፡ ወሶበ፡ ሰሰልነ፡ እምሀገር፡ ተመይጠ፡
 ወልድየ፡ ወአውግዝ፡ ለይእቲ፡ ሀገር፡ እንት፡ ስማ፡
 ቀሳቆ፡ ወይቤሉሙ፡ ኩት፡ ወሐዳነ፡ ወድኩማነ፡
 ወምኑናነ፡ እምከሉ፡ አሕዛበ፡ ግብጽ፡ ወኢይብቀሩ
 ል፡ ውስተ፡ ምድርክሙ፡ ዘእንበለ፡ የማ፡ ወጉዕት
 ያ፡ ወኢይኩን፡ ሥዑረ፡ ምድርክሙ፡ ወኢይብዝ
 ጉ፡ ከሀናቲክሙ፡ ዘእንበለ፡ አሐዱ፡ ድኅረ፡ አሐ
 ዱ፡ ወኢይኩን፡ በረከተ፡ እምየ፡ ላዕሌክሙ፡ ወኢ
 ይኩን፡ ምድርክሙ፡ በከመ፡ ወዕክ፡ እምአፋየ፡ ወ
 ዘንተ፡ ብሂሎ፡ ሐረ፡ ወእምዝ፡ ነበርነ፡ ወኃለፍነ፡
 ከመ፡ ናዕርፍ፡ በላዕሌነ፡ ንስ (A. fol. 98 b. 2.) ቲተ፡
 ወሀሎ፡ በትረ፡ ዘይት፡ ውስተ፡ እያሁ፡ ለዮሴፍ፡
 ወነሥኡ፡ ኢየሱስ፡ በእያሁ፡ ቅዱስ፡ ወተከሎ፡ ው
 ስተ፡ ውእቱ፡ መካን፡ ወይቤ፡ ይኩን፡ በረከት፡ ለ
 ሰብአ፡ ዝንቱ፡ መካን፡ እስከ፡ ለዓለም፡ ወተዝካረ፡
 ሐረትየ፡ ውስተ፡ ዝንቱ፡ ፍኖት፡ ወሶቤሃ፡ በቁለ፡
 ወለምለመ፡ አእፀቂሁ፡ ወፈረየ፡ ከመ፡ ዘእምትካ
 ት፡ ዕፁ፡ ወፈቅድነ፡ ንሐር፡ ወሀሎ፡ አእፃዳት፡ ዓ
 ውደ፡ ውእቱ፡ መካን፡ ወአንጸረ፡ ዮሴፍ፡ በአዕባዕ
 ቱ፡ ወይቤ፡ ጎበ፡ አይ፡ ሀገር፡ ንሐር፡ እስመ፡ መስ
 የ፡ መዓልት፡ ወመጽአ፡ ሌሊት፡ ወእቤሎ፡ ኢነሐ
 ውር፡ ጎበ፡ አእፃዳት፡ አላ፡ ነሐውር፡ ውስተ፡ ገዳ
 ም፡ ወእንዘ፡ ነሐውር፡ በገቡ፡ ደብር፡ ጊዜ፡ የዓርብ፡
 ፀሐይ፡ ወናሁ፡ ክልኤተ፡ ፈያ (A. fol. 99 a. 1.) ት፡ እ
 ለ፡ ረከብናሆሙ፡ ቀዳሚ፡ አፍኡ፡ ሀገር፡ ተለወነ፡
 እምሀየ፡ ውስተ፡ ዝንቱ፡ መካን፡ ወሶበ፡ ርእዩነ፡ ዓ

ገቱነ፡ ወሰይርሙ፡ ምሉሕ፡ ውስተ፡ እደባሆሙ፡
 ወይቤሎሙ፡ አሕመምክሙነ፡ ብዙኃ፡ መዋዕለ፡ እ
 ንዘ፡ ንተልወክሙ፡ ወኢረከብነ፡ በኅበ፡ ንነሥኡክ
 ሙ፡ ዘእንበለ፡ ዮም፡ ወናሁ፡ ወደቅሙ፡ ውስተ፡
 እደባነ፡ ወዘንተ፡ ብሂሎ፡ መሠጥም፡ ለፍቁር፡ ወ
 ልድየ፡ እምአደውየ፡ ወነሥእም፡ አልባሲሁ፡ ወከ
 ማሁ፡ ነሥኡ፡ አልባስየ፡ ወዓዲ፡ ሞጣሕተ፡ ዘዲ
 በ፡ ርእስየ፡ ወተሠውጠ፡ ጎበ፡ ዮሴፍ፡ ወውእቱ
 ሰ፡ ከመ፡ በግዕ፡ ዘአልቦ፡ ጉሕሉት፡ ወመሠጥም፡
 ልብሶ፡ ወሶበ፡ ርእየት፡ ሰሎሜ፡ ዘንተ፡ ነሎ፡ ገደ
 ፈት፡ ልብሳ፡ (A. fol. 99 a. 2.) ወነሂኦሙ፡ አልባሲነ፡
 ቆሙ፡ እምርኑቅ፡ ወተናገረ፡ አሐዱ፡ አምሳለ፡ ካ
 ልእ፡ ወሶበ፡ ርእክምሙ፡ ቀዋሞሙ፡ እንዘ፡ ይት
 ማከሩ፡ ፈረህኩ፡ ዓቢየ፡ ፍርሀት፡ ወእቤ፡ በልብ
 የ፡ ይመጽኩኒ፡ እንጋ፡ ወይቅትልም፡ ለወልድየ፡
 ወነሣእክም፡ ዲበ፡ እደውየ፡ ወአንበርኩ፡ ገጽየ፡
 ዲበ፡ ገጹ፡ እንዘ፡ እበኪ፡ ወእብል፡ አሌ፡ ሊተ፡ ኦ
 ፍቁር፡ ወልድየ፡ አይቱ፡ አሐውር፡ እምዘቲ፡ ሰዓ
 ት፡ ወአይቱ፡ አመሥጥ፡ ጐይይኩ፡ ምስሌክ፡ እም
 ኢየሩሳሌም፡ በፍርሀት፡ ጸላዲ፡ ሂሮድስ፡ ከመ፡ ኢ
 ይቅትልክ፡ ወልድየ፡ ፍቁር፡ ወልድየ፡ ወፍቁረ፡ ነ
 ፍስየ፡ እምኅየሰኒ፡ ሶበ፡ ወረድኩ፡ ውስተ፡ ምድር
 የ፡ ወእም፡ ሞትኩ፡ እም፡ አርአይ፡ ዘንተ፡ ነሎ፡
 ሕማመ፡ ወናሁ፡ እፈርሀ፡ ከመ፡ ኢይንሥኡክ፡ እ
 ለ፡ የአክዩ፡ እምሂሮድስ፡ እምኅየሰኒ፡ ሶበ፡ ሐለው
 ኩ፡ ው (A. fol. 99 b. 1.) ስተ፡ ቤተ፡ ልሔም፡ ጎበ፡ እ
 ለ፡ የአምርም፡ ለዮሴፍ፡ እምሰአሎሙ፡ በእንቲአክ፡
 ከመ፡ ኢይቅትሉክ፡ ወይልየ፡ ፍቁር፡ ወልድየ፡ እ
 ስመ፡ ንእስት፡ አነ፡ ድንግል፡ ወኢየአምር፡ ዘን
 ተ፡ ነሎ፡ ኦብርሃነ፡ አዕይንትየ፡ መነ፡ አአምር፡
 በዝ፡ ምድር፡ ወናሁ፡ ሀሎኩ፡ ውስተ፡ በድው፡ ወ
 ኢየአምር፡ መካነ፡ ወኢሀገረ፡ ጎበ፡ አሐውር፡ አ
 ይቱ፡ ሀለዉ፡ እለ፡ የአምሩኒ፡ ይብክዩ፡ ዮም፡ ምስ
 ሌየ፡ ወነሎን፡ አንስት፡ እለ፡ ወለዳ፡ ደቂቀ፡ ይር
 አያ፡ ጎዘንየ፡ ወምንዳቤየ፡ ዘረከበኒ፡ ወፍርሀት፡
 ዘውስተ፡ ልብየ፡ ወዘውስተ፡ ሕሊናየ፡ ዘበጽሐኒ፡
 ዮም፡ ኦፍቁር፡ ወልድየ፡ ኢጸመውኩት፡ ምስሌክ፡
 እንዘ፡ እጐይይ፡ ከመ፡ ኢይርኩብከ፡ እኩይ፡ ኦብር



ሃነ፡ አዕይንትዩ፡ እንዘ፡ ይሰድደኒ፡ እመክን፡ ውስተ፡ መክን፡ ወያወጽኡኒ፡ እምሀገር፡ ወአዕፃዳት፡ (A. fol. 99b. 2.) ወልድዩ፡ እፎ፡ እግብር፡ ሶበ፡ እሬእዮሙ፡ እንዘ፡ ይቀትሉከ፡ በውስተ፡ ዝንቱ፡ መክን፡ እምእርአይ፡ ዓቢዩ፡ ጎዘነ፡ ወእመሰ፡ ቀተሉ፡ በዝዩ፡ ለልዩ፡ እቅትል፡ ርእስዩ፡ በእደዩ፡ ወምንተ፡ እገብር፡ ፍቁር፡ ጥዑም፡ ነገረ፡ ዘተናገርኩነ፡ ነሉ፡ ዕለተ፡ ወምንተ፡ እገብር፡ አብርሃነ፡ አዕይንትዩ፡ ወሕይወተ፡ ነፍስዩ፡ ወሥጋዩ፡ ወሶበ፡ እሬእዮን፡ ለእንስት፡ እንዘ፡ ያጠብዋ፡ ደቂቆን፡ እምአጥባቲሆን፡ እነ፡ እፈቅድ፡ እንስተ፡ እለ፡ ቀተለ፡ ሄሮድስ፡ ደቂቆን፡ እምአጥባቲሆን፡ እነ፡ እፈቅድ፡ እንስተ፡ እለ፡ ቀተለ፡ ሄሮድስ፡ ደቂቆን፡ እምአጥባቲሆን፡ ከመ፡ ይብክያ፡ ምስሌዩ፡ ዮም፡ እምጎዩሰኒ፡ ሶበ፡ ሀለውኩ፡ ኢየሩሳሌም፡ አው፡ በቤተ፡ ልሔም፡ ወኢረከቦን፡ ለብዙኃት፡ እለ፡ ይበክያ፡ ምስሌዩ፡ አይቲ፡ ሀለዉ፡ አበው (A. fol. 100a. 1.) ዩ፡ ቅዱሳን፡ ወነበያት፡ ይበክያ፡ ዮም፡ ምስሌዩ፡ ወእፈቀድ፡ መልእክ፡ ዘአብሰረኒ፡ ልደተከ፡ ይርአይ፡ ሰቆቃውዩ፡ ወኤልሳቤጥ፡ እንተ፡ እምአገማድዩ፡ ወወልዳ፡ ዮሐንስ፡ የሀልዉ፡ ምስሌዩ፡ ወይርአዩ፡ ጎዘነ፡ ልብዩ፡ እግዚአብሔር፡ መሀረኒ፡ በፍልሰትዩ፡ ወኢታርምም፡ እምጎዘንዩ፡ ወእንዘ፡ ከመዝ፡ እቲክዝ፡ ወእበኪ፡ ወአንብዕዩ፡ ይውጎዝ፡ ዲበ፡ መላትሕዩ፡ ወመላትሐ፡ ወልድዩ፡ ወርእዩ፡ ጃእምፈያት፡ እንዘ፡ እበኪ፡ ወተሀውከ፡ መለያልዩ፡ ወነገሮ፡ ለውእቱ፡ አይሁዳዊ፡ ወይቤሎ፡ አስተበቀዳክ፡ እኩዩ፡ ወበጽዩ፡ ከመ፡ ኢይንሣእ፡ አልባሲሆሙ፡ ለእሉ፡ ፈላሲያን፡ እስመ፡ እሬእኒ፡ ዲበ፡ ገጽሙ፡ ዓቢዩ፡ ብርሃነ፡ እምነሉ፡ ሰብእ፡ ወዝኒ፡ ሕፃን፡ ይመስል፡ ወልድ፡ ንጉሥ፡ ወኢርአኩ፡ ዘከማሁ፡ ዘ (A. fol. 100a. 2.) ይመስል፡ ወይቤ፡ አይሁዳዊ፡ ኢይሰምዓክ፡ ዮም፡ አላ፡ አነሥሐሙ፡ እስመ፡ አልባሰ፡ ነገሥት፡ እሙንቱ፡ ይሁቡኒ፡ ንዋዩ፡ ብዙኃ፡ በእንቲአሁ፡ ወሶበ፡ ተስእኖ፡ ወኢክህለ፡ መይጠቆ፡ ወይቤሎ፡ እምቤተ፡ ልሔም፡ ንሥርቅ፡ እስከ፡ ዮም፡ ወእንተ፡ ኃለፈት፡ ሌሊት፡ ረከብነ፡ ብዙኃ፡ ንዋዩ፡ ወክፍልዩ፡ ወእቱ፡ ዚአዩ፡ ይኩን፡ ዚእክ፡ ውጎደግ፡ ሊተ፡ አ

ልባሲሆሙ፡ ለእሉ፡ ፈላሲያን፡ ይኩንኒ፡ ክፍልዩ፡ እስከ፡ አገብእ፡ ሎሙ፡ እስመ፡ ዓፀበኒ፡ ቀዊሞ፡ ዕራቁ፡ ለዝንቱ፡ ሕፃን፡ እምነሉ፡ ሰብእ፡ ወሶበ፡ ይቤሎ፡ ከመዝ፡ ይቤ፡ ንሣእ፡ ወነሥሐ፡ እምኔሁ፡ ወመሀበነ፡ አልባሲነ፡ ወአልበስክም፡ ለወልድዩ፡ በፍሥሐ፡ ወርእዮ፡ ፍቁር፡ ወልድዩ፡ ለፈያታይ፡ ኃተሞ፡ በአጽባዕቱ፡ ወሐሩ፡ ክል (A. fol. 100b. 1.) ኤሆሙ፡ ወይቤለኒ፡ ኢየሱስ፡ ትሬእዩኑ፡ እሉ፡ ክልኤቱ፡ ፈያት፡ ሀለምሙ፡ ይስቅልምሙ፡ ምስሌዩ፡ አሐደ፡ በየማንዩ፡ ወአሐደ፡ በፀጋምዩ፡ በኢየሩሳሌም፡ በጎበ፡ አይሁድ፡ ወዝንቱ፡ ዘውስተ፡ ልብዩ፡ ምሕረት፡ ዘአብዩ፡ ኄር፡ ውእቱ፡ ዘየአምኒ፡ በዲበ፡ ዕፀ፡ መስቀል፡ ወውእቱ፡ ይቀድም፡ በዊእ፡ ውስተ፡ ገነት፡ እምአዳም፡ ወእምዘርኡ፡ ወዝኒ፡ መክን፡ ጎበ፡ አዕረቀኒ፡ ወበክያኪ፡ ሳለሰ፡ ሥጋዩ፡ በጥዑም፡ ዓይንክ፡ ይኩን፡ ፈውሰ፡ ለነሉ፡ ድውይ፡ ወሕሙም፡ ለእለ፡ ዘሐፀቡ፡ እሁብሙ፡ ሕይወተ፡ በእንተ፡ ሣዕረ፡ ቅኔ፡ በዝንቱ፡ ወአንብዕኪኒ፡ ዘወረደ፡ ዲበ፡ ሥጋዩ፡ ወውድቁ፡ ውስተ፡ ምድር፡ ያሕይምሙ፡ ወይእትው፡ ብሔርሙ፡ በፍሥሐ፡ ወበሐሄት፡ ወዘንተ፡ ብሂሎ፡ ጸልመ፡ ሊ (A. fol. 100b. 2.) ሌት፡ ወገሠፀኒ፡ ዮሴፍ፡ ወይቤለኒ፡ እነ፡ ፈቀድኩ፡ ንሐር፡ ውስተ፡ ሀገር፡ ወኢሰማዕከኒ፡ ወመጸእነ፡ ውስተዝ፡ ገዳም፡ ወኮነ፡ ጽልመት፡ ወኢየአምር፡ ጎበ፡ ነሐውር፡ ወበሕቱ፡ እግዚአብሔር፡ አድጎነ፡ ሕዝብ፡ ወእመ፡ አኮሰ፡ እምቀተሉነ፡ ፈያት፡ ወእምከመሰ፡ ፍቁር፡ ወልድዩ፡ ውስተ፡ ገጽ፡ ዮሴፍ፡ ወይቤሎ፡ ኢትትናገራ፡ ለእምዩ፡ አባ፡ ዝንቱ፡ ፈቃድ፡ ኄር፡ ከመ፡ እፈጽም፡ ነሉ፡ ትስብእተ፡ ወአኮ፡ አንትሙ፡ ዘትኤዝቲኒ፡ እነ፡ እኤዝዝ፡ ነሉ፡ ዓለመ፡ ወአነ፡ እወስድ፡ ጎበ፡ ዘፈቀድከ፡ ወዘንተ፡ ብሂሎ፡ ዓረግነ፡ ውስተ፡ ደብር፡ ወበአነ፡ ውስተ፡ ዝንቱ፡ ቤት፡ ወቆምኩ፡ ማእከለ፡ ወአውረድክም፡ ለወልድዩ፡ እምሕዕንዩ፡ ወሶበ፡ ቆመ፡ በእገሪሁ፡ ቅዱሳት፡ ዲበ፡ ምድር፡ ወአንሥሐ (A. fol. 101a. 1.) እደዊሁ፡ ወይእተ፡ ጊዜ፡ አብርሃ፡ ቤት፡ ከመ፡ ዘሠረቀ፡ ፀሐይ፡ ወአእኩትናሁ፡ ለእግዚአብሔር፡ ዘአድጎነነ፡ ወአብጽሐነ፡ እስከ፡ ዝንቱ፡ መክን፡ ወአድጎነነ፡ እም



ዓማፅያን፡ ወኃደርን፡ ውስቴቱ፡ በፍሥሐ፡ እንዘ፡
ንባርከ፡ ለእግዚአብሔር፡ ነሱ፡ ኑኃ፡ ሌሊት። ወ
በጽባሕ፡ ረከብን፡ ዓዘቅተ፡ ማይ፡ ወተፈሣሕን፡ ከ
መ፡ ንስተይ፡ ወንሕዕብ፡ ሕፃን፡ ወወሰድከም፡ ኅበ፡
ዓዘቅት። ወአውዕአ፡ አዕባዕቶ፡ ወባረከ፡ ወመልአ
ት፡ ማይ። ወበጊዜሃ፡ ከሠተ፡ አፋሁ፡ ወባረከ፡ እን
ዘ፡ ይብል፡ ነጉ፡ ጥዑመ፡ ውስተ፡ አፈ፡ ነሱ፡ ወ
ኩን፡ ከመ፡ ፈለግ፡ ዘፈለገ፡ ብሔረ፡ ግብጽ፡ ወይሕ
የው፡ ነሱ፡ ዘይትአመን፡ እምኔሁ፡ በርትዕት፡ ሃይ
ማኖት፡ እምነሱ፡ ደዌ፡ ወሕማም፡ ወገባእን፡ ውስ
ተ፡ ቤቶ። ወነ (A. fol. 101a. 2.) በርን፡ ምስለ፡ ሕፃን፡
ወዮሴፍ፡ ወዓደት፡ ሰሎሜ፡ ውስተ፡ ቤት። ወረከበ
ት፡ ዳሕል፡ ወደዋዓ፡ ዘከመ፡ አስተዳለው፡ ለነ፡ ወ
ሰሎሜ፡ ዘልፈ፡ ተሐዕዕ፡ ለሕፃን፡ ወአን፡ ማጠብዎ፡
ሐሊበ፡ እምአጥባትየ። ወሲሳየኒ፡ እምእግዚአብሔ

ር፡ ያመጽኡ፡ ወዘልፈ፡ እፊእየሙ፡ ለመላእክት፡
ወሰራዊት፡ ሰማይ፡ ይሰግዱ፡ ኅበ፡ እገሪሁ፡ ለፍቁ
ር፡ ወልድየ፡ እንዘ፡ አጥባትየ፡ ውስተ፡ አፋሁ። ወ
ይቤሉ፡ በልሳኖሙ፡ ቡሩክ፡ እግዚአ፡ ዘመጸእከ፡ በ
ዝንቱ፡ ትሕትኖ፡ ከመ፡ ታሕይዎ፡ ለአዳም፡ ወለዘ
ርኡ፡ እለ፡ ገብረዮሙ፡ እደከ፡ በአርአያክ፡ ወበአ
ምሳሊክ። ቡሩክ፡ ቀዳማዊ፡ ቃል፡ ዘወዕአ፡ እምአ
ፋሁ፡ ለአብ፡ አኅዜ፡ ነሱ፡ ክብር፡ ለቅድስት፡ ድ
ንግል፡ እንተ፡ የመወት፡ ምስሌክ፡ በልደትክ፡ ወእ
ምዝ፡ ነበርኝ፡ ወአዕረፍኝ፡ እምየማ፡ ዘረ (A. fol.
101b. 1.) ከበነ፡ ወይመጽኡ፡ ኅበነ፡ መላእክት፡ ወይ
ትለአኩን፡ ወይሴአሉን፡ ኦአዝእትየ፡ ቅድስት፡ ድ
ንግል፡ በክልኤ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ ጥዕ
ምተ፡ ስምዕ። ጸሎትኪ፡ ወስእለትኪ፡ የሀሉ፡ ምስ
ለ፡ ንጉሥን፡ ዳዊት፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER XXXVI.

THE VIRGIN MARY AND THE POTTER.

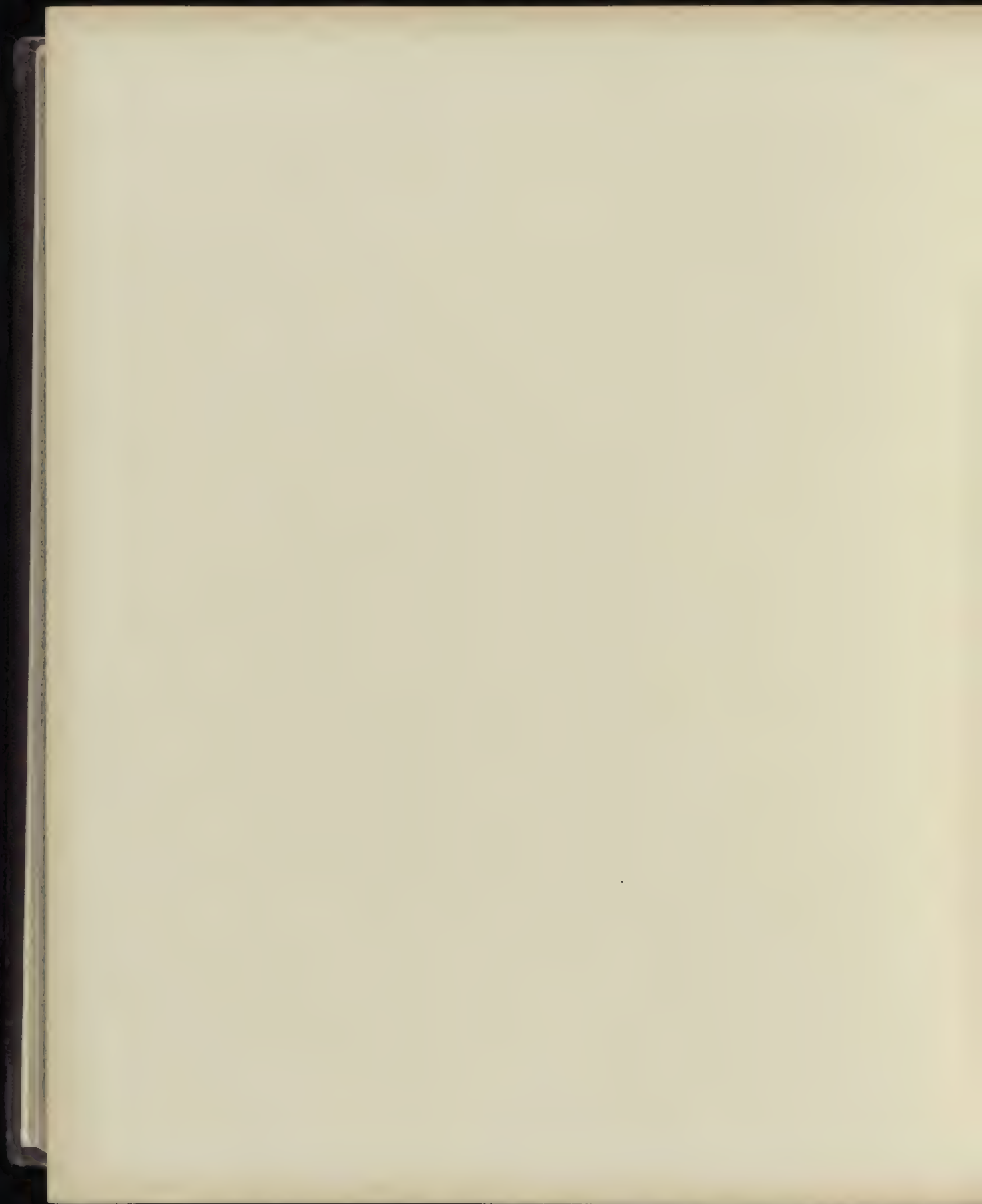
(B. fol. 69b. 1.) ተአምረሃ፡ ለእግዝእትን፡ ቅድስት፡
ወድንግልት፡ በጀማርያም፡ ወላዲተ፡ አምላክ።
ጸሎታ፡ ወበረከታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ኃይለ፡
ማርያም፡ ለዓለመ፡ ዓለም፡ አሜን።

ስምዑ፡ አበውየ፡ ወአኃውየ፡ ከመ፡ ንንግርክ
ሙ፡ ዘንተ፡ ተአምረ፡ ዓበየ። ዘክነ፡ ለእግዝእትን፡
ቅድስት፡ ድንግል፡ በጀማርያም፡ ወላዲተ፡ አምላ
ክ። ዘነገሩኒ፡ አበው፡ ቅዱሳን፡ ስማዕትየ፡ እግዝእ
ብሔር፡ ከመ፡ አይዌስክ፡ ወኢያንትግ። ወይቤሉ
ነ፡ ነበረ፡ በምድረ፡ ሶርያ፡ ፩-ብእሲ፡ ለብሐዊ፡ ፈፈ
ሄ፡ እግዚአብሔር፡ ወያፈቅራ፡ ለእግዝእትን፡ ቅድ
ስት፡ ድንግል፡ በጀማርያም፡ ወላዲተ፡ አምላክ። ወ
ያዌድሳ፡ እማፅምቀ፡ ልቡ፡ ወአስተርአ (B. fol. 69b. 2.)
የቶ፡ እግዝእትን፡ ቅድስት፡ ድንግል፡ በጀማርያም፡
ወላዲተ፡ አምላክ፡ ለውእቱ፡ ለብሐዊ፡ በዕለተ፡ ሰ
ኑይ፡ ጊዜ፡ ነግሀ፡ በዓቢይ፡ ግርማ፡ እንዘ፡ ትለብስ፡
ብርሃን፡ መላእክት፡ ይተልውዋ። ወትቤሎ፡ ሰላም፡

ለክ፡ አፍቁርየ፡ ወፍቁረ። ወይእዜኒ፡ መጸእኩ፡ ኅ
ቤክ፡ ከመ፡ ትዌድሰኒ፡ በአብዝኖ፡ ከመ፡ ይኩን፡
ሊተ፡ ተዝካረ፡ እስክ፡ ለዓለም። ወይቤላ፡ ኦአግዝ
እትየ፡ አንሰ፡ ድኩም፡ ወምኑን፡ እፎ፡ እክል፡ ወ
ድሶተኪ። ወባሕቱ፡ ባርክኒ፡ በእደኪ፡ ቅድስት፡ አ
መዝገብ፡ በረከት፡ ወትቤሎ፡ በረከተ፡ ወልድየ፡ ወ
በረከተ፡ አቡሁ፡ ወበረከተ፡ መንፈስ፡ ቅዱስ፡ የሀ
ሉ፡ ምስሌክ፡ አሜን። ወሶበ፡ ትቤሎ፡ ከመዝ፡ መ
ልአ፡ (B. fol. 70a. 1.) ላዕሌሁ፡ ጸጋ፡ ምንፈስ፡ ቅዱስ።
ወከሠተ፡ አፋሁ፡ ወይቤ፡ ፈቀድ፡ እግዚእ፡ ያግዕዛ፡
ለአዳም። ኅዙን፡ ወትከዘ፡ ልበ፡ ወያግብአ፡ ኅበ፡
ዘትካት፡ መንበሩ። ወነበበ፡ እስክ፡ ተፍጻሚቱ፡ ው
ዳሴ። ማርያም፡ ዘሰኑይ፡ እንዘ፡ ይትናገር፡ መንፈ
ስ፡ ቅዱስ፡ በአፋሁ። ወሶበ፡ ፈጸመ፡ ወድሶታ፡ በረ
ከቶ፡ እግዝእትን፡ ቅድስት፡ ድንግል፡ በጀማርያም፡
ወላዲተ፡ አምላክ፡ ወአምኃቶ፡ ወወሀበቶ፡ ሰላም፡
ወዓርገት፡ ውስተ፡ ሰማይ፡ በዓቢይ፡ ስብሐት። ወ

በሠሉስ፡ ዕለት፡ ካዕበ፡ መጽሐት፡ ጎቤሁ፡ ወትቤ
ሎ፡ ሰላም፡ ለከ፡ አፍቅር፡ ወድሰኒ፡ የም፡ በከመ፡
አለበወከ፡ መንፈስ፡ ቅዱስ፡ ወይቤላ፡ ባርክኒ፡ ወባ
ረከቶ፡ ወከሠተ፡ አ (B. fol. 70 a. 2.) ፋሁ፡ ወይቤ፡ አ
ክሊለ፡ ምክህነ፡ ወቀዳሚተ፡ መድኃኒትነ፡ ወመሠ
ረተ፡ ንጽሕነ፡ ኮነ፡ በእግዝእትነ፡ ቅድስት፡ ድንግ
ል፡ በጀማርያም፡ ወላዲተ፡ አምላክ፡ እስከ፡ ተፍጻ
ሜቱ፡ ወተፈሥሐት፡ ወበረከቶ፡ ላዕሌሁ፡ ወወሀበ
ቶ፡ ሰላም፡ ወዓርገት፡ ውስተ፡ ሰማይ፡ በዓቢይ፡ ስ
ብሐት፡ ወበረቡዕ፡ ዕለት፡ መጽሐት፡ ጎቤሁ፡ ካዕ
በ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በጀማርያም፡ ወ
ላዲተ፡ አምላክ፡ ወትቤሎ፡ ሰላም፡ ለከ፡ አብአሴ፡
እግዚአብሔር፡ ወበረከቶ፡ ወትቤሎ፡ ወድሰኒ፡ በከ
መ፡ ልማድክ፡ ወከሠተ፡ አፋሁ፡ ወይቤ፡ ከሎሙ፡
ሠራዊተ፡ ሰማያት፡ ይብሉ፡ ብዕዕት፡ አንቲ፡ ሰማ
ይ፡ ዳግማት፡ ዲበ፡ ምድር፡ እግዝእትነ፡ ቅድስት፡
ድ (B. fol. 70 b. 1.) ንግል፡ በጀማርያም፡ ወላዲተ፡ አም
ላክ፡ ሰማይ፡ ዳግማት፡ እስከ፡ ተፍጻሜቱ፡ ወከማ
ሁ፡ በዕለተ፡ ሐሙስ፡ መጽሐት፡ ጎቤሁ፡ ወወደሳ፡
እንዘ፡ ይብል፡ ዕፅ፡ እንተ፡ ርእየ፡ መሴ፡ በነደ፡ እ
ሳት፡ ውስተ፡ ገዳም፡ ወአዕፀቂሃ፡ ኢትውኒ፡ ት
መስል፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በጀማርያ
ም፡ ወላዲተ፡ አምላክ፡ እስከ፡ ተፍጻሜቱ፡ ወበዕ
ለተ፡ ዓርብኒ፡ ካዕበ፡ አስተርአየቶ፡ እግዝእትነ፡ ቅ
ድስት፡ ድንግል፡ በጀማርያም፡ ወላዲተ፡ አምላክ፡
ወነበረት፡ ዲበ፡ መንበር፡ ብሩህ፡ ወትቤሎ፡ ሰላም፡
ለከ፡ አፍቅር፡ ወድሰኒ፡ በጥዑም፡ ዜማክ፡ ወይቤ
ላ፡ ቡርክት፡ አንቲ፡ እምአንስት፡ ወቡሩክ፡ ፍሬ፡
ከርሥኪ፡ አድንግል፡ ወላዲተ፡ አምላክ፡ (B. fol.
70 b. 2.) እስከ፡ ተፍጻሜቱ፡ ወበረከቶ፡ ወአስተፋሥ
ሐቶ፡ ወዓርገት፡ ውስተ፡ ሰማይ፡ በዓቢይ፡ ስብሐ
ት፡ ወከማሁ፡ በቀዳሚት፡ ሰንበት፡ መጽሐት፡ እግ
ዝእትነ፡ ቅድስት፡ ድንግል፡ በጀማርያም፡ ወላዲተ፡
አምላክ፡ ወትቤሎ፡ ፍሥሐ፡ ለከ፡ አፍቅር፡ ወሰ
ላም፡ ወተንሢኦ፡ ሰገደ፡ ላቲ፡ ወትቤሎ፡ ወድሰኒ፡
የም፡ በከመ፡ አለበወከ፡ መንፈስ፡ ቅዱስ፡ ወይቤ፡
ባርክኒ፡ ወበረከቶ፡ ወከሠተ፡ አፋሁ፡ ወይቤ፡ ንጽ
ሐት፡ ወብርሀት፡ ወቅድስት፡ በኩሉ፡ እንተ፡ ሐቀ

ፈቶ፡ ለእግዚእ፡ በአራኝ፡ ወኩሉ፡ ፍጥረት፡ ይት
ፈሥሐ፡ ምስሌሃ፡ እንዘ፡ ይጸርሐ፡ ወይብሉ፡ ተ
ፈሥሐ፡ ኦምልእተ፡ ጸጋ፡ ተፈሥሐ፡ እስመ፡ ረከ
ብኪ፡ ሞገሰ፡ ተፈሥሐ፡ እግዚእ (B. fol. 71 a. 1.) ብ
ሐር፡ ምስሌኪ፡ ወሶበ፡ ፈጸመ፡ ወድሶታ፡ አምኃ
ቶ፡ ወዓርገት፡ ውስተ፡ ሰማይ፡ በዓቢይ፡ ስብሐት፡
ወሶበ፡ ኮነ፡ ሰርክ፡ ሰንበት፡ ሰትየ፡ ወይነ፡ ወኖመ፡
ወከዊኖ፡ መንፈቅ፡ ሌሊት፡ አስተርአየቶ፡ እግዝእ
ትነ፡ ቅድስት፡ ድንግል፡ በጀማርያም፡ ወላዲተ፡ አ
ምላክ፡ ወትቤሎ፡ ለምንት፡ ኢወደስከኒ፡ በዛቲ፡ ዕ
ለት፡ ዓባይ፡ እምኩሎን፡ ዕለታት፡ ወውዳሴሃ፡ የዐ
ቢ፡ እምኩሎን፡ ወውዳሴያት፡ ወይቤላ፡ እግዝእት
የ፡ ዛቲ፡ ዕለት፡ ሰንበት፡ ዕረፍት፡ ወኢያገብሩ፡ ባ
ቲ፡ ግብረ፡ ወትቤሎ፡ ተንሥእ፡ ወኢትፍራህ፡ ወ
ቁም፡ መካነ፡ ግብርክ፡ ወዘአለበወከ፡ መንፈስ፡ ቅዱ
ስ፡ ተናገር፡ ወተንሢኦ፡ ተባረከ፡ እምኔሃ፡ ወሰዓ
መ፡ መስቀለ፡ (B. fol. 71 a. 2.) ዘውስተ፡ እደሃ፡ ወቆ
መ፡ መካነ፡ ግብሩ፡ ጎበ፡ ይገብር፡ ልሕኩተ፡ ወከ
ሠተ፡ አፋሁ፡ ወይቤ፡ ተሰመደኪ፡ ፍቅርተ፡ አቡር
ክት፡ እምአንስት፡ አንቲ፡ ውእቱ፡ ዳግማት፡ ቀመ
ር፡ እንተ፡ ትሰመይ፡ ቅድስተ፡ ቅዱሳን፡ ዘውስቱ
ታ፡ ጽላተ፡ ኪዳን፡ ወአኅዘ፡ ይትቀነይ፡ በ፫ዜማ፡
እስከ፡ ይጸብሕ፡ ወሶበ፡ ጸብሐ፡ በረከቶ፡ ወትቤሎ፡
ፍሥሐ፡ ለከ፡ አፍቅር፡ በከመ፡ አስተፍሣሕከኒ፡
ወወድስከኒ፡ በዲበ፡ ምድር፡ ወከማሁ፡ አነኒ፡ አስ
ተፈሥሐክ፡ በመንግሥተ፡ ሰማያት፡ በከመ፡ ገበር
ክ፡ ሊተ፡ ተዝክረ፡ ወውዳሴያ፡ በዲበ፡ ምድር፡ አነ
ኒ፡ ከማሁ፡ እሁበክ፡ ዓስበ፡ ሞክክ፡ ፍሥሐ፡ ዘኢየ
ሩልቅ፡ በመንግሥተ፡ ሰማያት፡ በከመ፡ አሰፈወቶ፡
ወይእዜ (B. fol. 71 b. 1.) ኒ፡ አኢኃውየ፡ ፍቅራን፡ ርእ
ዩ፡ መጠነ፡ ፍቅሩ፡ ለእግዚአብሔር፡ ወፈቅራ፡ ለ
እግዝእትነ፡ ቅድስት፡ ድንግል፡ በጀማርያም፡ ወላ
ዲተ፡ አምላክ፡ ለውሉደ፡ ሰብእ፡ በእንተ፡ ንስቲ፡
ት፡ ውዳሴ፡ ወበእንተ፡ ንስቲት፡ ምግባረ፡ ሠናይ፡
ትወርድ፡ እግዝእትነ፡ እምሰማይ፡ ለዘአፍቀራ፡ ወ
ገብረ፡ ተዝክራ፡ ጸሎታ፡ ወበረከታ፡ ወምሕረተ፡
ፍቅር፡ ወልደ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ኃይለ፡ ማር
ያም፡ ለዓለመ፡ ዓለም፡ አሜን፡



ለኪ፡ ይደሉ፡ ውዳሴ፡ ወስባሴ።

በአፈ፡ መላእክት፡ ወሰብእ፡ እለ፡ ይነበሩ፡ ውስ
ተ፡ ኩለሄ።

ማርያም፡ ድንግል፡ ማርያም፡ አፈው፡ ርኄ።

ከመ፡ ለብሐዊ፡ ፍቅርኪ፡ አቅርብኩ፡ እማኄ።

ለዝክረ፡ ስምኪ፡ ዘይም (B. fol. 71b. 2.) ፅዝ፡ እምርኄ።

CHAPTER XXXVII.

THE VIRGIN MARY AND THE MAN WHO WAS WASHING HIS GARMENTS.

ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግልት፡
በ፪ማርያም፡ ወላጂት፡ አምላክ። ጸሎታ፡ ወበረከ
ታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ኃይለ፡ ማርያም፡ ለዓለ
መ፡ ዓለም፡ አሜን።

ወሀሎ፡ ፩ብእሲ፡ እንዘ፡ የሐፅብ፡ አልባሲሁ፡ ወ
መጽአ፡ ከልእ፡ ብእሲ፡ ወሚጠ፡ ውኣተ፡ ማየ፡ ኀ
በ፡ ከልእ፡ ፍኖት። ወይቤሎ፡ ውኣቱ፡ ሐገቢ፡ በጸ
ሎታ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪ማርያ
ም፡ ወላጂት፡ አምላክ፡ ኀድግ፡ ዘንተ፡ ማየ፡ ወሄ

ደ፡ ውኣቱ፡ ብእሲ፡ ወአውገዛ፡ ካዕበ፡ ወሥልሰ።
ወዓበዮ፡ ውኣቱ፡ ብእሲ፡ ወውኣተ፡ ጊዜ፡ ተመይ
ጠ፡ ማይ፡ መንገለ፡ ዓቀብ። ወተጋብኤ፡ ኩሉ፡ ሰብ
እ፡ ወአንከሩ፡ ዘኮነ፡ ወነበ (B. fol. 72a. 1.) ረ፡ ብዙ
ኃ፡ መዋዕለ። ወካዕበ፡ ተመይጠ፡ ማይ፡ ኀበ፡ ማ
ኀደሩ፡ በፈቃደ፡ እግዚአብሔር። ወበስእለታ፡ ለ
እግዝእት፡ ኩልነ፡ ወኃይለ፡ ረድኤታ፡ የሀሉ፡ ም
ስለ፡ ገብራ፡ ኃይለ፡ ማርያም። ለዓለመ፡ ዓለም፡
አሜን።

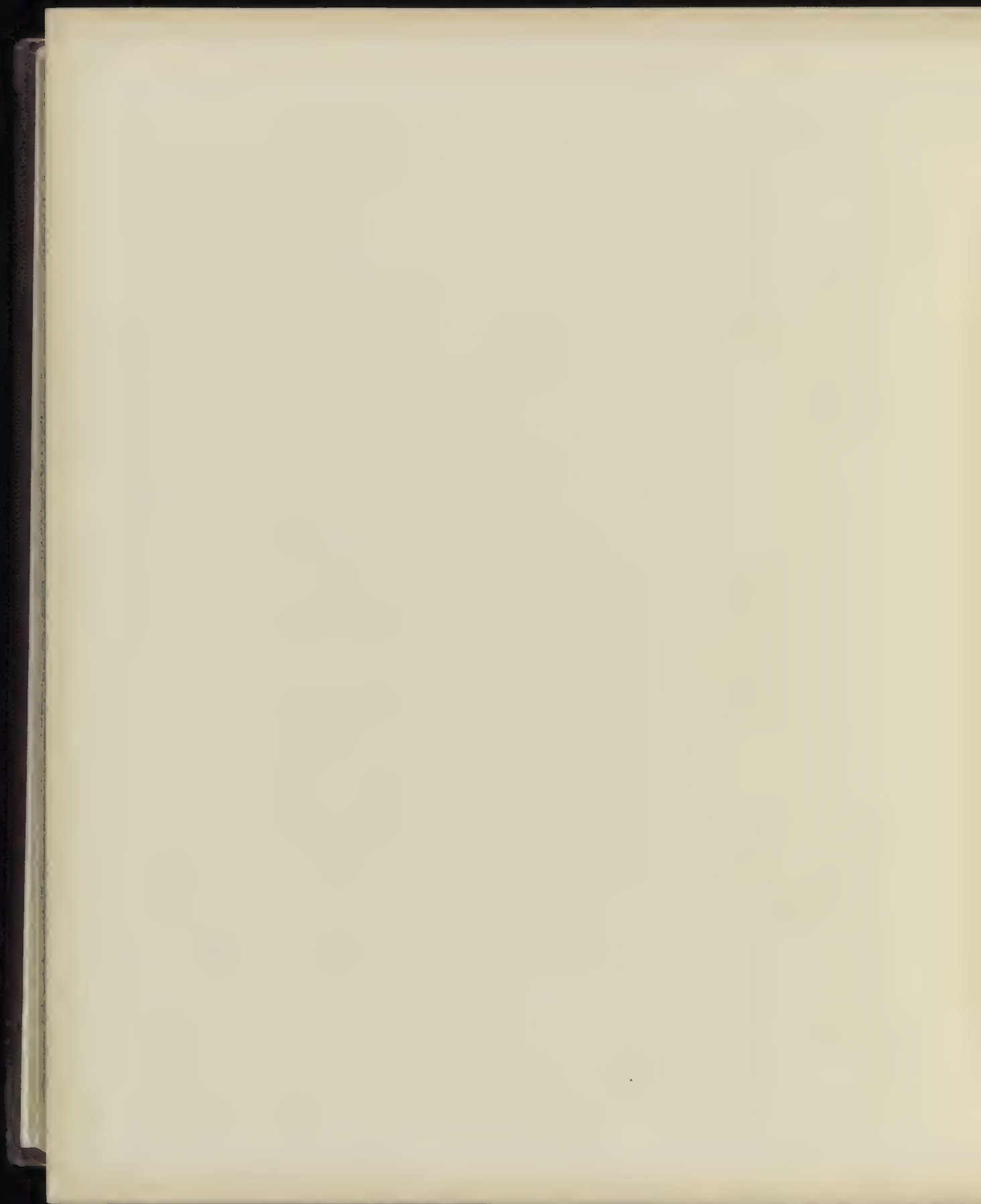
CHAPTER XXXVIII.

THE VIRGIN MARY AND TIMOTHY THE MONK.

ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግልት፡
በ፪ማርያም፡ ወላጂት፡ አምላክ። ጸሎታ፡ ወበረከ
ታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ኃይለ፡ ማርያም፡ ለዓለ
መ፡ ዓለም፡ አሜን።

ወሀሎ፡ ፩መነኮስ፡ ዘስመ፡ ጢሞቴዎስ፡ መጋቤ፡
ቤተ፡ ክርስቲያን፡ ወያፈቅራ፡ ለእግዝእትነ፡ ቅድስ
ት፡ ድንግል፡ በ፪ማርያም፡ ወላጂ፡ አምላክ። ወአ
ሐተ፡ ዕለተ፡ ሰትየ፡ ወይነ፡ ሰክረ፡ ወኖመ፡ ወኢተክ
ሀሎ፡ ከመ፡ ይ (B. fol. 72a. 2.) ትነሣእ፡ ጊዜ፡ መንፈ
ቅ፡ ሌሊት፡ ለጸሎት። ወሶበ፡ ጽሕው፡ እምሰክሩ፡
ተንሥእ፡ በጽባሕ፡ ለገይስ፡ ውስተ፡ ቤተ፡ ክርስቲ
ያን፡ ወእንዘ፡ የሐውር፡ መጽአ፡ ኀቤሁ፡ አንበሳ፡
ወጥሀረ፡ ከመ፡ ይምሥጦ፡ ወሶቤሃ፡ መጽአት፡ ወ

ለት፡ ብርሀት፡ ጥቀ፡ ወገሥዳዮ፡ ለአንበሳ፡ ወስደደ
ዮ፡ እምኔሁ፡ ወሐረ፡ ውኣቱ፡ መነኮስ፡ ኀበ፡ ቤተ፡
ክርስቲያን፡ እንዘ፡ ያነክር፡ በእንተ፡ ይኣቲ፡ ወለት፡
ዘአድኃነዮ፡ እምአንበሳ፡ ወፈጸሞ፡ ጸሎቶ። ወሐ
ረ፡ ኀበ፡ ግብሩ፡ እስከ፡ ምሴት። ወመሲዮ፡ ፈቀደ፡
ከመ፡ ይበእ፡ ውስተ፡ ምስክቢሁ፡ ወያዕርፍ። ወሶ
ቤሃ፡ ተንሥእ፡ ላዕሌሁ፡ ከልብ፡ ዕቡድ፡ እምአንቀ
ጸ፡ ቤቱ። ወሰረረ፡ ከመ፡ ይንስከ። ወመጽአት፡ ዳ
ግ (B. fol. 72b. 1.) መ፡ ይኣቲ፡ ወለት፡ ብርሀት፡ ወስደ
ደዮ፡ ለክልብ፡ ወኡብኣቶ፡ ለውኣቱ፡ መነኮስ፡ ው
ስተ፡ ምስክብ፡ ወአስከብዮ፡ ወአንበረት፡ ትርአሶ፡
ታሕተ፡ ርእሱ። ወከደነዮ፡ ዓፅፎ፡ ወዓተበት፡ ላዕ
ሌሁ፡ በትእምርተ፡ መስቀል። ወይቤላ፡ ውኣቱ፡



መነኮስ ፡ ኦሊግዝእትዩ ፡ እስእለኪ ፡ ከመ ፡ ትንግርኒ ፡
መኑ ፡ እንቲ ፡ ወትቤሎ ፡ አነ ፡ ማርያም ፡ እመ ፡ ለ
ኢየሱስ ፡ ክርስቶስ ፡ ወሶበ ፡ ሰምዓ ፡ ነገራ ፡ ፈቀደ ፡
ከመ ፡ ይስግድ ፡ ላቲ ፡ ወየአምሳ ፡ እገሪሃ ፡ ወሶቤሃ ፡
ተሰወረት ፡ እምኔህ ፡ ወተንሥእ ፡ በጽባሕ ፡ ሐለዩ ፡
በልቡ ፡ በእንተ ፡ ዘርእዩ ፡ ወአእመረ ፡ እመ ፡ እልክ
ቱ ፡ እንበሳ ፡ ወክልብ ፡ እምትምደንተ ፡ ሰይጣን ፡ ው
እቱ ፡ ወአጠየቀ ፡ ከመ ፡ አድኃነቶ ፡ እግ (B. fol. 72 b. 2.)
ዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በጃማርያም ፡ ወላዲተ ፡

አምላክ ፡ መስተሣህልት ፡ ዘትትራድአመ ፡ ለእለ ፡
ይትለክክዋ ፡ ወእምዝ ፡ ነከሐ ፡ በእንተ ፡ ዘሰክረ ፡ ወ
ኢተመደጠ ፡ ኅበ ፡ ስከር ፡ ግሙራ ፡ ወነበረ ፡ እንዘ ፡
ይጸመዶ ፡ ለእግዚአብሔር ፡ ወይትለክክ ፡ ውስተ ፡
ቤተ ፡ ክርስቲያና ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግ
ል ፡ በጃማርያም ፡ ወላዲተ ፡ አምላክ ፡ በኩሉ ፡ መዋ
ዕለ ፡ ሕይወቱ ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ
ለ ፡ ገብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አ
ሚን ፡ ፡ ፡

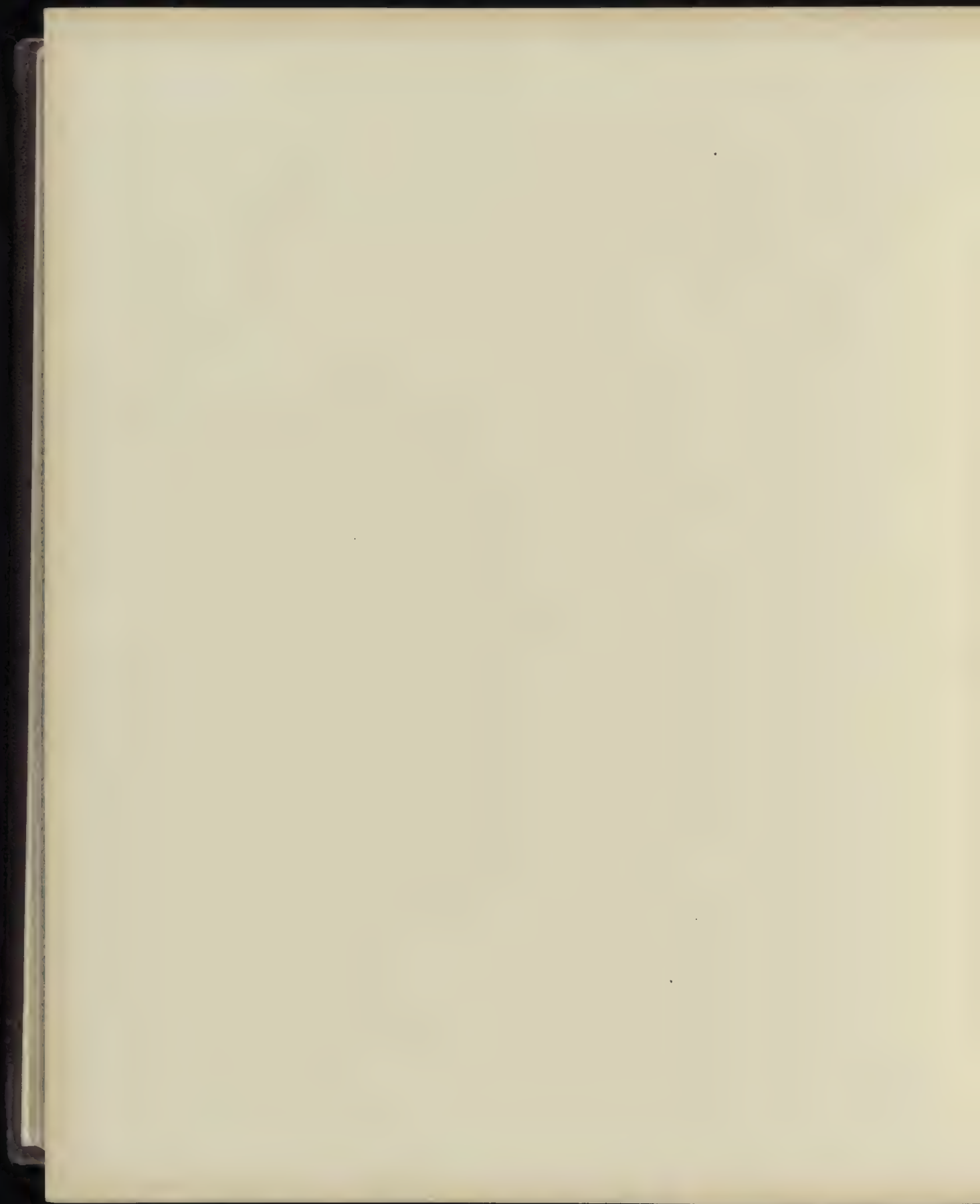
CHAPTER XXXIX.

THE VIRGIN MARY AND NICODEMUS THE PERSIAN KNIGHT.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግልት ፡
በጃማርያም ፡ ወላዲተ ፡ አምላክ ፡ ጸሎታ ፡ ወበረከ
ታ ፡ ወምሕረተ ፡ ፍቁር ፡ ወልዳ ፡ የሀሉ ፡ ምስለ ፡ ገ
(B. fol. 73 a. 1.) ብራ ፡ ኃይለ ፡ ማርያም ፡ ለዓለመ ፡ ዓለ
ም ፡ አሚን ፡ ፡ ፡

ወሀሎ ፡ ጅብእሲ ፡ ሐራዊ ፡ ዘንጉሥ ፡ ወፈረሳዊ ፡
ውእቱ ፡ እምሰብእ ፡ አፍራስ ፡ ወስሙ ፡ ኒቆዲሞስ ፡
ወይገብር ፡ ብዙኃ ፡ ኃጢአተ ፡ ዘአልቦ ፡ ጉልቀ ፡ ፡
ወያፈደፍድ ፡ ቀሪበ ፡ እንስት ፡ በገሙት ፡ ወኮነ ፡ እ
ኩዩ ፡ በኩሉ ፡ ፍናዊሁ ፡ ወእምዝ ፡ ሐወጸቶ ፡ ምሕ
ረተ ፡ እግዚአብሔር ፡ በትንብልናሃ ፡ ለእግዝእትነ ፡
ቅድስት ፡ ድንግል ፡ በጃማርያም ፡ ወላዲተ ፡ አምላ
ክ ፡ ወመሐረቶ ፡ ወአድኃነቶ ፡ ለነፍሱ ፡ ወነከሐ ፡ በ
እንተ ፡ ኃጣውኢሁ ፡ ወኃደገ ፡ ኩሉ ፡ እከዩ ፡ ምግባ
ሩ ፡ ወተመደጠ ፡ ኅበ ፡ እግዚአብሔር ፡ በጥቡዕ ፡ ል
ብ ፡ ወመነነ ፡ ፍትወተ ፡ ሥጋ ፡ ወመንኰስ ፡ ውስተ ፡
አሐቲ ፡ ደብር ፡ እምአድ (B. fol. 73 a. 2.) ብራት ፡ ወአ
ጥረዩ ፡ መምህረ ፡ ጌረ ፡ ወዋታ ፡ ዘያፈትን ፡ ሎቱ ፡
ርእሶ ፡ ወፈቀደ ፡ ውእቱ ፡ መምህር ፡ ከመ ፡ ይምህር ፡
መዝሙረ ፡ ጻዊት ፡ ለጸልዮ ፡ በጊዜ ፡ ሰዓታት ፡ ጸሎ
ት ፡ ወኢተክህሎ ፡ ከመ ፡ ይትመሀር ፡ ወካዕቤ ፡ ፈቀ
ደ ፡ ከመ ፡ ይምሐር ፡ አቡነ ፡ ዘበሰማያት ፡ ወስእነ ፡

አጽንዖቶ ፡ ወበሕቱ ፡ በብዙኅ ፡ ሃም ፡ ወድካም ፡ ተ
ምህረ ፡ ሰላመ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በጃ
ማርያም ፡ ወላዲተ ፡ አምላክ ፡ ወአፍቀራ ፡ ለዛቲ ፡ ጸ
ሎት ፡ ወነበረ ፡ እንዘ ፡ ኢያበጥል ፡ እምአፋሁ ፡ ሌ
ሊተ ፡ ወመዓልተ ፡ በንብረቱ ፡ ወበተንሥእቱ ፡ በበ
ዓቱ ፡ ወበፀአቱ ፡ ወያንብብ ፡ ዘእንበለ ፡ ሐኬት ፡ ወ
እምድኅረ ፡ አዕረፈ ፡ ወፈለሰ ፡ እምዝንቱ ፡ ዓለም ፡
ኃላፊ ፡ ወአስተርአዩ ፡ ተአም (B. fol. 73 b. 1.) ር ፡ ዓበ
ይ ፡ በውስተ ፡ መቃብሪሁ ፡ ዕፅ ፡ ሠናይት ፡ ዘትኔይ
ስ ፡ እምኩሉ ፡ ወአልቦ ፡ ካልእ ፡ ዘይትማሰላ ፡ በቈለ
ት ፡ ወልህቀት ፡ ላዕለ ፡ መቃብሪሁ ፡ ወቈጽላኒ ፡ ጽሑ
ፋት ፡ በቀለመ ፡ ወርቅ ፡ ዘይብል ፡ ሰላም ፡ ለኪ ፡ ኦእ
ግዝእትዩ ፡ ማርያም ፡ ወርአዮሙ ፡ ዘንተ ፡ ተአምረ ፡
አንከሩ ፡ ጥቁ ፡ እምስነ ፡ ኅብራ ፡ ለይእቲ ፡ ዕፅ ፡ ወረ
ከብዋ ፡ ትክልት ፡ ውስተ ፡ ልቡ ፡ ወሠረፀት ፡ በማእ
ከለ ፡ አፋሁ ፡ ወልሳኑ ፡ ወአእመሩ ፡ ከመ ፡ በልብ ፡ ን
ጹሕ ፡ ወበሕሊና ፡ ጽሩይ ፡ ነበረ ፡ እንዘ ፡ ይጼሊ ፡ ሰላ
መ ፡ እግዝእትነ ፡ ማርያም ፡ ወሶቤሃ ፡ ጸርሑ ፡ በልዑ
ል ፡ ቃል ፡ ኅቡረ ፡ ሰብሕም ፡ ለእግዚአብሔር ፡ ወ
ወደስዋ ፡ ለእግዝእትነ ፡ ማርያም ፡ መዝገበ ፡ ሣህ
ል ፡ ወአፈድፈዱ ፡ ተል (B. fol. 73 b. 2.) እኮታ ፡ ወወሰ
ኩ ፡ አክብርታ ፡ ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስ



ለ፡ ጉብራ፡ ኃይለ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ እ
ሜን፡ ። ። ።

አእግዝእትዩ፡ ማርያም፡ ለኢየሱስ፡ ሐራዊ፡
ብዙኃ፡ ኃጣውእ፡ ወጌጋዩ ።

ከመ፡ ኃረይኪዮ፡ ይሰብሕኪ፡ በልብ፡ ንጹሕ፡
ወበሕሊና፡ ጽሩይ ።

ከመሁ፡ ጎረይኒ፡ ለገቢረ፡ ነሱ፡ ሠናይ ።
ሊተ፡ ለገብርኪ፡ ኃይለ፡ ማርያም፡ ለዓለመ፡ ዓለ
ም፡ አሜን ።

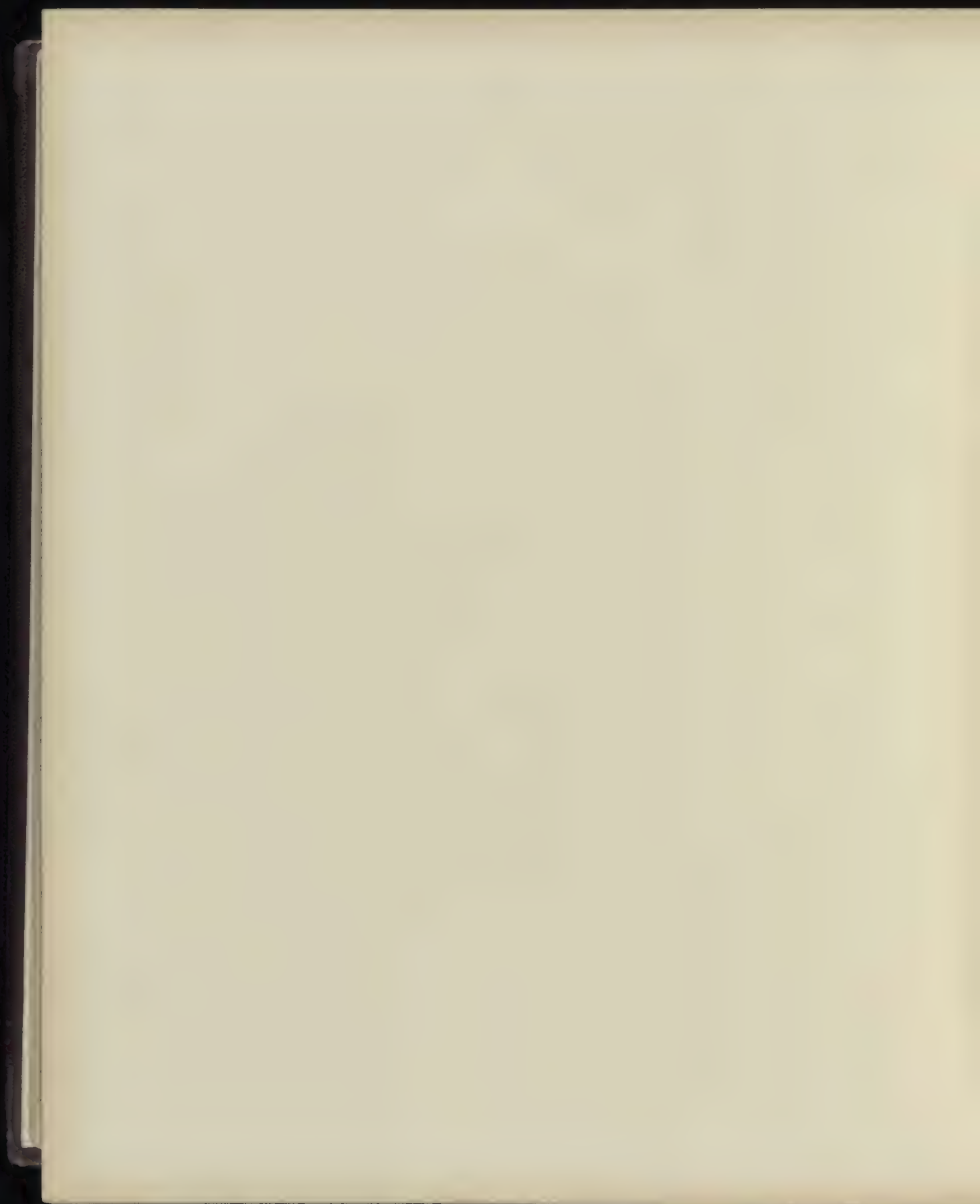
CHAPTER XL.

THE VIRGIN MARY AND THE ROMAN PREFECT.

ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ወድንግልት፡
በ፪ማርያም፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከ
ታ፡ የሀሉ፡ ምስለ፡ ጉብራ፡ [ኃይለ፡ ማርያም፡] ለዓ
ለመ፡ ዓለም፡ አሜን ።

ወሀሎ፡ ፩ብእሲ፡ በሀገረ፡ ኢየሩሳሌም፡ እመሳፍ
ንተ፡ ሮሜ፡ ወመጽ (B. fol. 74 a. 1.) እ፡ ከመ፡ ይጸሊ፡
ጎበ፡ መቃብረ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ ። ወ
ሶበ፡ ፈቀደ፡ ይበእ፡ መጽአ፡ ኃይል፡ በአምሳለ፡ በ
ግዕ፡ ከመ፡ ይውግዖ፡ ወፈሪሆ፡ ጉብራ፡ ድኅራሁ ።
ወይሌሎ፡ ቀሲስ፡ ጎበ፡ መቃብር፡ ወእለ፡ ምስሌሁ፡
ምንተ፡ ከንከ፡ አሊቅ፡ ዘኢትበውእ፡ ወይሌሎ፡ ለ
ምንተ፡ አባእክዎ፡ ለበግዕ፡ ዝዩ፡ ወበዊአሙ፡ ዘረ
ከቡ፡ ወነገርዎ፡ ከመ፡ ኢያብአዎ፡ ለበግዕ፡ ወሶበ፡
ቀርቦ፡ ከመ፡ ይበእ፡ መጽአ፡ ካልእ፡ ዝኩ፡ በግዕ፡
ወአልቦ፡ ዘይሬአዮ፡ ዘእንበሌሁ፡ ወይሌሎ፡ ቀሲስ፡
አሊቅ፡ ንግረኒ፡ እስመ፡ ብከ፡ ዘይከልክከ፡ ከመ፡
ትብእ፡ ውስተ፡ ዝንቱ፡ መካን፡ ቅዱስ ። ለእመ፡ እ
መንከ፡ ለእግዚአብሔር፡ ወሐረ፡ ይፈቅድ፡ መድኃ
ኒተከ፡ ዘአር (B. fol. 74 a. 2.) እዩከ፡ ተአምረ፡ ወነገሮ፡
ኃጣውኢሁ፡ ወበከዩ፡ ወፈቀደ፡ ይባእ፡ ወከልኦ፡
በግዕ፡ ወይሌ፡ ቀሲስ፡ መቃብር፡ እመን፡ ብከ፡ ግ

ብረ፡ ዘይከልክከ ። ወይሌሎ፡ መስፍን፡ በእንተ፡ ዘ
ኮንኩ፡ ከነናዊ ። ወሶበ፡ አምነ፡ ቦኢ፡ ወተመጠወ፡
ሥጋሁ፡ ወደሙ፡ ለእግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
ወኃደገ፡ ዘትካት፡ ልማዶ፡ ተአመነ፡ ሃይማኖተ፡ ቅ
ድስት፡ ዘቤተ፡ ክርስቲያን፡ ወአምነ፡ በእንተ፡ እግ
ዝእትነ፡ ቅድስት፡ ድንግል፡ በ፪፡ ማርያም፡ ወላዲ
ተ፡ አምላክ፡ እመ፡ በግዓ፡ ምሥጢር፡ ይእቲ ። ሶ
በ፡ ከልኦ፡ ኃይል፡ በዊኦ፡ ጎበ፡ መቃብረ፡ ወልዳ፡
በአምሳለ፡ በግዕ፡ ለእግዚአብሔር፡ መሐሪ፡ ዘይሁ
ብ፡ ምክንያተ፡ ለመድኃኒተ፡ ሰብእ ። አእግዝእት
ዩ፡ ከኢያኪ፡ ረሰዩ፡ መድኃኒ (B. fol. 74 b. 1.) ተ፡ ለነሱ
ሉ፡ ዓለም ። እስመ፡ እግዚአብሔር፡ እግዚእ፡ እን
ተ፡ እምኔኪ፡ ለብሰ፡ ትስብእተ፡ ለብሔረ፡ ምውቃ
ን፡ አፈልፈለ፡ ሕይወተ፡ ወኃሠሠ፡ ኃጢአተ፡ ወሰ
ደደ፡ ጽልመተ፡ አእግዝእትዩ፡ አምሕለኪ፡ በኃይ
ለ፡ ልዑል፡ ጸለለኪ፡ ወበወልድ፡ ዘተሠገወ፡ እምኔ
ኪ፡ ወበመንፈስ፡ ቅዱስ፡ ዘመጽአ፡ ላዕሌኪ፡ ወቀ
ደሰኪ፡ አንበሮ፡ ከመ፡ ጎልቀት፡ ውስተ፡ ልብኪ፡
ወከመ፡ ማዕተብ፡ በመዝራፅትኪ፡ ከመ፡ ትዕቀቢ
ዮ፡ ሊተ፡ ለገብርኪ፡ ኤራቅሌስ፡ ለዓለመ፡ ዓለም፡
አሜን ። ። ።



CHAPTER XLI.

THE VIRGIN MARY AND PHILOTHEUS THE BISHOP.

ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ወድንግልት፡
በጀማርያም፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከ
ታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ኤፌቅሊስ፡ ለዓለመ፡ ዓ
ለ (B. fol. 74b, 2.) ም፡ አሜን፡

ወሀሉ፡ ፩ኤጲስ፡ ቆጶስ፡ ዘስሙ፡ ፊላታምስ፡ ዘሀ
ገረ፡ ስዒድ፡ ዘላዕለይ፡ ግብጽ፡ ውኔር፡ ውእቱ፡ በ
ነሉ፡ ግዕዝ፡ ወሠናይ፡ በምግባሩ፡ ወርቱዕ፡ በሃይ
ማኖተ፡ ክርስቶስ፡ ወይፈትሕ፡ በርትዕ፡ ወኢያደሉ፡
ለገጸ፡ ሰብእ፡ ወያፈቅራ፡ ለእግዝእትነ፡ ቅድስት፡
ድንግል፡ በጀ፡ ማርያም፡ ወላዲተ፡ አምላክ፡ አማዕ
ምቀ፡ ልቡ፡ ወይትቀንይ፡ ላቲ፡ በነሉ፡ ኃይሉ፡ ወ
በእንተ፡ ፍቅረ፡ ዘኢሃ፡ ለብሰ፡ ሠቀ፡ ላዕለ፡ ሥጋ
ሁ፡ እምታሕተ፡ አልባሲሁ፡ ወሶበ፡ በልዩ፡ ውእ
ቱ፡ ሠቀ፡ ፈቀደ፡ ይግበር፡ ካልኦ፡ ሠቀ፡ ህዩንቱ
ሁ፡ ወነሥኦ፡ ሠቀ፡ ዘኢተሰፍዩ፡ ወቦኦ፡ ውስተ፡
በአቱ፡ ከመ፡ ይቅጸዕ፡ ወይስፈይ፡ ወይልበስ፡ በኅ

ቡእ፡ ከመ፡ ኢያአምሮ፡ መነሂ፡ ግብሮ፡ ወሶበ፡ ነ
በረ፡ (B. fol. 75 a. 1.) ውስተ፡ በዓቱ፡ ነነ፡ ይሄሊ፡ ዘከ
መ፡ እሮ፡ ይገብር፡ እስመ፡ ውእቱ፡ ኢየአምሮ፡ ቀ
ጲኦ፡ ወኢሰፊዩ፡ ወእንዘ፡ ይቱክዝ፡ በዝግብር፡ አ
ስተርአዩቶ፡ እግዝእትነ፡ ቅድስት፡ ድንግል፡ በጀ
ማርያም፡ ወላዲተ፡ አምላክ፡ ወትቤሎ፡ ኢትኅዝ
ን፡ እስመ፡ አስተፍግሕከኒ፡ በምግባሪክ፡ ሠናይ፡ ወ
ዓማከኒ፡ ውኩፍ፡ በኅቤዩ፡ አነ፡ እቀጽእ፡ ለስ፡ ዘን
ተ፡ ሠቀ፡ ወነሥኦት፡ እምኔሁ፡ ውእተ፡ ሠቀ፡ ቀጽ
ዓት፡ ወሰፊዩት፡ ሎቱ፡ ወኦልበሰቶ፡ ከያሁ፡ ወተ
ፈሥሐ፡ ኤጲስ፡ ቆጶስ፡ ዓቢዩ፡ ፍሥሐ፡ ወኦእኩ
ታ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በጀ፡ ማርያ
ም፡ ወላዲተ፡ አምላክ፡ በነሉ፡ ልቡ፡ ወሰበሐ፡ ለ
ወልዳ፡ ኢየሱስ፡ ክርስቶስ፡ መድኃኒን፡ ጸሎታ፡ ወ
በረከታ፡ የሀሁ፡ ምስለ፡ ገብራ፡ ኤፌቅሊስ (B. fol.
75 a. 2.) ስ፡ ለዓለመ፡ ዓለም፡ አሜን፡

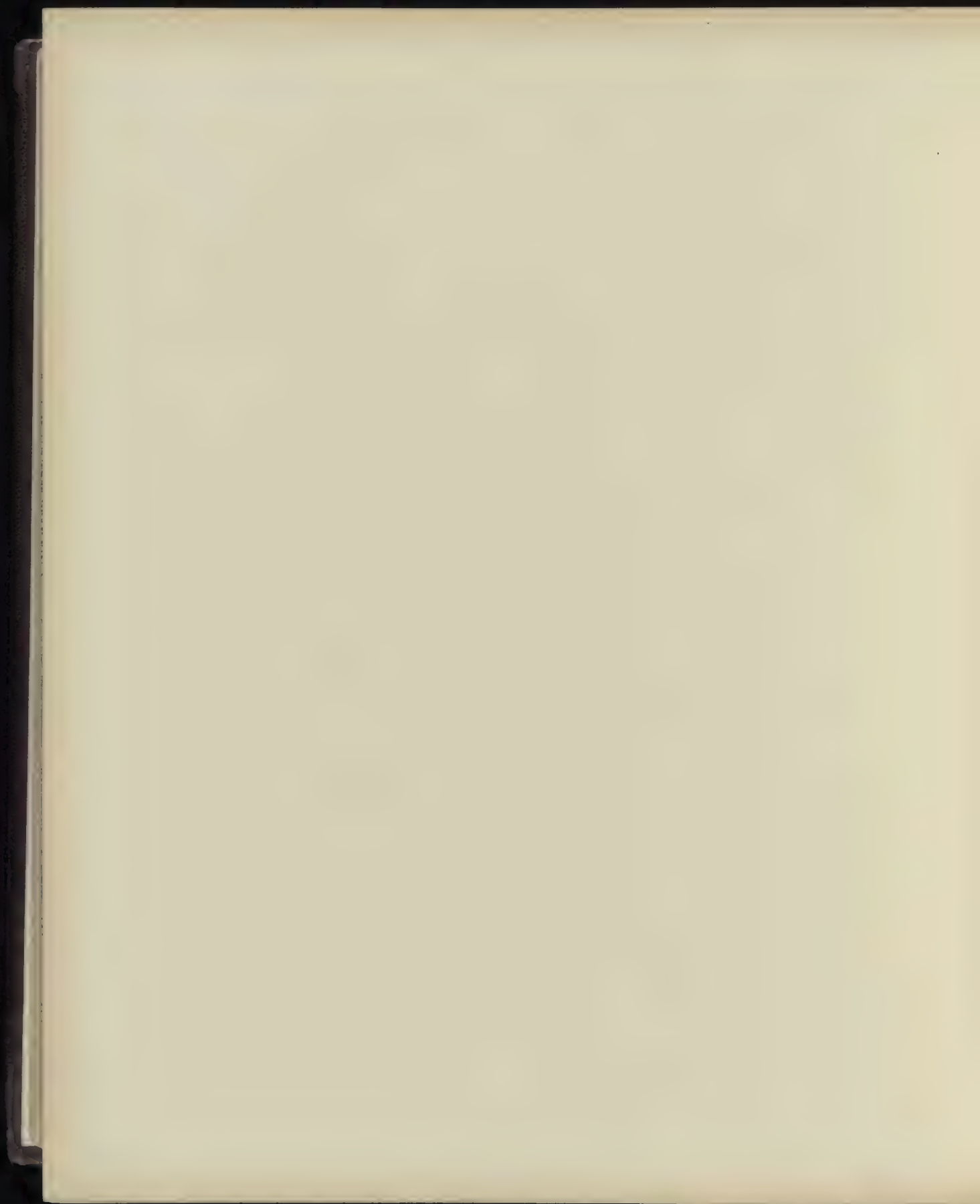
CHAPTER XLII.

THE VIRGIN MARY AND THE FOUNTAIN OF WATER.

ተአምሪሃ፡ ለእግዝእትነ፡ ቅድስት፡ ወድንግልት፡
በጀማርያም፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከ
ታ፡ የሀሉ፡ ምስለ፡ ገብራ፡ ኤፌቅሊስ፡ ለዓለመ፡ ዓ
ለም፡ አሜን፡

ተአምር፡ ዘገብረቶ፡ ምስለ፡ ፍቅር፡ ወልዳ፡ አ
መ፡ ስሙኑ፡ ለወርኃ፡ ሰኔ፡ ውስተ፡ ቤተ፡ ምሕዋብ፡
ዘዕውቅት፡ በኅበ፡ ማይ፡ በሩክ፡ ዘአንቅዓ፡ እግዚ
እነ፡ ኢየሱስ፡ ክርስቶስ፡ ምስለ፡ ወላዲቱ፡ ድንግ
ል፡ በጊዜ፡ ተመይጦቶሙ፡ በብሔረ፡ ግብጽ፡ እስ
መ፡ የሴፍ፡ ጸድቅ፡ ሶበ፡ አስተርአዩ፡ ሎቱ፡ መል
አክ፡ እግዝእብሔር፡ በሕልም፡ እንዘ፡ ይብል፡ ተን

ሥእ፡ ወንሥኦ፡ ለሕዓን፡ ወለእሙ፡ ወሐር፡ ኅበ፡
ምድረ፡ ግብጽ፡ ወተንሥኦ፡ ወነሥኦ፡ ለእግዝእት
ነ፡ ቅድስት፡ ድን (B. fol. 75b, 1.) ግል፡ በጀማርያም፡
ወላዲተ፡ አምላክ፡ ወበጽሑ፡ ኅበ፡ ብሔረ፡ ግብ
ጽ፡ ወኅበ፡ ደብረ፡ ቅስቃሴም፡ ወኅበ፡ ካልእ፡ ምክ
ናት፡ ወሶበ፡ ነበሩ፡ ምስለ፡ ወለተ፡ እኅተ፡ እኅተ፡
እማ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ በጀማርያ
ም፡ ወላዲተ፡ አምላክ፡ ወሶበ፡ ነበሩ፡ ውስተ፡ ብ
ሔረ፡ ግብጽ፡ ቼዓመተ፡ ወጂአውራታ፡ ወሞት፡ ሄ
ሮድስ፡ አስተርአዩ፡ መልአክ፡ እግዚአብሔር፡ ለዮ
ሴፍ፡ ወአዘዘ፡ ከመ፡ ይትመዩጥ፡ ኅበ፡ ኢየሩሳሌ



ም ። ወሶበ ፡ በጽሐ ፡ ጎበ ፡ ሀገረ ፡ መሐርቃ ። ወእም
ዝ ፡ ጎበ ፡ መጥርያ ፡ ወእምህዩ ፡ ጎበ ፡ ሀገረ ፡ ምሕፃ
ብ ፡ ወአንቅዓ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዛቲ ፡
ነቅዓ ፡ ማይ ፡ እንዘ ፡ ሀሎ ፡ ምስለ ፡ እሙ ፡ ድንግል ፡
ማርያም ፡ ወይሕቲ ፡ ትነብር ፡ እስከ ፡ ዛቲ ፡ ዕለት ፡ ወ
ይመ (A. fol. 75 b. 2.) ጽእ ፡ ጎቤሃ ፡ ነሉ ፡ ሰብእ ፡ እም
ነሉ ፡ አህጉር ፡ ወእምነሉ ፡ ዘመድ ። ወይተነብለ ፡

ጎበ ፡ እግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በጀማርያም ፡
ወላዲተ ፡ አምላክ ። ወይትባረኩ ፡ እምቤተ ፡ ክርስ
ቲያና ፡ ወእምነቅዓ ፡ ማይ ፡ ቡሩክ ። ጸሎታ ፡ ወበረከ
ታ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ድንግል ፡ በጀማርያም ፡
ወላዲተ ፡ አምላክ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊ
ስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።

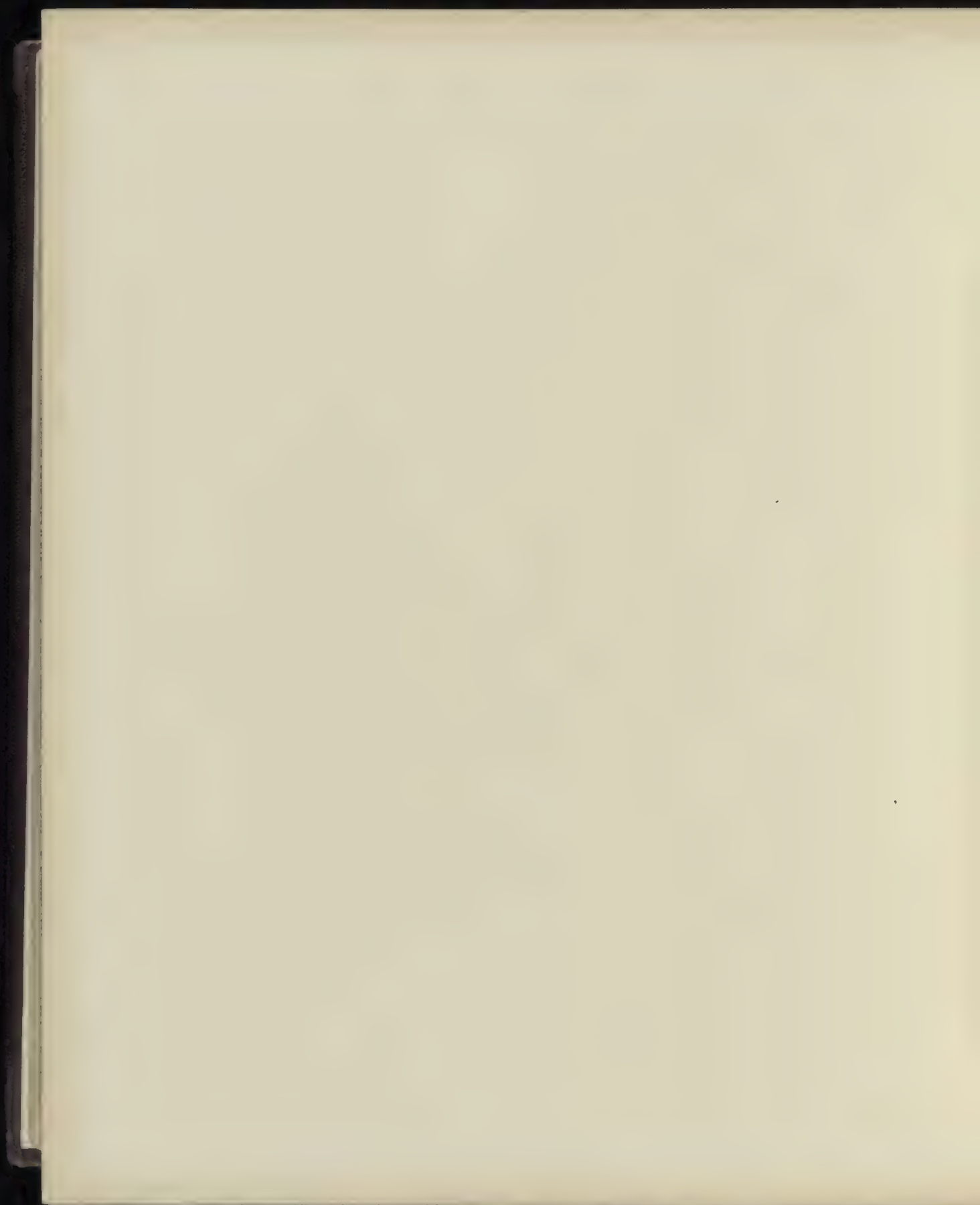
CHAPTER XLIII.

THE VIRGIN MARY AND JOHN KAMĀ.

ተአምሪሃ ፡ ለእግዝእትነ ፡ ቅድስት ፡ ወድንግልት ፡
በጀማርያም ፡ ወላዲተ ፡ አምላክ ። ጸሎታ ፡ ወበረከ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓ
ለም ፡ አሜን ።

ወሀሎ ፡ ጳብእሊ ፡ ቅዱስ ፡ ዘስሙ ፡ ዮሐንስ ፡ ከማ ፡
ዘኃሠሠ ፡ እምንእሱ ፡ አፍቅሮቶ ፡ ለክ (A. fol. 76 a. 1.)
ርስቶስ ፡ በዓቢይ ፡ ገድል ። ወአመ ፡ ልህቀ ፡ ፈረኛ ፡
ሎቱ ፡ ወለተ ፡ ድንግል ፡ ከመ ፡ ያስተዋስብዎ ፡ ወው
እቱ ፡ ተካየደ ፡ ምስሌሃ ። ከመ ፡ ይዕቀቡ ፡ ድንግልና
ሆሙ ፡ እስከ ፡ ዕለተ ፡ ሞቶሙ ፡ ወፈጸሙ ፡ ኪዳኖ
ሙ ። ወእሐተ ፡ ዕለተ ፡ እንዘ ፡ ይዲሊ ፡ በሌሊተ ፡
እዱድ ፡ አስተርአቶቶ ፡ እግዝእትነ ፡ ቅድስት ፡ ድን
ግል ፡ በጀማርያም ፡ ወላዲተ ፡ አምላክ ፡ በዓቢይ ፡ ስ
ብሐት ፡ ወመላእክት ፡ የሐውሩ ፡ ምስሌሃ ። ወእም
ፍርሃት ፡ ወድቀ ፡ በገጹ ፡ አንሥኦቶ ፡ ወትቤሎ ፡ ሰላ
ም ፡ ለክ ፡ ዮሐንስ ፡ ከማ ፡ ፍቁሩ ፡ ለወልድየ ፡ ወለአ
ቡሁ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ተፈሣሕ ፡ ወጽናዕ ። ወ
ትከውን ፡ ኃያለ ፡ በትዕግሥትክ ። ወትመውኦሙ ፡
ለኃያላን ፡ መናፍስት ፡ ርኩሳን ፡ እለ ፡ ይትቃረኑኒ ፡
ወአነ ፡ ሀሎ (B. fol. 76 a. 2.) ኹ ፡ ምስሌክ ፡ እስከ ፡ ይት
ፈጸም ፡ ፈቃድ ፡ እግዚአብሔር ፡ ወእሁበክ ፡ ኪዳን
የ ፡ ወምሕረትየ ፡ የዓቅበክ ፡ ወይከውን ፡ ለክ ፡ ብዙ
ኃ ፡ ትውልድ ፡ ወየሐንጹ ፡ ቤተ ፡ ክርስቲያን ፡ በስ
ምክ ፡ ወይጸውሱ ፡ ስምየ ፡ ወስመ ፡ ወልድየ ፡ በላዕ
ሌሃ ። ወኢይበውእ ፡ ውስተ ፡ መካንክ ፡ ፀራዊ ፡ ወጸ

ላኢ ፡ ወኢይክርዩ ፡ አረፋቲሃ ፡ ለዓለም ፡ ወየሐው
ሩ ፡ ውሉድክ ፡ በትእዛዝክ ፡ በትምህርትክ ፡ ወበሥ
ርዓትክ ፡ ወይትፋቀሩ ፡ በበይናቲሆሙ ፡ ወይሄልዉ ፡
በንጽሕ ፡ ወበምጽዋትክ ። ወአነ ፡ እሂሉ ፡ ምስሌሆ
ሙ ፡ ለዓለም ፡ ወአባርክ ፡ ቅኔሆሙ ፡ ወግብረ ፡ እደ
ዊሆሙ ፡ ወይወርሱ ፡ ሕይወተ ፡ ዘለዓለም ፡ ምስሌ
ክ ፡ በመንግሥተ ፡ ሰማያት ። ወወሀበቶ ፡ ፎዲናረ ፡
ጎቱመ ፡ በትእምርተ ፡ መስቀል ፡ ወ (B. fol. 76 b. 1.) ት
ቤሎ ፡ ንሣእ ፡ ዘንተ ፡ ወደዮ ፡ ውስተ ፡ እስከፊን ፡ ቤ
ተ ፡ ክርስቲያን ፡ ከመ ፡ ይኹን ፡ በረከተ ፡ እስከ ፡ ለዓ
ለመ ። ወሀሎ ፡ ውስተ ፡ መካን ፡ እስከ ፡ ዮም ። ወዘ
ንተ ፡ ብሂላ ፡ ወወሀበቶ ፡ ሰላመ ፡ ወመልአቶ ፡ ወተ
ሠወረቶ ፡ ወውእቱስ ፡ ተፈሥሐ ፡ ወዘመረ ፡ ወይቤ ፡
ኃሠሠኩ ፡ ገጸክ ፡ ገጸ ፡ ዚኢክ ፡ አኃሥሥ ፡ እግዚእ ።
ወኢትሚጥ ፡ ገጸክ ፡ እምኔየ ፡ ረዳኤ ፡ ኩነኒ ፡ ወኢት
ግድፈኒ ፡ ከመ ፡ እግበር ፡ ፈቃደክ ፡ እግዚእየ ፡ ወአ
ምላኪየ ። ርእዩኬ ፡ ፍቁራንየ ፡ አክ ፡ ለኃጥአን ፡ በ
ላሕቲቶሙ ፡ ዘታስተምህር ፡ ሎሙ ። አላ ፡ ሎሙ ፡
ለጸድቃን ፡ ይአቲ ፡ ረዳኤቶሙ ፡ ወበትንብልናሃ ፡
ይፈጽሙ ፡ ገድሎሙ ። ለኃጥአንሂ ፡ ይአቲ ፡ ረድ
ኤቶሙ ፡ ወበላሒቶሙ ። እምእደ ፡ ሰይጣን ፡ ጸላ
ኢ (B. fol. 76 b. 2.) ሆሙ ። ጸሎትኪ ፡ ወበረከትኪ ፡
ወምሕረቱ ፡ ለፍቁር ፡ ወልድኪ ፡ የሀሉ ፡ ምስለ ፡
ገብራ ፡ ኤራቅሊስ ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ። ።



CHAPTER XLIV.

THE ASSUMPTION OF THE BLESSED VIRGIN.

ወበዛቲ፡ ዕለት፡ ክዕበ፡ ይገብሩ፡ በዓለ፡ ነሎሙ፡
 ዘመደ፡ ክርስቲያን፡ ለእግዚእትን፡ ቅድስት፡ ድንግ
 ል፡ በጭርያም፡ ወላዲተ፡ አምላክ፡ በዘነሥኦት፡
 ቦቱ፡ ከዳን፡ ምሕረት፡ እምወልዳ፡ መድኃኒን፡ ኢ
 ዩስስ፡ ክርስቶስ፡ ለዘይገብር፡ ተዝካራ፡ ወለዘይጼ
 ወዕ፡ ስማ፡ ወለዘይሁብ፡ ምጽዋተ፡ ለነዳይ፡ ከመ፡
 ማይ፡ ቈሪር፡ ወዘቲ፡ ቅድስት፡ ድንግል፡ ማርያም፡
 እምድኅረ፡ ዓርገ፡ ወልዳ፡ ውስተ፡ ሰማይ፡ ነሢኦ፡
 ሥጋሃ፡ ንጹሐ፡ ወነበረ፡ በየማነ፡ አቡሁ፡ ፈጺሞ፡
 ነሎ፡ ሕገ፡ ትስብእት፡ ዘእ (B. fol. 77a. 1.) ንበለ፡ ኃ
 ጢኦት፡ ባሕቲታ፡ ወሠሊሙ፡ ሕማማተ፡ መስቀል፡
 በሥምረቱ፡ ወበፈቃዱ፡ ዘገብሮ፡ በእንተ፡ መድኃ
 ኒትን፡ ኃይጋ፡ ለእሙ፡ ውስተ፡ ቤተ፡ ዮሐንስ፡ ረ
 ድኡ፡ ዘያፈቅር፡ በከመ፡ አማኅዕና፡ ለሊሁ፡ እንዘ፡
 ይብል፡ ነዋ፡ ወልድኪ፡ ወይቤሎ፡ ለውእቱ፡ ረድ
 እ፡ ነያ፡ እምክ፡ ወእምአሜሃ፡ ነበረት፡ እግዝእት፡
 ማርያም፡ እንዘ፡ ተሐውር፡ ኅበ፡ መቃብረ፡ ወልዳ፡
 ዘውእቱ፡ ጎልጎታ፡ ከመ፡ ትጼሊ፡ በህየ፡ ወሶበ፡ ር
 እይዋ፡ አይሁድ፡ መልኡ፡ መዓተ፡ ወቅንዓተ፡ ወፈ
 ቀዱ፡ ከመ፡ ይውግርዋ፡ ወሰወራ፡ እግዚአብሔር፡
 እምአዕይንቲሆሙ፡ ወእምዝ፡ ተማከሩ፡ ከመ፡ ይ
 ሢሙ፡ ዓቀብተ፡ መቃብሩ፡ ከመ፡ ኢትብጻሕ፡ ዳግ
 መ፡ ከመ፡ ትጼሊ፡ ህየ፡ ወይእቲሰ፡ ኢታጽርዕ፡ ለ
 ለ (B. fol. 77a. 2.) ዕለቱ፡ ሐዊረ፡ ወዓቀብትሰ፡ ኢይ
 ሬእይዋ፡ እስመ፡ ሰወራ፡ መንጦላዕት፡ ስብሐቲሁ፡
 ለወልዳ፡ ወበነሐ፡ ጊዜ፡ ይመጽኡ፡ ኅቤሃ፡ መላእክ
 ክት፡ ከመ፡ ይትለክክዋ፡ ወወልዳ፡ እግዚእን፡ ኢየ
 ሱስ፡ ክርስቶስ፡ ይሔውዳ፡ ዘልፈ፡ ወይሬጽም፡ ላ
 ቲ፡ ነሎ፡ ዘኃሠሠት፡ ከመ፡ የዓርግዋ፡ ውስተ፡ ሰ
 ማይ፡ ወያርእይዋ፡ መካነ፡ ዕረፍቶሙ፡ ለጳድቃን፡
 ኅበ፡ ህለዉ፡ አብርሃም፡ ይስሐቅ፡ ወያዕቆብ፡ ወተ
 ቀበልዋ፡ ነሎሙ፡ ነፍሳት፡ አበዉ፡ እለ፡ አዕረፉ፡
 እምአዳም፡ እስከኔህ፡ ወሰገዱ፡ ላቲ፡ እንዘ፡ ይብ

ሉ፡ ስብሐት፡ ለእግዚአብሔር፡ ዘፈጠረ፡ ለነ፡ ኪያ
 ኪ፡ ሥጋ፡ እምሥጋነ፡ ወዓዕም፡ እምዓዕምን፡ ወበ
 ኪ፡ ረከብነ፡ መድኃኒት፡ ወኮንኪን፡ መርሶ፡ ሕይወ
 ት፡ እሙስና፡ በተሠግዎቱ፡ (B. fol. 77b. 1.) ለወልድ፡
 አምላክ፡ እምኔኪ፡ ወእምህየ፡ ወሰድዋ፡ መላእክ
 ት፡ ወአብጽሕዋ፡ ኅበ፡ ፍቁር፡ ወልዳ፡ ወኅበ፡ መ
 ንበሩ፡ ወተቀል፡ መንጦዋልዕ፡ ዘነደ፡ እሳት፡ ይ
 ምን፡ ወጽግመ፡ ወኡነዘ፡ እያሃ፡ እግዚእን፡ ወሰዓ
 መ፡ አፋሃ፡ ወይቤላ፡ መጻእኪኑ፡ አወላዲትየ፡ ወ
 አዕረጋ፡ ዲበ፡ መንበረ፡ ስብሐቲሁ፡ ወአንበራ፡ ም
 ስሌሁ፡ ወዜነዋ፡ ነሎ፡ ትፍሥሕተ፡ ወኃሜተ፡ ዘ
 ዓይን፡ ኢርእያ፡ ወእዝን፡ ኢሰምዓ፡ ውስተ፡ ልበ፡
 ሰብእ፡ ዘኢተሐለየ፡ ዘአስተዳለወ፡ ላቲ፡ ወእምታ
 ሕተ፡ መንበረ፡ ስብሐት፡ ርእየቶ፡ ለዳዊት፡ አቡሃ፡
 ንጉሠ፡ እስራኤል፡ ምስለ፡ ነሎሙ፡ ማኅበረ፡ መ
 ላእክት፡ ወነበያት፡ ወነፍሳት፡ ጳድቃን፡ ከመ፡ አረ
 ፍት፡ ከበሰሙ፡ ይዜምር፡ በመንስቆ፡ ወይብ (B. fol.
 77b. 2.) ል፡ ስምዒ፡ ወለትየ፡ ወርእዬ፡ ወአጽምዒ፡
 እዝነኪ፡ ርስዒ፡ ሕዝበኪ፡ ወቤተ፡ አቡኪ፡ እስመ፡
 ፈተወ፡ ንጉሥ፡ ስነኪ፡ እስመ፡ ውእቱ፡ እግዚእ
 ኪ፡ ወእምህየ፡ ካዕበ፡ ወሰድዋ፡ መላእክት፡ ከመ፡
 ያርእይዋ፡ መካነ፡ ነነኔ፡ ወአብጽሕዋ፡ ኅበ፡ ህለ፡
 ጽናፈ፡ ጽልመት፡ ዘድልው፡ ለሰይጣን፡ ወለሠራ
 ዊቱ፡ ወለነሎሙ፡ እለ፡ የሐውሩ፡ በፍናዊሁ፡ ወ
 ትቤ፡ እግዝእትን፡ ማርያም፡ ወይ፡ ሊተ፡ መኑ፡ እ
 ምዜነዎሙ፡ ለውሉደ፡ ሰብእ፡ ከመ፡ ኢይምጽኡ፡
 ዝየ፡ ወይቤላ፡ መልክክ፡ ኢትፍርሂ፡ አማርያም፡
 እግዚአብሔር፡ ምስሌኪ፡ ለኪኒ፡ ወእምድኅሬኪኒ፡
 ወእምዝ፡ ጸርዋ፡ መላእክት፡ ወአግብእዋ፡ ውስተ፡
 መከና፡ ወእምአሜሃ፡ ነበረት፡ እግዝእትን፡ ማርያ
 ም፡ (B. fol. 78a. 1.) እንዘ፡ ተኃዝን፡ ጥቀ፡ በእንተ፡
 ነሎ፡ ኃጥኦን፡ ወበከመ፡ ዘቲ፡ ዕለት፡ አመ፡ ፲፱፡
 ለየካቲት፡ ቆመት፡ መካነ፡ ቀራንዮ፡ ወሰአለት፡ ኅ

በ : ወልዳ : እንዘ : ትብል ። አምሕለክ : አወልድዮ :
በእግዚአብሔር : አቡክ : ወበክርስቶስ : ስምክ ። ወ
በጳጳረቅሊጦስ : መንፈስክ : ወበማኅፀንዮ : ዘጸርኩክ :
፱አውራታ : ወፎዕለተ ። እንዘ : ምድር : ኢትክል :
ጻዊርተክ : ወመላእክትኒ : ኢዲተክሎመ : ቀረቡት
ክ : አምሕለክ : አወልድዮ : በጸሐትክ : እምነዮ : ዘእ
ንበለ : ድካም ። ወበተወልዶትክ : ዘእንበለ : ሕማ
ም : አምሕለክ : በአጥባቅዮ : እለ : ሐፀናክ : ወበከና
ፍርዮ : እለ : ሰዕዓማክ ። አምሕለክ : በአዕዳውዮ : እ
ለ : ሐቀፋክ : ወበአዕጋርዮ : እለ : አንሶሳዋ : ምስሌ
ክ ። አምሕ (B. fol. 78 a. 2.) ለክ : በጎል : ሰከብክ : ውስ
ቲቲ : ወበአጽርቅት : ዘተጠብለልክ : ቡቱ ። አወል
ድዮ : ወፍቀርዮ : እስእለክ : ወአስተበቀሳዕ : ጎቤክ :
ከመ : ትስማዕ : ቃለ : ስእለትዮ : ወከመ : ትምጸእ :
ጎቤዮ : ወትፈጽም : ሊተ : ነሎ : ዘውስተ : ልብዮ ።
ወሶበ : ትቤ : ከመዝ : እግዝእትን : ቅድስት : ድንግ
ል : በ፪ማርያም : ወላዲተ : አምላክ ። ወእመ : ለብ
ርሃን : ወረደ : ጎቤሃ : እግዚእን : ወመድኃኒን : ኢዮ
ሱስ : ክርስቶስ ። ወምስሌሁ : እልፍ : አእላፋት : ወ
ትእልፊት : አእላፋት : መላእክት : እንዘ : የዓውድ
ም ። ወይቤላ : ምንተ : እግበር : ለኪ : አማርንም :
እምዮ : ወምንተ : ትፈቅዱ : ከመ : እግበር : ፈቃድ
ኪ ። ወአውሥአዮ : እግዝእትን : ቅድስት : ድንግ
ል : ማርያም : ለፍቀር : ወል (B. fol. 78 b. 1.) ዳ ። ወት
ቤሎ : አወልድዮ : ወፍቀርዮ : ወመድኃኒንዮ : ወተስ
ፋዮ : ወፀወንዮ : ወላዕሌክ : ትውክልትዮ ። ወብክ :
ጸናዕኩ : እምከርሠ : እምዮ ። ወበውስተ : ማኅፀን :
እንተ : ከደንከኒ : ወእንተ : ዝክርዮ : በኩሉ : ጊዜ ።

ወይእዜኒ : ስምዓኒ : ጸሎትዮ : ወአጽምዕ : ቃለ : ስ
እለትዮ : አፋዮ : ዘእንግረክ : አን : እምክ : ማርያም :
ወአን : አመትክ : በእንተ : ዘይገብር : ተዝክርዮ : ወ
ዘየሐንዕ : ቤተ : ክርስቲያን : በስምዮ ። አው : ዘያለ
ብስ : ዕፋቀ : ወዘይሔውጽ : ድውዮ : ዘያበልዕ : ርጉ
በ : ወዘያሰቲ : ጽሙዓ ። አው : ዘይናዝዝ : ጎዘኑ ።
ወዘያስተፌሥሕ : ትኩዝ ። አው : ዘጸሐፈ : ውዳሴ
ዮ : ወሰመዮ : ወልዶ : በስምዮ : ወዘሐለዮ : ማኅሌተ :
አመ : በዓልዮ ። ዕሥዮ : እግዚ (B. fol. 78 b. 2.) አ : ዕ
ሢተ : ወናዮ : ዘእምሳቤክ : ዘዓይን : ኢርእዮ : ወእ
ዝን : ኢስምዓ : ውስተ : ልብ : ሰብእ : ዘኢተሐለዮ ።
እስእለክ : እግዚአ : ወአስተበቀሳክ : በእንተ : ነሎ
ሉ : ዘየአምን : ብዮ : ረስዮ : ግዑዝ : እምሲኦል : ተ
ዘኪረክ : ረኃበ : ወጽምዓ ። ወነሎ : መከራ : ዘረክ
በኒ : ምስሌክ ። ወአውሥአ : እግዚእን : ኢዮሱስ :
ክርስቶስ ። ወይቤላ : ይኩን : በከመ : ትቤልኒ : ወእ
ፌጽም : ለኪ : ነሎ : ስእለተክ : አኮኑ : ተሰባእኩ :
በእንተክክ : መሐልኩ : በርእስዮ : ከመ : ኢይሔስ
ወኪ : ኪዳንዮ : ወሀብኩክ : በረከታ : ትኩን : ምስ
ለ : ገብራ : ኤራቅሊስ ። ለዓለመ : ዓለም : አሜን ።

ሰላም : ለኪ : መጽሐፈ : ሕግ : ወኪዳን ።

አምሳለ : ጽላት : (B. fol. 79 a. 1.) ዘእብን ።

ለእለ : ይጸውዑ : ስመኪ : በውስተ : ነሎ : መክን ።

ርኅርኅተ : ልብ : ለኃጥአን ።

ርኅርኅተ : ልብ : ለጎዘናን ።

ርኅርኅተ : ልብ : ለግፋዓን : ማርያም : አማን ።

አድኅኒዮ : ለገብርኪ : ኤራቅሊስ ።

ለዓለመ : ዓለም : አሜን ።

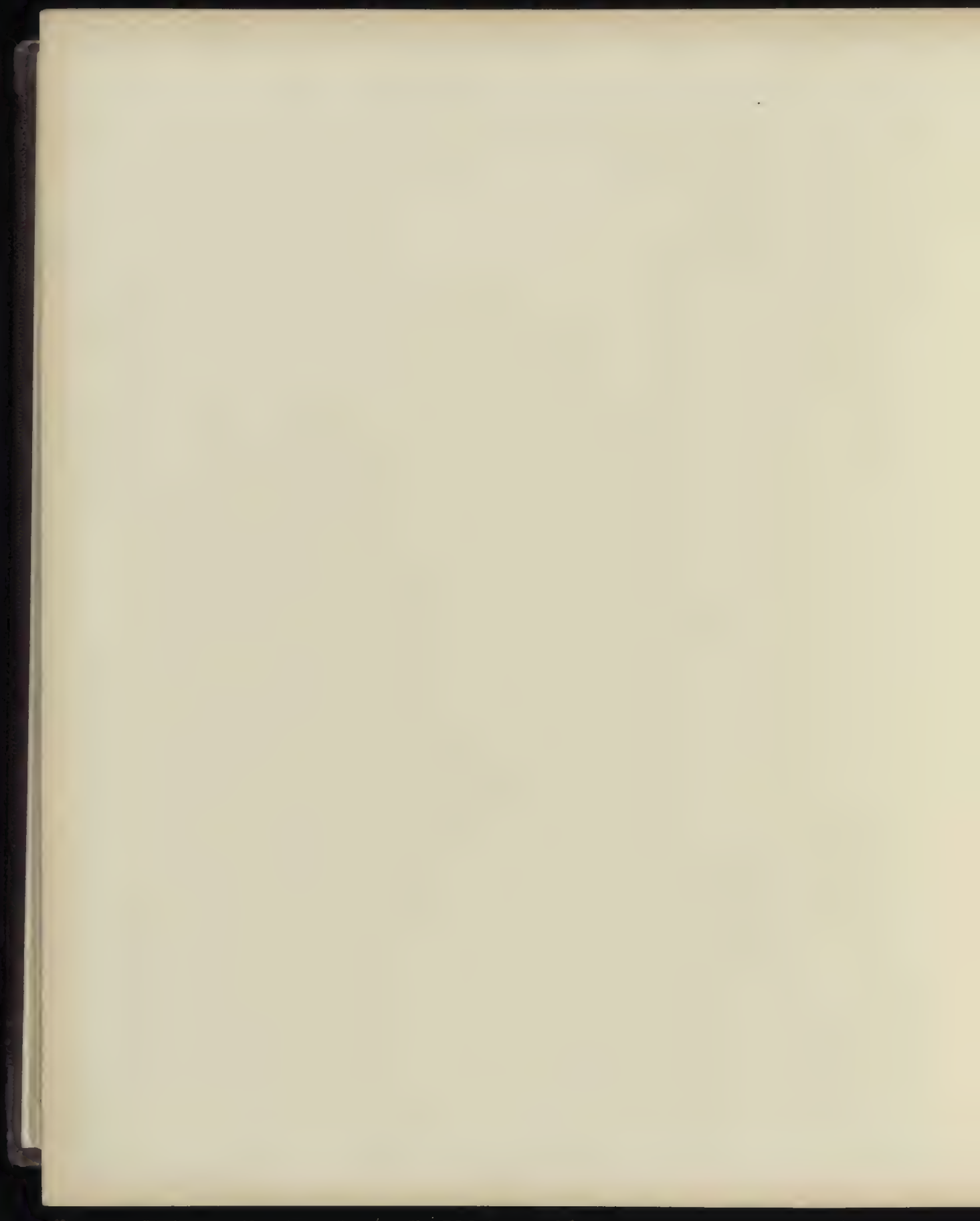
CHAPTER XLV.

SALUTATIONS TO THE MEMBERS OF THE BODY OF THE BLESSED VIRGIN MARY.

I እግዚአብሔር : አብ : ወሀቤ : ብርሃን : ዘይሜለስ :
በአካሉ ።
እንዘ : ተዋሕዶ : ያጸንዕ : በመለኮቱ : ወኃይሉ ።

ዓይን : ልቡናዮ : ያብርሀ : በማኅቶተ : ጥበብ : ሥነ :
ፀዳሉ ።
ከመ : ይርእይ : ገጸ : ነገር : ለኪዳንኪ : ዘይደሉ ።

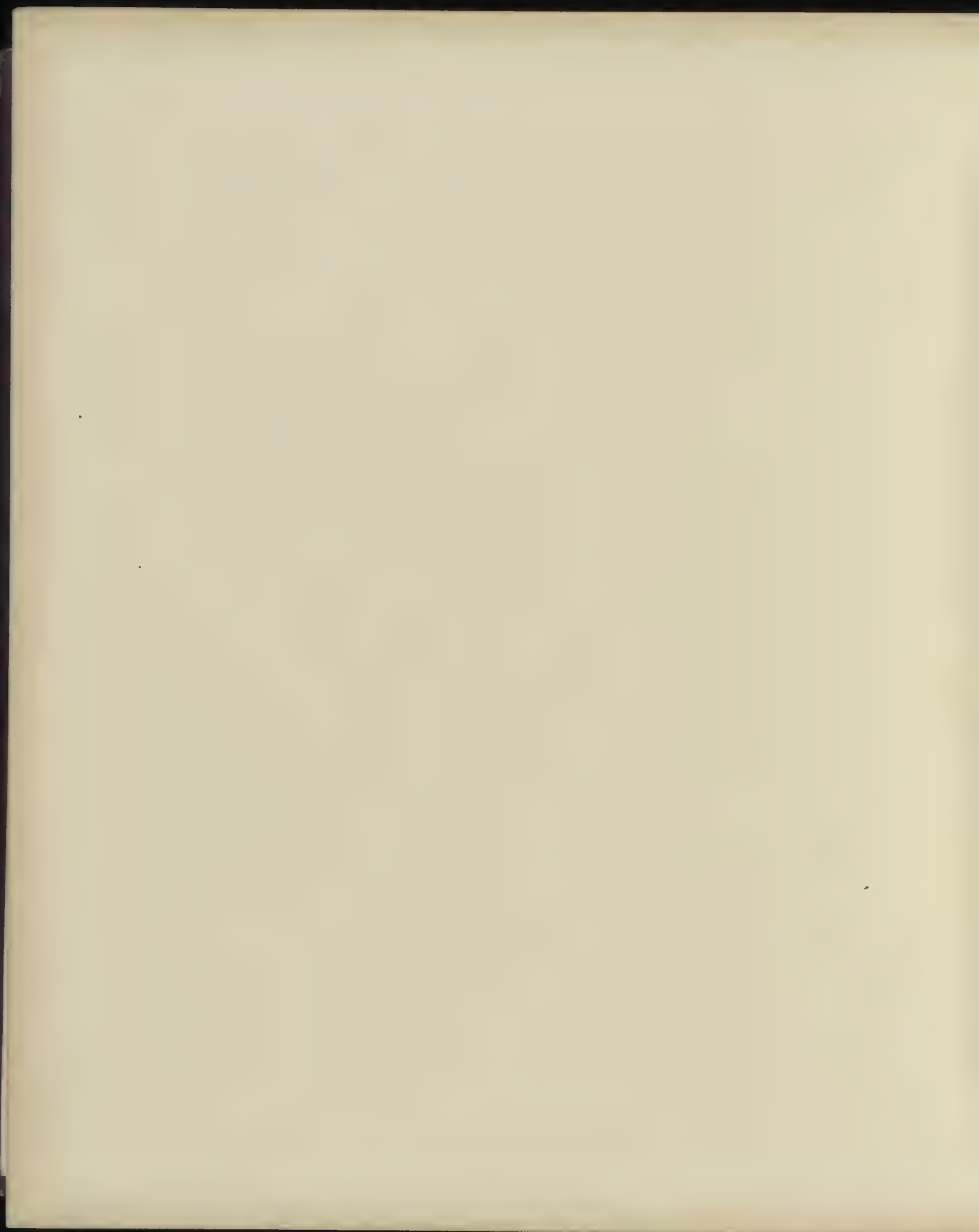
- ማርያም ፡ እግዝእቶ ፡ ነሱ ፡ ዘታሕቱ ፡ ወላ
ዕሉ ።
- 2 ሰላም ፡ ለዝክረ ፡ ስምኪ ፡ ዘእስተማሰልዎ ፡ በኮከብ ።
ሶበ ፡ ብርሃኖ ፡ ተከድኑ ፡ ጽልሙታኝ ፡ ራእይ ፡
ሕዝብ ።
ኪዳነ ፡ አምላክ ፡ ማርያም ፡ ወተስፋ ፡ (A. fol. 101b. 2.)
መድኃኒት ፡ ዘኖርብ ።
ተናዘዘ ፡ ብክ ፡ አኮኑ ፡ ሕሊና ፡ ቀዳማይ ፡ አብ ።
አመ ፡ እምገነቱ ፡ ተሰደ ፡ እምኅዘን ፡ ዕፁብ ።
- 3 ሰላም ፡ ለሥእርተ ፡ ርእስኪ ፡ ዘፈትለ ፡ ሚላት ፡
ዘውጋ ።
ወምልእት ፡ ይእቲ ፡ እምጠለ ፡ ሠናያት ፡ እንበ
ለ ፡ ንትጋ ።
ኪዳነ ፡ ምሕረት ፡ ማርያም ፡ ለዘተክይደኪ ፡ ቅድ
መ ፡ እንግልጋ ።
ሰአሊዮ ፡ ሕይወተ ፡ ነፍስ ፡ ይጸግወኒ ፡ በጸጋ ።
አምሳለ ፡ ኤልያስ ፡ አኮ ፡ ያሕይወኒ ፡ በሥጋ ።
- 4 ሰላም ፡ ለርእስኪ ፡ ዘሀሎ ፡ ወይሄሉ ።
ዲበ ፡ ጣባይዓት ፡ ነሱ ።
ለዘተክየደኪ ፡ ማርያም ፡ ኪዳነ ፡ ምሕረት ፡ ዘ
ይደሉ ።
ምስለ ፡ ሞትሰ ፡ ተክየድኑ ፡ ወተመሐልኑ ፡ ዘይብሉ ።
ከንቶ ፡ ነበቡ ፡ ወነፍሶሙ ፡ ኃጽሉ ።
- 5 ሰላም ፡ ለገጽክ ፡ ገጸ ፡ ቅድስኛ ፡ ስቡሕ ።
ዘይኤድም ፡ ሥኑ ፡ እምፀዳለ ፡ ፀሐይ ፡ ወወርኅ ።
ትእምርተ ፡ ኪዳነ ፡ ማር (A. fol. 102a. 1.) ያም ፡ ወ
ቀሥተ ፡ ደመና ፡ ብሩህ ።
እምኅበ ፡ አምላክ ፡ መሐሪ ፡ እምአመ ፡ ነሥኦ
ክ ፡ ኖኅ ።
አማስኖታ ፡ ለምድር ፡ ኢደገመ ፡ አይኅ ።
- 6 ሰላም ፡ ለቀራንብትክ ፡ ንጸፊ ፡ አዕይንት ፡ ለዑቃቤ ።
አለ ፡ ሥዩማን ፡ እማንቱ ፡ ሀየንተ ፡ ምስዋር ፡
ወግልባቤ ።
- ማርያም ፡ በሊዮ ፡ ለዘወለድኪዮ ፡ በኢሩካቤ ።
አይቲ ፡ ቃልክ ፡ እግዚኦ ፡ እምሕር ፡ ለኪ ፡ ዘይቤ ።
አመ ፡ ኃጽኦን ፡ ጸውሁ ፡ ስመኪ ፡ ነባቤ ።
- 7 ሰላም ፡ ለአዕይንትኪ ፡ አምሳለ ፡ ክልኤቲ ፡ ቀና
ዲል ።
እንተ ፡ ሰቀሎን ፡ ኬንያ ፡ በማኅፈደ ፡ ሥጋ ፡ ል
ዑል ።
ማርያም ፡ አንቲ ፡ ነቅዓ ፡ ተራኅርኖ ፡ ወሃህል ።
አድኅንኒ ፡ በንባብክ ፡ ወባልሕኒ ፡ እምሐገል ።
እስመ ፡ ዘእንበሌኪ ፡ አልቦ ፡ አድኅኖ ፡ ዘይክል ።
- 8 ሰላም ፡ ለአእዛንኪ ፡ እለ ፡ ተበስራ ፡ ኪያነ ።
እምአፈ ፡ ፈጣሪ ፡ ወልድኪ ፡ ዘባሕርያኪ ፡ ተክድኒ ።
እ (A. fol. 102a. 2.) ምሕለክ ፡ ማርያም ፡ ከመ ፡ አ
ታርእይኒ ፡ ደይነ ።
እንበለ ፡ ምግባር ፡ ባሕቲቱ ፡ እመ ፡ ኢይጸድቅ ፡ አነ ።
ቦኑ ፡ ለክንቱ ፡ ኪዳንኪ ፡ ኮነ ።
- 9 ሰላም ፡ ለመላትሕኪ ፡ ጽጌያተ ፡ ሮማን ፡ እለ ፡
ይመስላ ።
ባሕቱ ፡ መጽለዋ ፡ ለእሳተ ፡ አንብዕ ፡ በነበልባላ ።
በኪዳንኪ ፡ ማርያም ፡ አዕርግኒ ፡ አፀደ ፡ ተድላ ።
ወይ ፡ ለኒ ፡ አሌ ፡ ለኒ ፡ አመ ፡ ውስተ ፡ ደይን ፡
ይቤላ ።
ነፍሳተ ፡ ክልኤቲ ፡ አሐት ፡ ሐሊባ ፡ ወሐላ ።
- 10 ሰላም ፡ ለአእናፍኪ ፡ መሳክወ ፡ ሕይወት ፡ ምን
ታዊ ።
ዘእስተዋደዶን ፡ አምላክ ፡ በአፀባዕተ ፡ ጥቡብ ፡
ወልባዊ ።
ማርያም ፡ ሕዕርኒ ፡ በኃይለ ፡ ኪዳንኪ ፡ እምንሳዊ ።
ወቀጥቅጢ ፡ ርእሶ ፡ በአብትረ ፡ ሕማም ፡ ወደዌ ።
ለእመ ፡ አፋሁ ፡ አብቀወ ፡ የኃጠኒ ፡ አርዌ ።
- 11 ሰላም ፡ ለከናፍርኪ ፡ በእንተ ፡ ኃጽኦን ፡ እለ ፡ ሰአላ ።
እምኅበ ፡ አምላክ ፡ መሐሪ ፡ ኪዳነ ፡ ምሕረት ፡
(A. fol. 102b. 1.) ወመሐላ ።



- ውስተት ሃልጎታ ማርያም፡ አመ፡ ገይሦትኪ፡
አምገሊላ ።
ለጽድቅ፡ ዛቲ፡ ኪዳንኪ፡ ለለ፡ ይከውን፡ በዓላ፡
ዲበ፡ ርአሶ፡ ኃጥአ፡ አግብርትኪ፡ አንብረ፡ አ
ክሊላ ።
- 12 ሰላም፡ ለአፉኪ፡ አፈ፡ በረከት፡ ትፋፍ፡
ወአንቀጸ፡ ቅዱስ፡ መጽሐፍ፡
ተማሕፀንኩ፡ ማርያም፡ በኪዳንኪ፡ ውኩፍ፡
ኢይትኃፈር፡ ቅድመ፡ ወልድኪ፡ ወመላእክቲ
ሁ፡ አእላፍ፡
አመ፡ ሥርወ፡ ልሳን፡ ይትመተር፡ ወይትኃተ
ም፡ አፍ፡
- 13 ሰላም፡ ለአስናንኪ፡ ከመ፡ መራእይ፡ አለ፡ ተ
ቀርጸ፡
አለ፡ ወዕኢ፡ እምሕፃብ፡ እንዘ፡ ይትባዩጸ፡
ንሥእኒ፡ ማርያም፡ ዓሥራተ፡ ኪዳንኪ፡ ህዩን
ተ፡ ሞጸ፡
ወለዕድውዩ፡ ግብጻዊ፡ ዘፍትወተ፡ ልቡ፡ ዓ
መፃ ።
መዝራዕተ፡ ጸሎትኪ፡ ሙሴ፡ ይድፍኖ፡ በኖፃ ።
- 14 ሰላም፡ ልልሳንኪ፡ ዘአፈድፈዳ፡ ቅዳሴ ።
እምከህናተ፡ ሰማይ፡ ሱራፌል፡ አለ፡ ይቀው
ሙ፡ (A. fol. 102 b. 2) ሥላሴ ።
አዘክረ፡ ሊተ፡ ማርያም፡ ተዝክረ፡ ኪዳንክ፡ አ
መ፡ ድምሳሴ ።
በአንተ፡ እስራኤል፡ ዘገዳም፡ ከመ፡ አዘክረ፡
አውሴ ።
ኪዳነ፡ አብርሃም፡ ይስሐቅ፡ ወያዕቆብ፡ ወጽድ
ቆ፡ ለሙሴ ።
- 15 ሰላም፡ ለቃልክ፡ ተሠጣጭ፡ ቃል፡ በቃሉ፡
ለመልአክ፡ ምሥጢር፡ ገብርኤል፡ ዘፀዳለ፡ ብ
ርሃን፡ መንዲሉ፡
ማርያም፡ ቅድስት፡ ለእግዚአብሔር፡ መካነ፡ ኃ
ይሉ ።
- አንቋዕ፡ እንቋዕ፡ ወሀበኪ፡ ኪዳን፡ ምሕረት፡
ወግሀሉ ።
በዘቦቱ፡ ጸዲቅ፡ ኃጥአን፡ ይክሉ ።
- 16 ሰላም፡ ለእስትንፋስኪ፡ እስትንፋስ፡ ጥዲና፡ ፈ
ዋሲ ።
ነፍሳተ፡ ኃጥአን፡ ሰብእ፡ አለ፡ ቁስሉ፡ በኅም
ዘ፡ ከደሴ ።
በኪዳንኪ፡ ማርያም፡ ኃጣውአዩ፡ ደምስሲ፡
እንበለ፡ ኪዳንኪ፡ ወመስቀለ፡ ክርስቶስ፡ ወራሲ፡
አልቦ፡ እምሲኦል፡ ዘይድኅን፡ ብእሲ ።
- 17 ሰላም፡ ለጉርዔኪ፡ ሠናይ፡ ወአዳም ።
እንተ፡ ይትፈልጡ፡ ቦቱ፡ ጸዋትወ፡ (A. fol. 103 a. 1.)
ምረር፡ ወጣዕም ።
ምንተ፡ እግበር፡ ማርያም፡ እስመ፡ ኃይልዩ፡
ድኩም ።
ዓፀበኒ፡ ግብር፡ እምነሉሄ፡ ወጸበበኒ፡ ዓለም ።
ባሕቱ፡ በኪዳንኪ፡ ናዝገኒ፡ እም ።
- 18 ሰላም፡ ለክሳድኪ፡ ዘማኅፈዶ፡ ዳዊት፡ ርእዮታ፡
ዲበ፡ ተልፍዮስ፡ ጠቢባን፡ ዘአስተናደፉ፡ መ
ሠረታ ።
ማርያም፡ በሊውስተ፡ እዝነ፡ ነፍስዩ፡ ለናዝዞታ፡
ለምንት፡ ብዙኃ፡ ትሰርሐ፡ ነፍስ፡ እገሌ፡ ማ
ርታ ።
እስመ፡ ኀዳጥ፡ ዩአክል፡ እምብዙኅ፡ ሐተታ፡
- 19 ሰላም፡ ለመታክፍትኪ፡ ግዕዝ፡ በረከት፡ አለ፡
ተወክፋ ።
ህዩንተ፡ መርገም፡ ወዘለፋ ።
ማርያም፡ ጸርኒ፡ ለጽድቅ፡ ኪዳንኪ፡ ዲበ፡ መ
ትከፋ ።
ወንሥኢ፡ ዓሥራተ፡ አድ፡ እመርዔተ፡ ወል
ድኪ፡ አልፋ ።
እስመ፡ ሃይማኖትዩ፡ አንቲ፡ ወልብዩ፡ ተስፋ ።
- 20 ሰላም፡ ለዘባንኪ፡ በወርኃ፡ ተሰይ፡ ቀዳሙ ።

- ምዕራፈ : አምላክ : ዘኮነ : ውስተ : ፍኖተ : ቀ
ስቋም : ጊዜ : ደካሙ ።
ማርያም : ስመኪ : ለዘጸረ : መልዕልተ : ስሙ ።
ዘዕለተ : ነፃነ፡ ደኃሪ : እመ : ኢያሥለጠ : ደሙ ።
ዓሥራተ : ምሕረት : ነሥኢዮ : መሐሪት : እሙ ።
- 21 ሰላም : ለእንግድኤኪ : ወለሕፅንኪ : ካልእታ ።
ወለአእዳውኪ : መንታ ።
አምሕለኪ : ማርያም : ዘነጻፍጻፈ : ደም : ዘነ
ልንታ ።
ለነፍስዩ : ምስለ : ነፍስኪ : አስታ (A. fol. 103 a. 2)
ዳልዊ : መክፈልታ ።
አመ : መሬታዊት : ሥጋዩ : ትትከደን : መሬታ ።
- 22 ሰላም : ለመዘርእክ : ወለከርደዕክ : ምጽንጋእ ።
ዘሐቀፋሁ : ለክርስቶስ : ባሕርዮ : መለኮት : ኅቡእ ።
ማርያም : ኅሪት : እምነ : መላእክት : ወሰብእ ።
ተገነከረኪ : ለእመ : ገብረ : በተአምኖ : ጽኑዕ ።
በመንግሥተ : ሰማይ : ምስሌኪ : ይነግሥ : ጥኃእ ።
- 23 ሰላም : ለእመታትኪ : ዘመቅደስ : አምላክ : ቀ
ዋሚ ።
እለ : አሠነያ : ወርቀ : ምስለ : ፈትለ : ማላት :
ግብረ : አናሚ ።
ማርያም : ላዕሌዩ : ኪዳነ : ምሕረት : ፈጽሚ ።
ወቅትሊ : ፀረ : ነፍስዩ : እስመ : ውእቱ : ረጋሚ ።
እመ : በጥበቡ : ሰለሞን : ቀተሎ : ለሳሚ ።
- 24 ሰላም : ለእራኅኪ : ተመጣዌ : ኅብስት : ወማይ ።
ሶበ : ያመጽኩ : ለኪ : መላእክተ : ሰማይ ።
እንዘ : ሀሎኪ : ማርያም : በመቅደስ : አሪት :
ዓባይ ።
ይትወከፍ : ለኪ : ኪዳንኪ : ከመ : መሥዋዕተ :
ሰርክ : ኅሩይ ።
እመ : ኅፍነ : ማይ : አስተይኩ : ለጽሙዕ : ነዳይ ።
- 25 ሰላም : ለአባብዕኪ : ወለሕፅፋርኪ : ፀዓድው ።
ወለአጥባቅኪ : ክልኤ : አንቅዕተ : ሐሊብ : ፍትው ።

- ማርያም : ጽጌ : ዘዘመንኪ : መጸው ።
ተማኅፀንኪ : በአጥባቅኪ : ወበሥንኪ : ምጽ
ልው ።
በኃይለ : ኪዳንኪ : እድኅን : እምእሳት : ድልው ።
- 26 ሰላም : ለገበዋትኪ : እመንገለ : ለፌ : ወለፌ ።
እ (A. fol. 103 b. 1.) ለ : ተረሰያ : ደርገ : ሐመልማ
ለ : ወርቅ : ኢኃላፌ ።
ማርያም : ምጥቅኒ : በገበ : ኪዳንክ : ምስለ : ሐ
ታፌ ።
አመ : ይወርዱ : ኃጥአን : ብሔረ : ጽልመት :
ጽልመት : (sic) ጸናፌ ።
እለ : በሕይወቱሙ : ጸልዑ : ዘጸድቃን : ሱታፌ ።
- 27 ሰላም : ለክርሥኪ : ለክርሠ : መላእክት : ዘውጉ ።
ውኅብስተ : ሰማይ : ወትረ : ዘይሴሰይ : አቅመ :
ምዕራጉ ።
ማርያም : ጽዮን : ለእግዚአብሔር : ታቦተ : ሕጉ ።
ያንጽሐኒ : እም : ፍቅረ : ወርቅ : ለማየ : ኪዳን
ኪ : አይጉ ።
እስመ : ፍቅረ : ንዋይ : ተብህለ : ለሰይጣን : ኤ
ረጉ ።
- 28 ሰላም : ለልብኪ : ስንዕወ : ነፍሳት : ወሕሊና ።
ለአማዑትኪ : ሰላም : ምስለ : ንዋየ : ውስጥኪ :
በዕሪና ።
ውስተ : ምድረ : ርስት : አብእኒ : ማርያም : አ
ምደ : ደመና ።
በብርሃነ : እሳት : ኪዳንኪ : እንዘ : ትመርህኒ : ፍና ።
ወትሴስይኒ : እምፍቅርኪ : መና ።
- 29 ሰላም : ለኅንብርትኪ : ምሳሌ : ፍሑቅ : ማእከክ ።
ወለማኅፀንኪ : ንጹሕ : ምስለ : ሐቂኪ : በሩክ ።
ማርያም : ቅድስት : ወላጂተ : ክርስቶስ : አም
ላክ ።
ተጻየኒ : ዓውደ : ነፍስዩ : እስከ : ማልሳዊ : ፈ
ለክ ።
አመ : ተቃወምዋ : በዓየር : ቀናዒ : መልእክ ።



30 ሰላም፡ ለድንግልናኪ፡ መክብብ፡ ሐዋሳት፡ ኃምስ ። (A. fol. 103 b. 2.)

ወአቀያጽኪ፡ ክልኤ፡ አዕማደ፡ ነባቢት፡ መቅደስ ።

ማርያም፡ ታቦት፡ ወጽላተ፡ ኪዳን፡ ሐዲስ ።
ቅብዕኒ፡ ርጢን፡ ጸም፡ እስከ፡ ሰከራ፡ እግር፡ እምርእስ ።

እስመ፡ ጸም፡ ትፌውስ፡ ሕማማ፡ ለነፍስ ።

31 ሰላም፡ ለአብራክኪ፡ ጊዜ፡ አስተሥርዮ፡ ወተንብሎ ።

ምስለ፡ አእጋርኪ፡ ደርገ፡ እለ፡ ይስግዳ፡ በአያብጥሎ ።

ማርያም፡ ለአብ፡ እንተ፡ ተሳተፍኪ፡ ቃሎ ።

ሰአሊዮ፡ ሕይወተ፡ ነፍስ፡ ይጸግወኒ፡ ሣሕሎ ።

እመ፡ ውስተ፡ እሳት፡ ይወዲ፡ ኃጥአን፡ ነሱሎ ።

32 ሰላም፡ ለሰከራኪ፡ ወለመከደኪ፡ እለ፡ ሐራ ።
እስከ፡ ደብረ፡ ቀስቃሪ፡ ለደቂቅ፡ አመ፡ ቀተልዎሙ፡ ሐራ ።

ለአምላክ፡ ሰማይ፡ በሊዮ፡ ማርያም፡ ወለተ፡ ዕዝራ ።

አማንን፡ ትኬንና፡ በእንተ፡ ሠላስ፡ ነገራ ።

ለዘታፈቅረኪ፡ ነፍስ፡ በነሱሎ፡ ምግባራ ።

33 ሰላም፡ ለአባብዕኪ፡ አቅርንተ፡ አእጋር፡ ክልኤቲ።
ወለአጽፋሪሆን፡ ለለ፡ አሐቲ።

በኪዳን፡ ምሕረት፡ ማርያም፡ ጎቡአትየ፡ ክብቲ።

ሰብእስ፡ ካልእየ፡ እንዘ፡ ከማየ፡ መዋቲ።

በጽዋዓ፡ ልሳን፡ ደምየ፡ ቀዲሐ፡ ይሰቲ።

34 ሰላም፡ ለቆምኪ፡ ዓየረ፡ ትሩፋት፡ ዘሐጸኖ ።

ወዓውሎ፡ ኃጢጢኣት፡ (sic) ዘኢያጽኅኖ ።

ማርያም፡ ክድንኒ፡ በክንፈ፡ ኪዳንኪ፡ እምተከንኖ ።

ሰበሰ፡ (A. fol. 104 a. 1.) ኪዳንኪ፡ ምክንያተ፡ ድኅን፡ ኢክኖ ።

ነፍስ፡ በላ፤ ሰብእ፡ መኑ፡ እምክሀለ፡ አድኅኖ ።

35 ሰላም፡ ለመልኮዕኪ፡ እመልክዓ፡ ሐና፡ ወኤልሳቤጥ ።

ዘብዑድ፡ ስኑ፡ ወልምላሚሁ፡ ፍሉጥ ።

ማርያም፡ ቅድስት፡ ድንግልተ፡ አፍአ፡ ወውስጥ።

ቤዛ፡ ይኩነኒ፡ ኪዳንኪ፡ በገጸ፡ ፈጣሪ፡ ሥሉጥ ።

አመ፡ ወርቃ፡ ነጊድ፡ የሐልቅ፡ ወይጸራዕ፡ ሢጥ ።

36 ሰላም፡ ለፀአተ፡ ነፍስኪ፡ በነጽሮ፡ ብርሃን፡ ዘየኃቲ ።

መልአክ፡ አፍርሆ፡ ጸሊም፡ እንበለ፡ ያደንግዕኪ፡ ጽላሎቱ ።

እምሕለኪ፡ ማርያም፡ ለእግዚአብሔር፡ በመለኮቲ ።

ከመ፡ ታድኅንኒ፡ በኪዳንኪ፡ እመደንግዓን፡ ሠለስቲ ።

አመ፡ ይፈልጠኒ፡ ሞት፡ እምሥጋየ፡ ዝንቲ ።

37 ሰላም፡ ለበድኅ፡ ሥጋኪ፡ ዘኢጐንደየ፡ በምስክብ።
እስመ፡ አንሥኦ፡ ፍጡን፡ መንፈስ፡ ሕይወቱ፡ ለአብ ።

ኢይትነከር፡ ለኪ፡ ማርያም፡ አድኅኖተ፡ ጻደቃን፡ ሕዝብ ።

እመሰ፡ (A. fol. 104 a. 2.) አድኃንኪ፡ ኃጥአን፡ በኪዳንኪ፡ ጥብብ ።

ዝኬ፡ መንከር፡ ወዝኬ፡ ዕቦብ ።

38 ሰላም፡ ለግንዘተ፡ ሥጋኪ፡ በመዋጥሐ፡ ክታን፡ ወከርቤ ።

ላዕለ፡ እደ፡ ጴጥሮስ፡ ብእሱ፡ ይባቤ ።

ተሠገልኒ፡ ማርያም፡ ወኢትበልኒ፡ አመ፡ ምንዳቤ ።

ለምንት፡ ተአኩት፡ ኪዳንየ፡ ወረድኤትየ፡ ዑቃቤ ።

ቅብዓ፡ ኃጥአን፡ አኮኑ፡ ኢይትቀባዕ፡ እቤ ።

39 ሰላም፡ ለመቃብርኪ፡ እንተ፡ ይትጋብኡ፡ ባቲ።
ለአሕዛብ፡ ምድር፡ ወሕዝብ፡ እስመ፡ ምክሐሙ፡ አንቲ ።

- ማርያም፡ ብጽሕፈት፡ በሰዓት፡ ሞትዋ፡ ለመዋቲ።
እምነፍስ፡ ክርስቲያን፡ አኮኑ፡ ሶበ፡ ትመውት፡
አሐቲ።
ለናዝጋ፡ ፍጡነ፡ ትበጽሐ፡ አንቲ።
- 40 ሰላም፡ ለትንሣኤኪ፡ ለትንሣኤ፡ ክርስቶስ፡ እ
ምሳሌሁ።
አንቀጸ፡ መቃብር፡ ዝጉሐ፡ እንዘ፡ ኢያርኑ።
ማርያም፡ አንቲ፡ ለአጻም፡ ጥንተ፡ ተስፋሁ።
ሶበ፡ አኮ፡ ኪዳንኪ፡ ወጸሎትኪ፡ ምስሌሁ።
ውስተ፡ ፅመቀ፡ (A. fol. 104 b. 1.) ሐጉል፡ እምኮ
ነ፡ በነፍሱ፡ ወሥጋሁ።
- 41 ሰላም፡ ለፍልሰተ፡ ሥጋኪ፡ ኅበ፡ ሕንፃ፡ ሕይ
ወት፡ ተሐደሰ።
እምቅድመ፡ ዝኒ፡ ኅቤሁ፡ ሥጋ፡ ወልድኪ፡
ፈለሰ።
ቤዛዊተ፡ ዓለም፡ ማርያም፡ አስተበቀዓኪ፡
አንሰ።
ትቤዝዊ፡ በኪዳንኪ፡ ዘዚአዩ፡ ነፍሰ።
እስመ፡ ለቀኅስልዩ፡ በሥራያ፡ ቀበሶተኒ፡ ፈውሰ።
- 42 ነክነቶ፡ ለእግዚአብሔር፡ ለዘጸውዓነ፡ በጽ
ሞኔ።
ተዝካረ፡ ኪዳንኪ፡ ንግበር፡ ማእከለ፡ ምንዳባ
ን፡ ጉባኤ።
ተመጠዊሉ፡ ባሕቱ፡ ማርያም፡ አመ፡ ትንሣኤ።
ወአንብሪ፡ በርእሰ፡ ነፍሱ፡ አክሊላተ፡ መንግ
ሥት፡ ሱባዔ።
ለነባቤ፡ ዝንቱ፡ ድርሳን፡ አርብዓ፡ ወክልኤ።
- I ሰላም፡ ለኪ፡ ኪዳነ፡ ምሕረት፡ ተስፋዩ፡ ዘታጸ
ድቂ፡ ኃጥአ።
- ወዘተኃሥሢ፡ አሐደ፡ በግዓ።
ዘተገድፈ፡ እምነ፡ ተስዓ።
- 2 ሰላም፡ ለኪ፡ (A. fol. 104 b. 2.) ኪዳነ፡ ምሕረት፡
ሐውልት፡ ዘተከለኪ፡ እግዚእ።
ትእምርተ፡ አድኅኖ፡ ትኩኒ፡ ለኩሉ፡ ኃጥአ።
ፍቅርኪ፡ ዘያጸንዕ።
- 3 ሰላም፡ ለኪ፡ ኪዳነ፡ ምሕረት፡ ወርቅ፡ መክብ
በ፡ ኩሉ፡ ንዊይ።
አንቲ፡ ውእቱ፡ መዝገበ፡ ነጻይ።
ወብዕል፡ ወዘበሰማይ።
- 4 ሰላም፡ ለኪ፡ ኪዳነ፡ ምሕረት፡ በማይ፡ (sic) ዘ
ታጸንኒ፡ መድሎተ።
ተአምኖትዩ፡ ብኪ፡ ረስዬ፡ ሊተ።
ገድለ፡ ወትፋፋተ።
- 5 ሰላም፡ ለኪ፡ ኪዳነ፡ ምሕረት፡ አንቲ፡ አረቦነ፡
መንግሥት፡ ዘላዕሉ።
ዘያፈቅረኪ፡ በተስፋ፡ ይሄሉ።
እስከ፡ አመ፡ ይከውን፡ ትንሣኤ፡ ኩሉ።
- 6 ሰላም፡ ለኪ፡ ሶበ፡ ስእንኩ፡ ጸዲቀ፡ በምግባረ፡
ሠናይ፡ ወገድል።
አስመ፡ ኩ (sic) ብኪ፡ ኪዳነ፡ ድንግል።
መድኅኒተ፡ ነፍስዩ፡ እምነ፡ ኃጉል።
- 7 ሰላም፡ ለኪ፡ በስመ፡ ኪዳንኪ፡ ቤተ፡ ለዘሐነጸ፡
ገብርኤ።
ወለእለ፡ ጸለይነ፡ በስምኪ።
ማርያም፡ ፈትቲ፡ እምበረከትኪ።
ወሰከሊ፡ ኅበ፡ ኄር፡ ወልድኪ።

LADY MEUX MANUSCRIPT No. 4.

THE HISTORY OF HANNA, THE MOTHER OF THE BLESSED VIRGIN MARY.

(fol. 11a.) በስመ : እግዚአብሔር : አብ : ገባሬ : ሰማያት : ወምድር : ህላዌሁ : ዘኢይትከመር : እምልበ : መዋቲ : ስውር : ወዘኢይትከህል : ይበልዎ : እምዝ : ለዝ : ውስተ : ዝ : በጥንተ : ነገር ። ዳዕመ : ውእቱ : ህላዌሁ : የአመር ። ወበስመ : እግዚአብሔር : ወልድ : ምስለ : አቡሁ : ኀቡር : ህላዌሁ : እምቅድመ : ዓለም : ይትፈጠር : ዘወለዶ : በምሥጢር : እምቅድመ : ይጠግጣዕ : ግብር : ዕሩዩ : ምክር : ወኀቡረ : መንበር ። ወበስመ : እግዚአብሔር : መንፈስ : ቅዱስ : ዘሠረፀ : እምአብ : እምቅድ (fol. 11b.) መ : ይጸኡ : ኢንቅዕተ : ማያት : እምክርወ : ባሕር ። ወእምቅድመ : ይጸኡ : ብርሃን : እምጽርሕ : ዓቢይ : በእምሳለ : ንጥር : ለአጥዕዮ : ነሉ : ፍጡር : ኀበ : ዘያስተርኢ : ወኢያስተርኢ : በምዕር : ዘሎቱ : ስብሐት : ወአከውቲት : በአፈ : ሰብእ : ወመላእክት : ወበልሳነ : ነሉ : ፍጥረት : አምድር : እስክ : ሰማያት : እንበለ : አርምጥ : ወጽርዓት : ለዓለመ : ዓለም : አሜን ።

አርጉ : እግዚአ : አንቀጸ : ልሳንዩ : ዘአርጋውክ : አንቀጸ : ልሳኑ : ለሱቱኤል : ዕዝራ : ከመ : ይትናገር : ዕባዩ : ዚአክ : ወዕባዩ : ለአቡነ : አዳም : ዘፈጠርከ : በአርአያክ : ወበእምሳለክ : ወአባዕከ : ውስተ : ገነት : እንተ : ተከለት : የማን (fol. 12a.) ከ : እንበለ : ትቁም : ምድር ። ሊተኒ : ያፈትወኒ : ከመ : እንግር : ዕባዩ : ለይአቲ : ገነት : ወምድር ። ምድር ሂ : በእንተ : ሐና : ወገነትሂ : በእንተ : እግዝእትነ : ማርያም : ወፍሬሃኒ : በእንተ : ወልዳ : እግዚእነ : ወ

መድኃኒነ : ኢየሱስ : ክርስቶስ : ሎቱ : ስብሐት : ጸሎታ : ለቅድስት : ሐና : ያድኅኖ : ለገብረ : ማርያም : ለዓ : ዓ : አ ።

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በስመ አብ : ወወልድ : ወመንፈስ : ቅዱስ : ፩አምላክ ። በጸሎታ : ለቅድስት : ሐና : ያድኅኖ : ለገብረ : ማርያም : እዌጥን : በረድኤት : እግዚአብሔር : ወበጸጋሁ : ዘተውህበ : ለለ፩፩ : ለለነሉ : በበመሥፈርተ : ሀብቱ : ለክርስቶስ : ዘዓርገሂ : ውእቱ : ወዘወረደሂ : ው (fol. 12b.) እቱ : ወዘሀሎ : መልዕልተ : ሰማያት : ውእቱ : ከመ : ይፈጽም : ነሉ : በቀዳሚ : ዘነበያት : ወበዳግም : ዘሐዋርያት : ወበሣልስ : ዘሊቃውንት ። ወእምዝ : ጸጋ : ወአሦት : ተውህበ : ለነ : እምሐና : ወኢያቂም : እለ : አፍረዩ : ለነ : ማርያምሃ : ቡርክተ : ወንጽሕተ : ወቅድስተ ። አልቦ : ከማሃ : ኢበሰማይ : ወኢበምድር ። አጽምዑኒኬ : በለብዎ : እንግርክመ : በእንተ : ክብራ : ለሐና : እስመ : ወለተ : ክቡራን : ይእቲ : እለ : ያዓርጉ : ምውቀ : ቀርባነ : ቅድመ : እግዚአብሔር : ሌዋውያን : ካህናት : እሙንቱ ። ወእማኒ : ፋብቲና : ይእቲ : እምቤተ : እስራኤል : እምቅድመ : ፪ (fol. 13a.) ትውልድ : ወለታት : እንተ : ርእዩታ : ቱክላታ : በህልማ : ወትቤ : ሳብዓተሰ : ወለተ : ወለትዩ : ወለደት : ወርሀ : ቡርክተ : ሐና : ብእሲት : ኢያቂም : ይእቲ : ወደብተራ : ስምዕኒ : እንተ : ነበረት : ኀበ : አበዊነ :

በገጻም፡ በከመ፡ አዘዞ፡ ለሙሴ፡ ይግበራ፡ በአርአያ፡ ዘአርአያ፡ ወይቤ፡ አኮሰ፡ ዘየኃድር፡ ልዑል፡ ውስተ፡ ግብረ፡ እደ፡ ሰብእ፡ ሰማይኒ፡ መንበርየ፡ ወምድርኒ፡ መከየደ፡ እገርየ፡ አየኑ፡ ቤተ፡ ተሐን፡ ፀ፡ ሊተ፡ ለምዕራፍየ፡ ይቤ፡ እግዚአብሔር፡ ቤተ፡ ዘተሐን፡ ወድብተራ፡ ዘተገብረ፡ በመዋዕለ፡ ሙሴ፡ ወሰሎሞን፡ ኅብ፡ ተኃድር፡ ጽላተ፡ ሕግ፡ እንተ፡ በገበዋቲሃ፡ ዘሕግ፡ (fol. 13 b.) ወዘኪዳን፡ በአፃብዐ፡ እግዚአብሔር፡ ጽሕፍት፡ እንተ፡ ይእቲ፡ ፲ ቃላት፡ ወገልፍት፡ ከመ፡ እግረ፡ ብእሲ፡ በአርአያ፡ ሰንፔር፡ ወከመ፡ ጽንዐ፡ ሰማይ፡ ህየ፡ ኅብ፡ ይቀውማ፡ እገራሁ፡ እንዘ፡ በስብሐቲሁ፡ ይሰወር፡ ወቃሎ፡ ይሰምዕ፡ ባሕቲቱ፡ አመ፡ ይቤሎ፡ ለሙሴ፡ አልቦ፡ ዘየሐዩ፡ ነጺሮ፡ ገጽየ፡ ዳዕሙ፡ እትናገር፡ ለዘአፍቀርከዎ፡ እምውስተ፡ ደመና፡ በእንተ፡ ዝንቱ፡ እቤ፡ ደብተራ፡ ስምዕሰ፡ ይእቲ፡ ሐና፡ ዘሠናይ፡ ግብረታ፡ እንተ፡ ውስጥ፡ ፳ አዕማዲሃ፡ ዘየማና፡ ወበፀጋማሂ፡ ከማሁ፡ ዘዓረብስ፡ ወዘመርቅ፡ ህልዋን፡ በበጋታሆሙ፡ እንዘ፡ ይቅውሙ፡ ከመ፡ ይፈ. (fol. 14 a.) ጽሙ፡ ዘተገብረ፡ ግብረ፡ ከመ፡ ይኩን፡ ተገዳሪ፡ ለትውልደ፡ ትውልድ፡ እስከ፡ መዋዕለ፡ እሎ፡ እሙንቱ፡ አዕፃድ፡ ዘኢያቂም፡ ወሐና፡ አንጋድ፡ ባቲ፡ በምንታው፡ ለሐና፡ አስማተ፡ እስራኤል፡ በበነገዶሙ፡ ወበሕዝቢሆሙ፡ ይሰናሰሉ፡ ባቲ፡ እስመ፡ ክብር፡ ወዕበይ፡ ተውህቦሙ፡ በእንቲሃ፡ ወለኢያቂምኒ፡ ከማሃ፡ በበሕዝቢሆሙ፡ ወበነገዶሙ፡ ነሱ፡ እስራኤል፡ ይትኃለቁ፡ ቦቱ፡ ለስምዕ፡ ወለተዝካር፡ በከመ፡ ተኖለቁ፡ በዓፀደ፡ ደብተራ፡ ዘመርጡል፡ አመ፡ ይጠብሑ፡ ላህመ፡ ወያወይሱ፡ ስብሐ፡ ወደመሂ፡ በዕንፈ፡ ዓፀድ፡ በጽንፍ፡ አርንሰ፡ ወሙሴ፡ ይበው፡ ውስጠ፡ ወያስተሰርየ፡ ኃጢአተ፡ በእ. (fol. 14 b.) ንተ፡ ሕዝብ፡ ብፀዓን፡ ለኪ፡ አሐና፡ ያስተበዕዐኪ፡ ነሱ፡ ዓለም፡ ህየንተ፡ ኅዘንኪ፡ ውብካይኪ፡ በእንተ፡ ዘአልብኪ፡ ወልድ፡ ወኢወለት፡ ወለድኪ፡ ፍሥሐ፡ ዘታስተፈሥሕ፡ ነሱ፡ ዓለመ፡ በስማ፡ እመኒ፡ ታላቅሲዮ፡ ለምራሳ፡ ወልደ፡ ጣሌቅ፡ አመ፡ ሞት፡ በቤተ፡ ደይቅ፡ እስመ፡ ውእቱ፡ እኅወ፡ አቡኪ፡ በእንቲአሁ፡ ወበእንተ፡ ዘ

አልብኪ፡ ውሉድ፡ ወአብዛኅኪ፡ ብካየ፡ ላዕሌሁ፡ እንዘ፡ ትብሊ፡ ወይ፡ ሊተ፡ አሌ፡ [ሊ]ተ፡ ወልድ፡ ወወለት፡ አልብየ፡ ዝሰ፡ ሞት፡ ዚእከ፡ አቡየ፡ እምፈተውኩ፡ ትግባእ፡ ላዕሌየ፡ ሶቤሃ፡ ነበበ፡ ውእቱ፡ በድን፡ ላዕሌኪ፡ እንዘ፡ ይብል፡ ለምንት፡ ትበካዩ፡ ላዕሌየ፡ እስመ፡ ሀለወኪ፡ (fol. 15 a.) ትለዲ፡ ፀሓየ፡ ይእቲኪ፡ ፀሐይ፡ እግዝእትኅ፡ ማርያም፡ ይእቲ፡ እሙ፡ ለፀሐየ፡ ጽድቅ፡ ዘንተ፡ ነሱ፡ ዘሰማዕኩ፡ እምኅበ፡ መላእክት፡ ወእምነ፡ መጻሕፍት፡ ቀደምት፡ ተፈሥሒ፡ አሐና፡ ይትፈሥሐ፡ በእንቲአኪ፡ ነሱ፡ ዓለም፡ ወንሕነኒ፡ ሰሚዐኒ፡ ንትፈሥሕ፡ በእንቲአኪ፡ እንተ፡ አፍረደኪ፡ ለኒ፡ ማርያምሃ፡ እንተ፡ ትስእል፡ ሕይወተ፡ ለነሱ፡ ዓለመ፡ ዘቲሰ፡ ብዕዕት፡ ሐና፡ ፈራሂተ፡ እግዚአብሔር፡ ይእቲ፡ ትሴባሕ፡ በማኅበረ፡ አሕዛብ፡ ወበእናቅጽ፡ የአኩትዎ፡ ለኢያቂም፡ ምታ፡ ኃይለ፡ ወላህየ፡ ለብስተ፡ ወተፈሥሐት፡ በመዋዕሊሃ፡ ወበደኃሪታ፡ ስርናየ፡ ሐኬት፡ ኢበልዐት፡ (fol. 15 b.) አፋሃ፡ ንትፈትሕ፡ ለጥበብ፡ ወከሠተት፡ በሕግ፡ ወአቅመ፡ ሠርዐት፡ ለልሳና፡ ወምታ፡ ኢያቂም፡ ወደሳ፡ ሶበ፡ ገብረት፡ ሎቱ፡ ክዑበ፡ ወከለሚዳ፡ በሶስ፡ ወሚላተ፡ ለአልባሲሁ፡ ወዓዲ፡ ሶበ፡ ርእየ፡ ዕሩዛነ፡ በንቁባት፡ ወበስንዱናት፡ ከነናውያን፡ እለ፡ ይነበሩ፡ በውስተ፡ ቤታ፡ እራኃ፡ እዲሃ፡ ሰፍሐት፡ ለነዳያን፡ አክሊለ፡ ክብር፡ ዘአደመት፡ ለኢያቂም፡ ምታ፡ ወአቀመት፡ ፯ተ፡ አዕማደ፡ ዘብሐት፡ ዘወለተ፡ ወልዳ፡ ጥብሐ፡ ወአስተዳለውት፡ ሠናየ፡ ማዕደ፡ ወፈነወት፡ አግብርተ፡ እንዘ፡ ትብል፡ ቡርክት፡ ሐና፡ ንፁ፡ ብልዑ፡ እምኅብስትየ፡ ዘአስተዳለውኩ፡ ለክሙ፡ አከ፡ ኅብስተ፡ እካይ፡ ዘኢይትከ (fol. 16 a.) ህል፡ ይትናገርዎ፡ በጊዜ፡ ቅዳሴ፡ ንፁ፡ ስትየ፡ እምወይንየ፡ ዘቀዳሕኩ፡ ለክሙ፡ ወይነ፡ ትፍሥሕት፡ ወሐኔት፡ አከ፡ ወይነ፡ ስኮር፡ ዘያመርር፡ ጉርዔ፡ ምዕረ፡ ለጊዜሁ፡ ወይነ፡ ስቲየሰ፡ ይነብር፡ ለዓለም፡ ወኢይጠፍዕ፡ ወኢይነጽፍ፡ ለትውልደ፡ ትውልድ፡ ዝትንቢት፡ ቃለ፡ ንባቡ፡ ለሰሎሞን፡ ኅበ፡ ሐና፡ ተፈጸመ፡ እስመ፡ ኅረት፡ ወሠናይት፡ ሐና፡ ይእቲ፡ ዘይቤ፡ እግዚእነ፡ በወንጌል፡ መንግሥት፡ ሠናይ፡ ዕፅ፡ ሠናይ፡ ይፈ

ረ ። ወእምፍሬሁ ፡ ይትወዛቅ ፡ ዕዕ ፡ በምንትኑ ፡ ይት
 ወዛቅ ፡ ሠናይ ፡ ዕዕ ፡ ወዕዕ ፡ እኩይ ፡ ለዕዕሰ ፡ ሠናይ ፡
 በ ፡ ተስፋ ፡ እምድኅረ ፡ የብስ ፡ ወበኅላኅ። ለእመ ፡
 ዘንመ ፡ ላዕሌ (fol. 16 b.) ሁ ፡ ዝናም ፡ ወነፍሐ ፡ ዲቤ
 ሁ ፡ ነፋስ ፡ ይለብስ ፡ ማዕስ ፡ ወያወጽእ ፡ ሠርፀ ፡ ከ
 መ ፡ የሀብ ፡ ፍሬ ፡ እምአዕጼቂሁ ፡ ወከተማሁ ፡ ወበ
 ከትማ ፡ አእጹቅ ፡ ዘሎቱ ፡ በ ፡ ኅብ ፡ ፴ ፡ ወበ ፡ ኅብ ፡
 ፰ ፡ ወበ ፡ ኅብ ፡ ፻ ፡ ኅድግዎሰ ፡ ለዝ ፡ ዕዕ ፡ ዘይብል ፡
 ቃለ ፡ ነገሩ ፡ አላ ፡ ጻዕሙ ፡ ይቤ ፡ በእንተ ፡ ፲ወ፪ አእ
 ጽምት ፡ ይቡሳን ፡ እሙንቱ ፡ ፲ወ፪ ፡ ደቂቀ ፡ ጽኑል ፡
 ዘተነበየ ፡ ሎሙ ፡ ሕዝቅኤል ፡ ሶበ ፡ ነጸሮሙ ፡ ከመ ፡
 አእጽምት ፡ ይቡሳን ፡ ይቤሎ ፡ እግዚአብሔር ፡ አማ
 ሂ ፡ ለሕዝቅኤል ፡ ተነበይ ፡ ላዕለዝ ፡ አእጽምት ፡ ይ
 ቡሳን ፡ ወተነበየ ፡ ላዕሌሆሙ ፡ ወነፍሐ ፡ ዲቤሆሙ ፡
 መንፈስ ፡ ሕይወት ፡ ወወደየ ፡ የሙ ፡ ማዕስ ፡ እስከ ፡
 ይነቅሁ ፡ በ (fol. 17 a.) እንተ ፡ ሐና ፡ በርከት ፡ ወሶበ ፡
 ሠረፀት ፡ ሐና ፡ እምኒሆሙ ፡ ሕይወት ፡ ኮነት ፡ ሎ
 ሙ ፡ በወሊዶታ ፡ ማርያምሃ ፡ እግዝእት ፡ ነፍሱ ፡ ይ
 ጌይስ ፡ ስም ፡ ሠናይ ፡ እምቅብዐ ፡ መዓዛ ፡ ይጌይስ ፡
 ፩ ፡ ወልድ ፡ እምነ ፡ አእላፍ ፡ ውሎድ ፡ ዘንተ ፡ ይቤ ፡
 ነቢይ ፡ በእንተ ፡ ሐና ፡ እማን ፡ ትጌይስ ፡ ወትጌኒ ፡
 እምሆሉ ፡ ፍጥረት ፡ ዘእለ ፡ ሰማይት ፡ ወምድር ፡ እን
 ተ ፡ ይእቲ ፡ እግዝእትነ ፡ ማርያም ፡ በርከት ፡ በሕር
 የ ፡ ስም ፡ ይእቲ ፡ ውስተ ፡ ከርሠ ፡ አጻም ፡ ዘተኃቱ ፡
 እምተከት ፡ ከመ ፡ በሕርይ ፡ ፀዓጻ ፡ ወእምኤሁ ፡ ተው
 ሀበተ ፡ ለሴት ፡ ወእምነ ፡ ሴተ ፡ ለሂኖስ ፡ ወእምነ ፡ ሂ
 ኖስ ፡ እስከ ፡ አብርሃም ፡ ትትፋለስ ፡ ይእቲ ፡ በሕርይ ፡
 (fol. 17 b.) እምሐቄ ፡ ለሐቄ ፡ በከመ ፡ ይቤ ፡ ሰለማን
 ጥበብ ፡ ትትፋለስ ፡ ውስተ ፡ ነፍሳት ፡ ጻድቃን ፡ ተፈ
 ኒዋ ፡ እምቅዱሳን ፡ ሰማይት ፡ ከመ ፡ ተሀሉ ፡ ጻግመ
 ኒ ፡ እምአብርሃም ፡ እስከ ፡ አበ ፡ ነጋሢ ፡ ጻግተ ፡ ወእ
 ምጻዊት ፡ እስከ ፡ ሐና ፡ እንዘ ፡ መንፈቃ ፡ መሬት ፡
 ወእንዘ ፡ መንፈቃ ፡ በሕርይ ፡ ፀዓጻ ፡ እስከ ፡ ይከው
 ን ፡ ገሐሃ ፡ ለባሕርይ ፡ ውስተ ፡ ከርሣ ፡ ለሐና ፡ በጊ
 ዜሁ ፡ ወበገንዳይ ፡ ዘመን ፡ እምአመ ፡ ተወልደ ፡ አ
 ጻም ፡ እመሬተ ፡ ምድር ፡ ኢበልፀ ፡ ወኢያስተርአየ ፡
 ገሐሃ ፡ ለባሕርይ ፡ በከርሠ ፡ ነፍሱን ፡ አንስት ፡ እለ ፡
 ተሰምዶ ፡ ስመ ፡ በበእምጣኒሆን ፡ እምነ ፡ ሐዋ ፡ እስ

ከ ፡ ብዕዕት ፡ ሐና ፡ መልፀ ፡ ላዕሌሃ ፡ ገሐህ ፡ በሕርይ ፡
 በ፱ዓመ (fol. 18 a.) ት ፡ እምአመ ፡ ነሥእ ፡ ኢያቂም ፡
 ምታ ፡ እንዘ ፡ ሀለወት ፡ በብዙኅ ፡ ብከይ ፡ ወበአንብ
 ዕ ፡ ውዑይ ፡ በእንተ ፡ ዘኢመለደት ፡ ወልደ ፡ ወኢወ
 ለተ ፡ ወመንንዋ ፡ ነፍሎሙ ፡ ሰብእ ፡ እስራኤል ፡ ወ
 ይብልዋ ፡ አንቲሰ ፡ መከን ፡ ዘኢልብኪ ፡ ውሎድ ፡ ወ
 ኢዘርእ ፡ በውስተ ፡ እስራኤል ፡ ዘይቀውም ፡ ለኢያ
 ቂም ፡ ወለቤቱ ፡ ወአጥፋዕኪ ፡ ቤቱ ፡ እምይእዚሰ ፡
 ጻኢ ፡ እማዕከሌን ፡ ወሐራ ፡ እምሀገርነ ፡ ወኢትነበ
 ሪ ፡ ምስሌን ፡ ወኅበኒ ፡ ናቂርብ ፡ ቀርባን ፡ አልብነ ፡
 ሱታፌ ፡ ምስሌኪ ፡ እስመ ፡ ሕግ ፡ ውእቱ ፡ ለነ ፡ እ
 መቦ ፡ ብእሲ ፡ ወበእሲት ፡ እለ ፡ አልቦሙ ፡ ውሎድ ፡
 ይሰድድምመ ፡ እምቤተ ፡ ምሥዋዕ ፡ ወያቀውምም
 ሙ ፡ አና (fol. 18 b.) አ ፡ ወይፈልጥምሙ ፡ እማኅበር
 ሙ ፡ ወአንቲኒ ፡ ጻኢ ፡ እማኅበርነ ፡ ምንተ ፡ ትገብ
 ሪ ፡ ለነ ፡ ኦሐና ፡ እስመ ፡ ማኅፀንኪ ፡ ተዐፅወ ፡ ኢያ
 ሮኃወ ፡ ለኪ ፡ እግዚአብሔር ፡ ወከመዝ ፡ ይቤልም ፡
 ለኢያቂምኒ ፡ ምታ ፡ ወእምዝ ፡ ጸለየት ፡ ሐና ፡ ቅድ
 መ ፡ እግዚአብሔር ፡ ወሰከየት ፡ ነፍሳ ፡ እንዘ ፡ ትብ
 ል ፡ ዘከመ ፡ ሐና ፡ ብእሲት ፡ ሕልቃና ፡ እመ ፡ ሳሙ
 ኤል ፡ ስምዓኒ ፡ ጸሎትየ ፡ ወስእለትየ ፡ ኦእግዚአየ ፡
 አምላክ ፡ እስራኤል ፡ እምላከሙ ፡ ለአበዊነ ፡ ለአብ
 ርሃም ፡ ወለይስሐቅ ፡ ወለያዕቆብ ፡ ዘሀሎክ ፡ እምቅ
 ድመ ፡ ዓለም ፡ ወትሂሉ ፡ ዓፄ ፡ እስከ ፡ ለዓለመ ፡ ዓ
 ለም ፡ ዘጥዑም ፡ ስምክ ፡ ነፍሎ ፡ ዘትክ (fol. 19 a.) ል ፡
 ወአልቦ ፡ ዘይስገነክ ፡ አልቦቱ ፡ ጥንት ፡ ለሀላዌክ ፡
 ወአልቦቱ ፡ ተፍጻሜት ፡ ለመንግሥትክ ፡ ነፍሎ ፡ ለ
 ክ ፡ ወነፍሱ ፡ ክሡት ፡ በቅድሚክ ፡ አንተ ፡ ትቀትል ፡
 ወታሐዩ ፡ እንተ ፡ ተዓፁ ፡ ወአንተ ፡ ትፈትሕ ፡ ፍታ
 ሕ ፡ ሊተ ፡ ማኅፀንየ ፡ ወሀበኒ ፡ ፍሬ ፡ ሠናየ ፡ ዘያሠ
 ምረክ ፡ ከመ ፡ ይኩን ፡ ለክ ፡ ወእሬስዮ ፡ መባዕ ፡ ወ
 ቀርባን ፡ ንጹሐ ፡ በከመ ፡ ትእዛዝ ፡ ዘአዘዝክ ፡ እመ
 ሰ ፡ ኢሰማዕከኒ ፡ ወኢመሀብከኒ ፡ ፍሬ ፡ መስየኒ ፡ ወ
 ሠዓረኒ ፡ ከመ ፡ እሑር ፡ ውስተ ፡ ርስተ ፡ አበውየ ፡
 ዘለዓለም ፡ ለምንት ፡ ሊተ ፡ አሐዩ ፡ ሕይወተ ፡ በዲ
 በ ፡ ምድር ፡ እንዘ ፡ እኪተ ፡ መዋዕል ፡ አነ ፡ ወትክዝ
 ተ ፡ ነፍስ ፡ እንዘ ፡ ነፍሱን ፡ እዋ (fol. 19 b.) ልደ ፡ እስ
 ራኤል ፡ ሀለዋ ፡ ፀዊርን ፡ ሕፃናት ፡ ይትፌሥሐ ፡ ወ

ይትኃወያ፡ ወኪያየኒ፡ ይትቃጸባ፡ ሶበ፡ ይኔጽራኒ፡
ወይስሕቃ፡ ላዕሌየ፡ ርኢ፡ እግዚአ፡ ሕማማ፡ ለአ
ምትከ፡ ግድፍት፡ ወምንንት፡ ሐና፡ እምአዋልደ፡
እስራኤል፡ ወኢያቄምኒ፡ ብእሲሃ፡ ከመዝ፡ ይቤ፡
እንዘ፡ እዕይንቲሁ፡ ውስተ፡ ምድር፡ ወሀሊናሁ፡ ያ
ንቀዓዱ፡ ውስተ፡ ሰማይ፡ ኦእግዚአ፡ እግዚአብሔር፡
አምላክ፡ እስራኤል፡ ዘተአምር፡ ነሎ፡ እምቅ
ድመ፡ ይኩን፡ ወትጤይቅ፡ ነሎ፡ እምቅድመ፡ ይ
ንግሩክ፡ ለምንት፡ ሰሐቀ፡ ወስላቀ፡ ረሰይከኒ፡ ለጸ
ላዕትየ፡ ነጽር፡ ሕማምየ፡ ወሕማማ፡ ለነፍስየ፡ ዘአ
ምጸእ (fol. 20a.) ከ፡ ዓለመ፡ እምኅበ፡ አልቦ፡ ወፈጠ
ረከ፡ ፀሐየ፡ ወወርሀ፡ በኢተሐዝቦ፡ ወሊተኒ፡ ስም
ዓኒ፡ ጸሎትየ፡ ወአጽምዓኒ፡ ቃል፡ ወአቅልል፡ ዕ
ፀቦ፡ ለልብየ፡ መንፈስ፡ ጥበብ፡ ወአእምሮ፡ ዘቦ፡
ሀበኒ፡ ወልደ፡ ቅድሜከ፡ ዘአቄርቦ፡ ወኢትረስየኒ፡
ምኑነ፡ እምነ፡ ነሎ፡ እስራኤል፡ እስመ፡ አንተ፡
ትክል፡ ለዘቦ፡ ብዙኅ፡ አሕዕቃ፡ ወለዘኒ፡ ውሐድ፡
አብዝኖ፡ ወእምዝ፡ እምድኅረ፡ ፈጽሞ፡ ጸሎቶ
ሙ፡ ወርእየ፡ እግዚአብሔር፡ ኀዛና፡ ለሐና፡ ወአ
ስተርኢያ፡ በይእት፡ ዕለት፡ በራእየ፡ ሌሊት፡ በአም
ሳለ፡ ሆፍ፡ ፀዓዳ፡ እንተ፡ ትወርድ፡ እምሰማይ፡ እ
ምሀላዌሃ፡ እምትካት፡ መዋዕል፡ እ (fol. 20b.) ንዘ፡
ይሄልላ፡ ከኒሩቤል፡ ዘስብሐት፡ እደ፡ ሰብእ፡ ታሕ
ተ፡ ክነፈሁ፡ ወእኑዝ፡ ውስተቱ፡ ሀብለ፡ ሕይወት፡
ውእቱ፡ ዝንቱ፡ መንፈስ፡ ሕይወት፡ በአምሳለ፡ ሆ
ፍ፡ ፀዓዳ፡ ነበረ፡ ውስተ፡ ርኢስ፡ ሐና፡ አመ፡ ተሠ
ገወት፡ በማኅፀና፡ ሶቦ፡ ወጽአ፡ ባሕርያ፡ እምቋ፡
ኢያቄም፡ በከመ፡ ሕገ፡ ሰብሳብ፡ ተወክፈታ፡ ሐና፡
ለይእቲ፡ ባሕርይ፡ ሥጋሃ፡ ውእቱ፡ ለእግዝእትነ፡
ማርያም፡ ባሕርይስ፡ ፀዓዳ፡ ይትበሀል፡ በእንተ፡ ን
ጽሕናሃ፡ ወሆፍኒ፡ ፀዓዳ፡ በእንተ፡ ነፍሳ፡ እምቅድ
መ፡ ቀዳሚ፡ መዋዕል፡ ዘሀለወት፡ ምስሌሁ፡ በየማ
ነ፡ አቡሁ፡ ሆፍ፡ ፀዓዳ፡ ወባሕርይ፡ ፀዓዳ፡ በጸዕሪና፡
(fol. 21a.) ሶበ፡ ኃደረት፡ ውስተ፡ ከርሠ፡ ሐና፡ ከመ፡
ማየ፡ ባሕር፡ ተሐውከ፡ ማኅፀና፡ ዘኢልማድ፡ ውእ
ቱ፡ ዝ፡ ነገር፡ ርኢ፡ እስኩ፡ ከመ፡ እግዝእትነ፡
ማርያም፡ ቡርክት፡ ይእቲ፡ መኑ፡ ተወልደ፡ እምአ
ንስት፡ ባሕርቲ፡ እግዚአብሔር፡ ለባሕርቲ፡ ፈጠ

ራ፡ ባሕርቲ፡ ቅዱስ፡ ለባሕርቲ፡ ቀደሳ፡ ባሕርቲ፡
ክቡር፡ ለባሕርቲ፡ አክቦራ፡ ባሕርቲ፡ ንጹሕ፡ ለባ
ሕርቲ፡ አንጽሓ፡ መኑ፡ እምሰብእ፡ ከመ፡ እግዝእ
ትነ፡ ማርያም፡ በንጽሕና፡ ወአልቦ፡ ዘይትረከብ፡
እምሰብእ፡ ከመ፡ እግዝእትነ፡ ማርያም፡ በድንግል
ና፡ ሰማይኒ፡ ኢይከውን፡ በመጠና፡ ንጹሕ፡ በቅድ
መ፡ እግዚአብሔር፡ ወመላእክቲሁኒ፡ ጥቀ፡ ኢይከ
ውኑ፡ ከመ፡ እግዝእትነ፡ ማርያም፡ ንጽሕት፡ በሀሊ
ናሃ፡ ወበሥጋሃ፡ ወነፍሳኒ፡ ምስለ፡ ነፍስ፡ ዘኢሁ፡
ከመ፡ ትከውን፡ ልጽቅት፡ ኦእማር፡ ዓቀባ፡ ወዘገ
ባ፡ እምነ፡ ወርቅ፡ ወብሩር፡ ወእምነ፡ አልባስ፡ ክቡ
ር፡ አጥረያ፡ ላቲ፡ ወወሀባ፡ ለሐና፡ ከመ፡ ትኩና፡
በቀኝ፡ በከመ፡ ይቤ፡ ይኒይስ፡ ኢወሊድ፡ እም
ነ፡ ውሐድ፡ እለ፡ አልቦሙ፡ በቀኝ፡ ይትባረክ፡
እግዚአብሔር፡ ዘኢወሀባ፡ ውሐድ፡ አመ፡ ነሥአ፡
ኢያቄም፡ ምታ፡ እምቤተ፡ አቡሃ፡ ሶበስ፡ ወለደት፡
ፍጡነ፡ በከመ፡ ይወልዳ፡ አንስት፡ እምወለደት፡ እ
ለ፡ አልቦሙ፡ በቀኝ፡ ውእቱስ፡ ከመ፡ ይትነ
ክር፡ በልሳነ፡ ሰብእ፡ ዐፀወ፡ መኅፀና፡ ለሐና፡ እስ
ከ፡ ዘመ (fol. 22a.) ኑ፡ ወአርኃወ፡ ማኅፀና፡ ለሐና፡
በዘመኑ፡ ከመ፡ ተለድ፡ ወለተ፡ ኅሪተ፡ ወክብርተ፡
ሠናይተ፡ ወሥርተተ፡ ወፍቅርተ፡ በኅበ፡ ነሎ፡ ሀ
የንተ፡ ብካያ፡ ወኃዘና፡ ረከበት፡ ፍሥሐ፡ ሀየንተ፡
ሰቆቃዋ፡ ወግራ፡ ረከበት፡ ኃሜተ፡ ዘአልቦ፡ መሥ
ፈርት፡ ሀየንተ፡ ጽዕለታ፡ ወኃሣራ፡ ረከበት፡ ዕብየ፡
ወክብረ፡ እግዝእትነ፡ ማርያም፡ ትትፈላግሕ፡ በወል
ዳ፡ ኢየሱስ፡ ክርስቶስ፡ መድኃኒኒ፡ ወሐናኒ፡ ትት
ፈላግሕ፡ በወለታ፡ እግዝእትነ፡ ማርያም፡ እሙ፡ ለ
እግዚእነ፡ ኅድረሰ፡ ሐና፡ ፍሥሐ፡ ዘበምድር፡ ኃ
ላፈ፡ ፍጡነ፡ ዘይከውን፡ ኅልፈቱ፡ ፍሥሐስ፡ ይደ
ልወኪ፡ ዘበሰማያት፡ ዘኢያሕልቅ፡ ለዝሐፍ፡ ሐዋ
ንስ፡ ወለደት፡ ብዙኃ፡ ቋተባዕት፡ (fol. 22b.) ወቋኢ
ንስተ፡ ምንትኒ፡ ኢተርፋ፡ ወኢረከበት፡ እምሠና
ያት፡ ዘእንበለ፡ ሕማም፡ ወደዌ፡ ወከብረት፡ ዓጽም፡
ወይእቲኒ፡ ትጽንሕ፡ ምጽኢተ፡ ዘኢከ፡ ወትሰግድ፡
ለኪ፡ ሶበ፡ ረከበት፡ ትንሣኤ፡ በወልደ፡ ወለትኪ፡
ኦብዕዕት፡ ሐና፡ ሚያበዝሕ፡ ውዳሴ፡ ዘኢከ፡ እም
ነሎን፡ አንስት፡ ዘቅድሚኪ፡ ወዘድኅፈኪ፡ ኢረከ

ባ ፡ ሞገሰ ። ወባረካሂ ፡ ብእሲተ ፡ ያፌድ ፡ ዘወለደቶ ፡
 ለኄኖክ ፡ ኢረከበት ፡ ጥሒና ፡ ወኢያምሠጠቶ ፡ ለሞ
 ት ፡ ወተዘርወ፡ አእጽምቲሃ ፡ በኅብ ፡ ሲኦል ። ውእ
 ቱስ ፡ አምስጠ ፡ እምእደ ፡ ሞት ፡ ተፅዒኖ ፡ በነኩር
 ኳረ ፡ ነፋሳት ። ወኃለፈ ፡ መካነ ፡ ሕይወት ፡ እንዘ ፡
 ሕያወ ፡ ሀለው ፡ እስከ ፡ ይእዜ ። ለምን (fol. 23 a.) ትኑ ፡
 ወለደቶ ፡ ዘኢገብረ ፡ ላቲ ፡ እምሠናያት ፡ ውእቱስ ፡
 በመካነ ፡ ፍሥሐ ፡ ዘይነብር ፡ ለዘልፋ ፡ ወይእቲኒ ፡
 በመካነ ፡ ንደት ፡ ትግዕር ፡ እስከ ፡ ዮም ። ወሐናስ ፡
 ሶበ ፡ ወለደት ፡ አሐተ ፡ ወለት ፡ ኢርአዮቶ ፡ ለሞት ፡
 ዳግመ ፡ እንዘ ፡ ሥጋሃ ፡ ሥጋ ፡ መለኮት ፡ ውእቱ ።
 አንቲ ፡ ተዓብዮ ፡ እምሐይከል ፡ ዘወለደቶ ፡ ለኖኅ ፡
 እስመ ፡ ውእቱ ፡ ድኅነ ፡ እማየ ፡ አይኅ ። ወተረፈ ፡
 ባሕቲቱ ፡ ተክለ ፡ ጽድቅ ፡ ዘለዓለም ። ወፈድፋደ ፡
 ትከብሪ ፡ እምነ ፡ እድና ፡ እሙ ፡ ለኣብርሃም ፡ ዘነሥ
 አ ፡ ማዕተበ ፡ ግዝረት ፡ ወአቀመ ፡ ኪዳነ ፡ ሎቱ ፡ ወ
 ለዘርኡ ፡ እስከ ፡ ለዓለም ፡ አሐና ፡ ብፁዓት ፡ ሳራ ፡
 ወርብቃ ፡ ኢይከውና ፡ ሜጠ ፡ ጽፍረ ፡ አኢጋርኪ ፡ አ
 ሐቲ ፡ እ (fol. 23 b.) ስመ ፡ እመ ፡ ሕይወት ፡ አንቲ ፡ ሕ
 ይወትሰ ፡ ማርያም ፡ ዘቲ ፡ ሰማያት ፡ ወምድር ፡ ይት
 ፌሥሐ ፡ ላቲ ፡ እግዚአብሔር ፡ ተሠገወ ፡ ባቲ ። አ
 ብዕዕት ፡ ሐና ፡ ግፍዕኪስ ፡ መጠነ ፡ ሰማይ ፡ ኮነ ፡ ወ
 ከመ ፡ ደመና ፡ ገጸ ፡ ምድር ፡ ከደነ ። መጠነ ፡ ግፍዕ
 ኪ ፡ ረከብኪ ፡ ፍሥሐ ፡ ዘኣልቦ ፡ ወስን ፡ በእንተ ፡ ወ
 ለትኪ ፡ ማርያም ፡ እምነ ፡ ዘልማዱ ፡ ዕፁብ ፡ ነገሩ ፡
 ወመንክር ፡ ተኬንዎቱ ። ይቀድም ፡ እግዚአብሔር ፡
 አመክሮቶ ፡ ለሰብእ ፡ በከመ ፡ ይፈትንዎ ፡ ለወርቅ ፡
 በእሳት ፡ ከማሁ ፡ ይፈትኖሙ ፡ እግዚአብሔር ፡ ለኅ
 ሩያኒሁ ፡ በሕማም ፡ ወተፅናስ ። ወለሐናሂ ፡ በኃጢ
 አ ፡ ውሉድ ፡ ወበኃጢአ ፡ ሲሰይ ፡ ቀደመ ፡ አመክሮ
 ታ ፡ ከመ ፡ ትንሣኤ ፡ ግፍዕ ፡ እም (fol. 24 a.) ነ ፡ ነሉ
 ዘመደ ፡ እስራኤል ፡ አእሚር ፡ ትዕግሥተ ፡ ህሊናሃ ፡
 በብዙኅ ፡ ኅዘን ፡ ወሕማም ፡ ወሀባ ፡ ሠናየ ፡ ረባሐ ፡
 ወመክፈልት ፡ ላቲ ፡ አልቦ ፡ ዘየሐይዳ ። በከመ ፡ ይቤ
 ሉ ፡ ነቢያት ፡ በብዙኅ ፡ ምግ ፡ ወሕማም ፡ ሀለወነ ፡ ንባ
 ዕ ፡ ውስተ ፡ መንግሥተ ፡ ሰማያት ። ወይእቲመ (sic) ፡
 ሐና ፡ ዘንተ ፡ ትንቢተ ፡ ለፈጽሞ ፡ ተዓገሠት ፡ ነሉ ፡
 ክበዳ ፡ ወላሀባ ፡ ለዕለት ። ወበእንተዝ ፡ ወረሰት ፡ መ

ንግሥተ ፡ ሰማያት ። መንግሥተ ፡ ሰማያት ፡ ዘእ
 ቤ ፡ ወልደ ፡ ወለታ ፡ ውእቱ ፡ እግዚእነ ፡ ወመድኃኒ
 ነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ እስመ ፡ ብዙኃን ፡ ፈተዉ ፡
 ከመ ፡ ይንሥኡ ፡ ዕበያ ፡ ወክብራ ፡ ለሐና ፡ እንዘ ፡
 ይሰምዮ ፡ ወለቶሙ ፡ ከመ ፡ ወለታ ፡ ቀዳሚ ፡ ሰመየ
 ት ፡ ዮከብድ ፡ (fol. 24 b.) ወለታ ፡ ወትቤ ፡ ማርያም ፡
 ዘኢኮነ ፡ ላቲ ፡ ድልወታ ። ወበእንተዝ ፡ ደወየት ፡ ወ
 ተእኅዘት ፡ ለምጸ ፡ ዝልጋሴ ፡ ወወጽኦት ፡ አፍኦ ፡ እ
 ምትዕይንት ። አሪትሰ ፡ ትቤ ፡ ሶባ ፡ ሐመየቶ ፡ ለሙ
 ሴ ፡ ተብህለ ፡ ተእኅዘት ፡ በለምጽ ። አንሰ ፡ እቤ ፡ ወ
 ሶባ ፡ ፈቀደ ፡ እግዚአብሔር ፡ ከመ ፡ ያማስና ፡ በእን
 ተ ፡ ቅንዓተ ፡ እሙ ፡ ኃሠሠ ፡ ላቲ ፡ ምክንያተ ፡ ወኢ
 ፈቀደ ፡ ከመ ፡ ትሰመይ ፡ ይእቲ ፡ በስመ ፡ እሙ ፡ እስ
 መ ፡ ብዙኃን ፡ እለ ፡ ተሰምያ ፡ በስመ ፡ ማርያም ፡
 ወለተ ፡ ሐና ፡ ወኢረከባ ፡ ሕይወተ ፡ ቦ ፡ እለ ፡ አኃ
 ዞን ፡ ጋኔን ፡ ወቦ ፡ እለ ፡ ተእኅዛ ፡ በዝሙት ፡ ዘንተ ፡
 ነሉ ፡ በእንተ ፡ ቅንዓተ ፡ እሙ ፡ ገብረ ፡ እግዚአብ
 ሔር ፡ ወኢፈቀደ ፡ ይትወሀብ ፡ ለከልዓት ፡ አን
 (fol. 25 a.) ስተ ፡ ስመ ፡ እሙ ፡ እምቅድመ ፡ ቀዳሚ ፡
 መዋዕል ። ስምዕም ፡ ለሙሴ ፡ ዘይብል ፡ በእንተ ፡ ቅ
 ንዐ ፡ ስም ፡ እመ ፡ ይቤሎሙ ፡ ለቤተ ፡ እስራኤል ፡
 ያነሥእ ፡ ለክሙ ፡ እግዚአብሔር ፡ እምአኃዊክሙ ፡
 ዘከማየ ፡ ወይሰመይ ፡ ስመ ፡ እግዚአብሔር ። ወለው
 እቱ ፡ ነቢይ ፡ ዘያዓቢ ፡ ትእዛዘ ፡ ትሰረው ፡ ይእቲ ፡ ነ
 ፍስ ፡ እምሕዝባ ፡ ወዘንተ ፡ ሰሚን ፡ አሐቲ ፡ ግብዓዊ
 ት ፡ እምነገደ ፡ ዳን ፡ ወወለደት ። ወልደ ፡ ወሰመየ
 ቶ ፡ ስሞ ፡ እግዚአብሔር ፡ ወሰሚሦሙ ፡ ደቂቀ ፡ እስ
 ራኤል ፡ አንጉርገሩ ፡ በእንቲአሃ ፡ ወአምጽእዎ ፡ ለ
 ውእቱ ፡ ወልድ ፡ ኅብ ፡ ሙሴ ፡ ወአብዕም ፡ ውስተ ፡
 ሙዓል ፡ ወሰክለ ፡ ሙሴ ፡ ቅድመ ፡ እግዚአብሔር ፡
 ወአውጽኦ ፡ አሃዕኒ (fol. 25 b.) ሁ ፡ እምአገሪሁ ፡ ወ
 ይቤ ፡ በመዋዕልየኑ ፡ ፈነውኮ ፡ ለዝንቱ ፡ ነቢይ ፡
 እግዚአብሔር ፡ ስሙ ፡ መሚመ ፡ ካልዕት ፡ ዝንቱ ፡
 ወልድ ፡ በእንተ ፡ ቅንዐ ፡ ስምክ ፡ እስክለክ ፡ ንግ
 ረኒ ፡ ዘእገብሮ ፡ ለዝንቱ ፡ ወልድ ፡ ወዘእሬስዮ ፡ በ
 ቅድሚክ ። ወሶቤሃ ፡ ነቦዐ ፡ እግዚአብሔር ፡ ለሙሴ ፡
 ወይቤሎ ፡ ኢኮንኩ ፡ አነ ፡ አላ ፡ ዳዕሙ ፡ እምስረዊ
 ሁ ፡ ለዳን ፡ እስከ ፡ አእጸቂሁ ፡ አስቆሮታዊ ፡ ይጸን

ሐ : ሰይጣን ። ወባሕቱ ፡ ነሉ ፡ ዘኣርከብ ፡ ስመ ፡ እ
ግዚአብሔር ፡ ሞተ ፡ ለይሙተ ፡ ወይውግርዎ ፡ በዕ
ብን ፡ ወተጋቢአሙ ፡ ሶቤሃ ፡ ነሉሙ ፡ ማኅበረ ፡ እ
ስራኤል ፡ ወገርዎ ፡ በዕብን ፡ በእፍአ ፡ ትዕይንት ፡ ለ
ውእቱ ፡ ወልድ ፡ ወሞት ፡ በእኩይ ፡ ሞት ። እነኚ ፡

እቤ ፡ ከማሁ ፡ ነሉ ፡ ዘኣርከብ ፡ ስመ ፡ ማር (fol. 26 a.)
ያም ፡ ድንግል ፡ ወቡርክት ፡ ወለተ ፡ ሐና ፡ ወኢያቂ
ም ፡ እሙ ፡ ለአማኑኤል ፡ አምላክነ ፡ ለይሙት ፡ ሞ
ት ፡ በነፍሱ ፡ ወሥጋሁ ፡ ወኢይርከብ ፡ ጥዒና ፡ ለዓ
ለመ ፡ ዓለም ፡ አሜን ። ። ።

ዘሠሉስ ።

በእንተ ፡ ዝንቱ ፡ ነገር ፡ ንዑ ፡ ንወድሳ ፡ ለሐና ፡
እስመ ፡ እግዚአብሔር ፡ ወደሳ ፡ ወበውዳሴሁ ፡ ኃይ
ረ ፡ ለወለተ ፡ ሐና ፡ በከርሣ ። ንዑ ፡ ናዕብያ ፡ ለሐና ፡
እስመ ፡ እግዚአብሔር ፡ አዕባያ ፡ እምሔውቱ ፡ ይእ
ቲ ፡ እመንገለ ፡ ሥጋ ፡ ይእቲ ፡ ትትበደር ፡ እምነ ፡
ወርቅ ፡ ወብሩር ፡ ወትኤይስ ፡ ፈድፋድ ፡ እምነ ፡ ኀወፀ
አዕናቀ ፡ ዘዘዚአሁ ፡ ኅብርን ። ወትኤኒ ፡ እምፀሐ
ይ ፡ ወወርሀ ፡ ወእምነ ፡ ነሉ ፡ ፍጡር ፡ እለ ፡ ሀለዉ ፡
በሰማይ ፡ ወበምድር ። እልቦ ፡ ዘይትኤረያ ፡ በስን ፡
ወበሞገስ ፡ በዕብ (fol. 26 b.) ይ ፡ ወክብር ፡ እምታሕቲ
ሃ ፡ ለእግዝእትነ ፡ ማርያም ፡ ወይእቲ ፡ ትከብር ፡ እም
ነ ፡ ነሉን ፡ አንስት ፡ በወሊድታ ፡ ማርያምሂ ፡ ድንግ
ለ ። ወትኤነ ፡ ሠናይ ፡ እምነ ፡ ነሉ ፡ አፈሞት ፡ ቀስ
ጥኒ ፡ ወከልበኔሂ ። ኢይመሰሉ ፡ መዓዛሃ ፡ ሱጡቃ
ጤ ፡ ወሰሊክ ። ኢይከውኑ ፡ መዓዛሃ ፡ ወዓናሃ ፡ ዘከ
መ ፡ ኮነ ፡ ቅድመ ፡ ወባሕቱ ፡ ጥቀ ፡ ይምዕዝ ፡ ሶብ ፡
የሐፋ ፡ ገጽ ፡ ከመ ፡ ሀለወት ፡ በውስተ ፡ ከርሣ ፡ ማር
ያም ፡ ቡርክት ። ወኢፈቀደት ፡ ተሠርግዎ ፡ በከመ ፡
ይሠረገዎ ፡ አንስት ፡ እስመ ፡ ትቤ ፡ በልባ ፡ ወበልሳ
ና ፡ ሊተሰ ፡ ሠርገዎ ፡ ወፍሥሐየ ፡ በሕይወትየ ፡ ወ
በሞትየ ፡ ለነፍስየ ፡ ወሥጋየ ፡ ሀለወተኒ ፡ ማርያም ፡
ቡርክት ፡ እግዝእትየ ፡ ወቅብዓኒ ፡ ለገጽየ ፡ (fol. 27 a.)
ኢይፈቅድ ፡ በከመ ፡ ይትቀብዓ ፡ አንስት ፡ ቅብዕየሰ ፡
ማርያም ፡ ቡርክት ። ወሶቤሃ ፡ ተፈሥሐት ፡ በልባ ፡
ወትቤ ፡ እምይእኬሰ ፡ እትፈሥላክ ፡ ወእትኃሠይ ፡ እ
ነ ። ብካይየኒ ፡ ኃይገኒ ፡ ይትኃፈሩ ፡ ወይኅሠሩ ፡ ነሉ
ሎሙ ፡ ጸላዕትየ ። ኦአዋልደ ፡ እስራኤል ፡ ነዓ ፡ ስም
ዓኒ ፡ ቃልየ ፡ ወነጽራኒ ፡ እንዘ ፡ ሕፃንየ ፡ በመታክፍ
ትየ ፡ ወአጠብዋ ፡ እምአጥባትየ ። ነየ ፡ እነ ፡ ዘእንታ
ክቲ ፡ ብእሲተ ፡ እለ ፡ ትሰድጻኒ ፡ እምአብያትክን ፡

በእንተ ፡ ዕበድየ ፡ ወታልዕላ ፡ ቃለክን ፡ በላዕሌየ ።
ነጽራ ፡ ወለትየ ፡ ዘትኤይስ ፡ እምወለትክን ፡ ኢሂ ፡
ሰማይ ፡ ወምድር ፡ ወነሉ ፡ ፍጥረተ ፡ ሰብእ ፡ ወመላ
እክት ፡ ኢይከውኑ ፡ ሜጠ ፡ አሐቲ ፡ ስእርተ ፡ ር
(fol. 27 b.) እሳ ፡ ለወለትየ ። ከመዝ ፡ ትቤ ፡ ሐና ። ወ
ካዕብ ፡ ትቤ ፡ ተፈሥሐ ፡ ሊተ ፡ ነሉ ፡ ዘዚአየ ፡ እግ
ዚአብሔር ፡ ፈትሐ ፡ ሊተ ፡ ማኅፀንየ ፡ ወምትየኒ ፡
ኢያቂም ፡ ይፈቅረኒ ፡ ትክትሰ ፡ ነበረ ፡ እንዘ ፡ ይጸል
ዓኒ ፡ ወእነኒ ፡ ነበርኩ ፡ ሶብ ፡ ነጸርክዎ ፡ ይትመሰሙ ፡
አባልየ ፡ ከመ ፡ ሰምዕ ፡ አመ ፡ ጊዜ ፡ ይትናገረኒ ፡ ወ
ይስሕቀኒ ፡ ሠናየ ፡ እትፈሥላክ ። ወአመ ፡ ጊዜ ፡ ያረ
ምም ፡ እቲክዝ ፡ ወአሐምም ፡ ሌብየ ፡ እምይእኬሰ ፡
ሶበኒ ፡ ይስሕቀኒ ፡ ወሶበኒ ፡ ያረምም ፡ ኢያረምም ፡
ሀሊናየ ፡ እምትፍሥሕት ፡ ወኢየኃዝን ፡ በእንተኢ
ሁ ፡ እንዘ ፡ ሀለወተኒ ፡ አሐቲ ፡ ወለት ፡ ዘሥርጉት ፡
በስብሐት ። ንዑ ፡ ነሉክሙ ፡ አሕዛብ ፡ ምድር ፡ አ
ስተብዕዕዋ ፡ ለወለትየ ፡ ወእምኅዋ ፡ ላ (fol. 28 a.) ቲ ፡
እስመ ፡ እግዚአብሔር ፡ ወሀበኒ ፡ ኪያሃ ፡ እምነሉ
ን ፡ አንስት ፡ መኑ ፡ ወለደ ፡ ከማየ ። ነቢያትኒ ፡ ተነባ
ዩ ፡ በእንተኢየ ፡ ወበእንተ ፡ ወለትየ ፡ እቡየኒ ፡ አር
ን ፡ ወልደ ፡ ሴዊ ፡ ተንዕደ ፡ በእንተ ፡ ወለትየ ፡ ለዓለ
መ ፡ ዓለም ። ኢይጠፍዕ ፡ ክህነቱ ። ለምንት ፡ ለክ
ሙ ፡ ወለደ ፡ ውሉድ ፡ ወአዋልድ ፡ ምንተኒ ፡ እም
ሠናያተ ፡ ዘኢይገብሩ ፡ ለክሙ ፡ ነገሥታትኒ ፡ እለ ፡
ተወልዱ ፡ እምኔክሙ ፡ እለ ፡ ይጥኅሩ ፡ ከመ ፡ አናብ
ስት ፡ ኢድኅኑ ፡ ወኢያድኃኑ ፡ ካልኣነ ። ወአናምር
ትኒ ፡ እለ ፡ ይመስጡ ፡ እንስሳ ፡ ወአባግዐ ፡ ከንቶ ፡ ከ
ኑ ፡ ወኢያስተርእዩ ፡ ለዓይን ። ወልደ ፡ ወለትየሰ ፡
ኮነ ፡ ሕይወተ ፡ ለአብርሃም ፡ ወለዘርኡ ፡ እስከ ፡ ለዓ
ለም ። በእንተ ፡ ወለትየ ፡ ማርያም ፡ (fol. 28 b.) ነቢይ

ኒ፡ ይቤ፡ እስመ፡ መከን፡ ወለደት፡ ጌት፡ ወወላድ፡
 ሰ፡ ስዕነት፡ ወለደ፡ መከንስ፡ ዘይቤ፡ ሐና፡ ይእቲ፡
 ዘወለደት፡ አሐተ፡ ወለተ፡ ህዩንተ፡ ጌውሉድ፡ ወ
 ለአለሂ፡ ተወልዱ፡ በ፩፻፪፡ ዓመት፡ ትኬንኖሙ፡ ይ
 እቲ፡ ወትቀንዮሙ፡ በወለታ፡ ቀደምትኒ፡ ይጸንሐ፡
 ምጽአተ፡ ዘአሃ፡ ወደኃርትኒ፡ ይትፈሥሐ፡ በእን
 ቲአሃ፡ እንዘ፡ ይብሉ፡ ንዑ፡ ንትፈሣሕ፡ ወንትኃሠ
 ይ፡ ባቲ፡ ንዑ፡ ንሰብሕ፡ ወንዘምር፡ ላቲ፡ ዛቲ፡ ይ
 እቲ፡ ነቢይት፡ ሐና፡ ወለተ፡ ነቢያት፡ ይእቲ፡ ወወ
 ለታኒ፡ ተነበዩት፡ ወትቤ፡ ናህ፡ እምይእዜሰ፡ ያስተ
 በዕዕኒ፡ ነሉ፡ ትውልድ፡ እስመ፡ ንብረ፡ ሊተ፡ ኃ
 ይለ፡ ዓቢያተ፡ ወቅዱስ፡ ስሙ፡ አዕበዮሙ፡ ለት
 ሐታን፡ ወአዕገብሙ፡ (fol. 29a.) እምበረከቱ፡ ለር
 ኅብን፡ ርህበት፡ ወትሕተ፡ ጥቀ፡ ኮነት፡ ሐና፡ በቤ
 ተ፡ እስራኤል፡ ወእምዝ፡ ፀግበት፡ ወከረያ፡ ፅጋብ፡
 ለምንዝኅት፡ ወኢፈቀደት፡ ትብላዕ፡ ወትስተይ፡
 ከመ፡ ሰብአ፡ ዓለም፡ እምአመ፡ ወለደት፡ ለነ፡ ማ
 ርያም፡ አንቀጸ፡ ፍሥሐ፡ ወሐሣ፡ ትንቢተ፡ ዳዊ
 ቲ፡ አቡዩ፡ ተፈጸመ፡ በላዕሌዩ፡ ወትቤ፡ ባሕቱ፡ አ
 ነ፡ እፀግብ፡ በርእዩ፡ ስብሐቲሁ፡ ለእግዚአብሔር፡
 አላ፡ ውእቱ፡ ሥጋ፡ ማርያም፡ ወትርሣቲ፡ ስብሐ
 ቲ፡ እግዚአብሔር፡ በ፪፡ ያታ፡ ይተረጎም፡ ኅበ፡ ትር
 ሲትኒ፡ ወኅበ፡ ምዝጋናኒ፡ ወለትሥልስቱኒ፡ ይተረ
 ጎም፡ ኅበ፡ ምስጥር፡ ወካዕበ፡ ይቤ፡ ዘያነብራ፡ ለ
 መከን፡ ውስተ፡ ቤቱ፡ ወያስተፈሥሐ፡ ለእመ፡ ው
 ሉድ፡ አማን፡ ነበ (fol. 29b.) ረት፡ ሐና፡ ወህሊና፡
 እግዚአብሔር፡ እንዘ፡ ይፈትና፡ በነሉ፡ መካራ፡ ዘ
 ሀሎ፡ ውስተ፡ ዓለም፡ እስከ፡ ወሀባ፡ ከመ፡ ተለድ፡
 ሎቱ፡ ማርያምሃ፡ እሞ፡ ወተፈሥሐት፡ ጥቀ፡ ሐቂ
 ፋ፡ ወለታ፡ እንዘ፡ ታጠባ፡ ሀሊበ፡ እምአጥባቲሃ፡
 ወበእንተ፡ ዝንቱ፡ ነገር፡ ሶበ፡ ሰምዑ፡ እስራኤል፡
 ከመ፡ ትወለድ፡ ክርስቶስ፡ እምወለተ፡ ሐና፡ ተን
 ሥኡ፡ ላዕለ፡ ሐና፡ በመዓተ፡ ወይቤልዋ፡ በአስተ
 ሐቅሮ፡ እሙነት፡ ትቤሊ፡ ትወልዶ፡ ወለትዩ፡ ለእ
 ግዚአብሔር፡ ወአንቲ፡ ትስመዩ፡ እምሐውተ፡ እ
 ግዚአብሔር፡ ወነሉ፡ ዓለመ፡ ታሰግዲ፡ ታሕተ፡
 እግርዚ፡ ለምንትነ፡ ትሃልዩ፡ ከመዝ፡ ትሐስዊ፡
 በልሳንኪ፡ አዕትቲ፡ ዘንተ፡ ሀሊና፡ እምልብኪ፡ እ

ንዘ፡ ነዳይት፡ እ (fol. 30a.) ስመ፡ አልብኪ፡ ንዋይ፡
 ወአልባስ፡ ንዱሕ፡ አልብኪ፡ ባዝነ፡ ግዕዝኪ፡ ትሄ
 ልዩ፡ ዘንተ፡ ነገረ፡ ዝንቱ፡ ውእቱ፡ ጥንተ፡ እከዮ
 ሙ፡ ለአይሁድ፡ ወይእተ፡ ጊዜ፡ ትቤሎሙ፡ ለሊ
 ቃውንተ፡ እስራኤል፡ ብዕዕት፡ ሐና፡ ንዑ፡ ስምዑኒ፡
 በለብዎ፡ ቦት፡ ነገር፡ ዘይለዓኖ፡ ለእግዚአብሔር፡ አ
 ይቤሁ፡ ዳዊት፡ መሥዋዕቱ፡ ለእግዚአብሔር፡ መን
 ፈስ፡ የዋህ፡ ልበ፡ ትሐተ፡ ወየዋህ፡ አይሚንን፡
 እግዚአብሔር፡ ወበአፈ፡ አላይያስኒ፡ ነቢይ፡ ይቤ
 እግዚአብሔር፡ ኅበ፡ መኑ፡ እኔጽር፡ ዘእንበለ፡ ኅ
 በ፡ የዋህ፡ ወትሐት፡ ዘይስምዕ፡ ቃልዩ፡ ወይገብር፡
 ትእዛዝዩ፡ የዓርፍ፡ መንፈስዩ፡ ላዕሌሁ፡ እስመ፡ አ
 ነ፡ ነዳይት፡ ወትሐት፡ ልብዩ፡ እግዚአብ (fol. 30b.)
 ሔር፡ አይፈቅድ፡ በዕለ፡ ወኢያኃሥሥ፡ ነገረ፡ ዕ
 ቡያን፡ ዳዕሙ፡ ይፎጽር፡ ኅበ፡ ትሐታን፡ ወበእን
 ቲዝ፡ አይርኃቀ፡ ሣህሎ፡ እምኔዩ፡ ወለዛቲኒ፡ ወለ
 ት፡ ሣህለ፡ ስመይዋ፡ ነቢያት፡ አሰማዕከሙኑ፡ እ
 ምቅድሚከሙ፡ ዘተናገሩ፡ በእንተ፡ ወለትዩ፡ እስከ፡
 ይትናገር፡ በድን፡ በቅድሚከሙ፡ ከመ፡ ሀለዋ፡ ት
 ትወለድ፡ እምቅድመ፡ አዕንሳ፡ አነ፡ ከላዕኩክ
 ሙ፡ ለምንትነ፡ ትቀንዑ፡ ብዩ፡ ዘወህበኒ፡ እግዚአ
 ብሔር፡ ህዩንተ፡ ዘዓፀወኒ፡ እግዚአብሔር፡ ማኅፀን
 ዩ፡ ወይቤለኒ፡ እፈስያ፡ ለኪ፡ ህዩንተ፡ አእላፍ፡ ው
 ሉድ፡ ለዛቲ፡ ወለት፡ ዝንቱ፡ ውእቱ፡ ተስፋዩ፡ ለ
 ምንት፡ ላዕሌዩ፡ እንዘ፡ አልብዩ፡ ዘአበስኪ፡ ላዕሌ
 ክሙ፡ (fol. 31a.) ወኢገፋዕኩከሙ፡ በከመ፡ ገፋዕክ
 ሙኒ፡ እመኒ፡ እነብር፡ በዕፅወትዩ፡ ጸላዕከሙኒ፡ ወ
 መነንከሙኒ፡ ፈድፋዶ፡ ወአመኒ፡ ተርኅወ፡ ሊተ፡
 ማኅፀንዩ፡ ወወለድኩ፡ አሐቲ፡ ወለተ፡ መንኖ፡ መ
 ነንከሙኒ፡ አሰብእ፡ እስራኤል፡ ማሪመነ፡ ትገፍ
 ዑኒ፡ እስከ፡ ማእዜት፡ እትጫገሠከሙ፡ ወእስከ፡ ማ
 እዜት፡ እጐይይ፡ እምቅድመ፡ ገጽከሙ፡ አኮነሁ፡
 ሥጋዩ፡ እምሥጋከሙ፡ ወአጽምዩ፡ እምአጽምክ
 ሙ፡ ለምንተነ፡ ትፈስዩኒ፡ ከመ፡ ዘኢተወለድኩ፡
 እምኔከሙ፡ አንብዕዩ፡ ይግባእ፡ ላዕሌከሙ፡ ውኅ
 ዙናተ፡ ይኩና፡ አዋልዲከሙ፡ ወኢይትፈሥሐ፡ አ
 ንስቲያከሙ፡ ወይኩን፡ ዕፅወ፡ ማኅፀንከሙ፡ እመ
 ኒ፡ ወለዳ፡ አይ (fol. 31b.) ለዳ፡ ሠናያን፡ ውሉድ፡ ዘ

ይበቀው፡ ለሀገር፡ ወለብሔር፡ ወኢይጳሕ፡ ንጉሥ፡
እምኔክሙ፡ ጠቢብ፡ ወማእምር፡ አልቦት፡ እምኔክ
ሙ፡ ፩ኄር፡ ዘይገብረ፡ ለምሕረት፡ ለምንት፡ ትሪ
ስዩኒ፡ ከመዝ፡ ወታኃሥርዋ፡ ለወለትዩ፡ እመሰ፡ ት
ፀንሶ፡ ወትወልዶ፡ ለክርስቶስ፡ ሚመጠነ፡ ትገፍዕ
ዋ፡ ለወለትዩ፡ ወታኃሥርዋ፡ እምፈተውኩ፡ ተጸ
እ፡ ነፍስዩ፡ እምቅድመ፡ አርአይ፡ ጎዘና፡ ወብካዩ፡
ወገዐራ፡ በፍኖት፡ ወበድው፡ ወኩሎ፡ ስደተ፡ ዘይ
በጽሐ፡ ወይቤሉ፡ ፩ኄል፡ ኩሎሙ፡ በምልዎሙ፡
ለምንት፡ ታሠርኃነ፡ ዛቲ፡ ብእሲት፡ ቀዳሚኒ፡ ነበረ
ት፡ መካነ፡ ወዳግመኒ፡ ሶበ፡ ረከበት፡ አሐተ፡ ወለ
ተ፡ ትትዔበይ፡ ላዕሌነ፡ (fol. 32a.) ወትብል፡ ትከው
ን፡ እሞ፡ ለሰማዊ፡ ንጉሥ፡ ዛቲ፡ ወለትዩ፡ ንፁ፡
ገሰካተይ፡ ላዕሌነ፡ ወንትካዩ፡ ኪዳነ፡ ጸኑዐ፡ ከ
መ፡ ንውግራ፡ በዕብን፡ ላቲ፡ ወለወለታ፡ ወኢይ
ኩን፡ ዝነገር፡ ዓቢዩ፡ ደኃራዩ፡ ወመንፈቆሙ፡ ይ
ቤሉ፡ ምንት፡ ብነ፡ ምስለ፡ ዛቲ፡ ብእሲት፡ እመ፡
ኮነ፡ እሙነ፡ ዝነገር፡ ነእምሮ፡ ወተንሥኡ፡ ኩሎ
ሙ፡ እስራኤል፡ ወሐሩ፡ ውስተ፡ አብደቲሆሙ፡
ወሐናኒ፡ አተወት፡ ቤታ፡ እንዘ፡ ትሒብሐ፡ ለእግዚ
አብሔር፡ ወተአኩዩ፡ በእንተ፡ ዘረከበት፡ ጸጋ፡ ወ
ሞገስ፡ ዘአልቦ፡ ላዕሌነ፡ ሙቃስ፡ እምከልኣን፡ አ
ልቦ፡ ከማሃ፡ ዘተንዕደት፡ በምግባራ፡ ወኖይ፡ ወበ
ኒሩታ፡ እዳም፡ ዘእንበለ፡ እከይ፡ ዮዲትስ፡ ወአስቲ
ር፡ (fol. 32b.) በእንተ፡ ቅንዐ፡ ቤቶን፡ ኃዩላ፡ እምወራ
ዙት፡ አሐቲ፡ ለፎሎፎርኒስ (sic)፡ ቀተለቶ፡ ወአሐ
ቲ፡ ለሐማ፡ ላዕላ፡ ፀልቦ፡ ለቀተለቶ፡ እማንቱኒ፡ ኢ
ተንዕዳ፡ ከመ፡ ሐና፡ ዳዕሙ፡ በአቅሞን፡ ወበበዘመ
ኖን፡ ተንሥኡ፡ አመ፡ እስራኤል፡ እንበለ፡ መንግ
ሥት፡ ወእንበለ፡ መስፍን፡ አሚሃ፡ ሀለዉ፡ በእን
ተ፡ ምንት፡ ነገር፡ ይዜገዉ፡ ወይነግሩ፡ ልደቶሙ፡
ለአበው፡ እምአዳም፡ ወሔዋን፡ እስከ፡ ኢያቄም፡
ወሐና፡ በርእሰ፡ መጻሕፍት፡ ከመ፡ ይኩን፡ ስምዐ፡
ነበይኒ፡ ይቤ፡ ዕብን፡ ዘመነንዋ፡ ነደቅት፡ ወይእቲ፡
ኮነት፡ ርእሰ፡ መዕዘንተ፡ ቤተ፡ ወለሐናኒ፡ ሶበ፡ መ
ነንዋ፡ ክቡራን፡ ኖሎት፡ ወይእቲ፡ ኮነት፡ ርእሰ፡
መዓ (fol. 33a.) ዝን፡ ለቤት፡ ወይእቲ፡ ኮነት፡ ርእሰ፡
ትን፡ ማርያም፡ ይእቲ፡ ቤተ፡ እግዚአብሔር፡ ወማ

ኅደሩ፡ ለልዑል፡ እስመ፡ ኮነት፡ ዓራቂተ፡ ማዕከለ፡
ሰማይ፡ ወምድር፡ ባቲ፡ ተሰነዓወ፡ ኩሉ፡ ዓለም፡ ወ
ቀተለቶ፡ ለጽልዕ፡ ወተነስተ፡ ማዕከል፡ እንተ፡ ጽ
ልዕ፡ ወገብረት፡ ሰላመ፡ ለርኑቃን፡ ወዳኅና፡ ለቅ
ሩባን፡ ንግባእኬ፡ ጎበ፡ ጥንተ፡ ነገር፡ ወእንዘ፡ ሀለ
ወት፡ ሐና፡ በውስተ፡ ቤታ፡ ሀለየት፡ በልባ፡ ወት
ቤ፡ በእንተ፡ ወለታ፡ ምንተ፡ እግበር፡ በእንተ፡ ወ
ለትዩ፡ ዛቲ፡ እመ፡ ኮነ፡ እሙነ፡ ዝነገር፡ ወእመ፡ አ
ምላክ፡ ኃደረ፡ ላዕሌነ፡ በክርሚ፡ እፎኑ፡ ይራስይዋ፡
በእንተ፡ ቅንደሙ፡ ኩሎሙ፡ ሕዝበ፡ እስ (fol. 33b.)
ራኤል፡ ወሶበ፡ ሰምዐ፡ ድምፀ፡ ነገሩ፡ ለወልዳ፡ እ
ግዚዩ፡ ኢየሱስ፡ ክርስቶስ፡ ጻድቅ፡ ኪያሃስ፡ ይሰድ
ድዋ፡ እምሀገር፡ ለሀገር፡ ወለወልዳኒ፡ ይሰቅልም፡
ወይቀትልም፡ አፍኦ፡ እምኢየሩሳሌም፡ ምንተ፡ እ
ግበር፡ በእንተ፡ ወለትዩ፡ እስመ፡ አሐቲ፡ ሊተ፡ ይ
እቲ፡ እኅውኒ፡ ወእኅትኒ፡ አልባቲ፡ ጥቀ፡ የሐምመ
ኒ፡ ወእቲክዝ፡ በእንተእሃ፡ ሶበ፡ እሂሊ፡ ዘይከውን፡
ላዕሌነ፡ ትዕይርቶሙ፡ ለእስራኤል፡ ዳዕሙ፡ ድኅረ
ስ፡ ትፈሪ፡ ሰላመ፡ ሣህለ፡ ወርትዐ፡ ለኩሎሙ፡ አ
ሕዛብ፡ ምድር፡ እለኒ፡ ይጸልዕዋ፡ ይከውኑ፡ ጽሉዓ
ነ፡ በኅበ፡ መላእክት፡ ወሰብእ፡ ባሕቱ፡ አላ፡ አራዊ
ትኒ፡ ይበልዕምሙ፡ ወሲኦል፡ ባሕቲታ፡ ት (fol. 34a.)
ትፈራሃሕ፡ ሶበ፡ ረከበት፡ ኪያሆሙ፡ ለሲሳያ፡ እለ
ኒ፡ ያፈቅርዋ፡ ለወለትዩ፡ ወያከብርዋ፡ ይከውኑ፡ ፍ
ቁራነ፡ ወክቡራነ፡ በኅበ፡ ኩሉ፡ ወበኅበ፡ ወልዳ፡
እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ አእግዚኦ፡ አምላ
ክ፡ እስራኤል፡ ፍቃሕ፡ ፍትሕዩ፡ ወባልሀኒ፡ ወበእ
ንተ፡ ቃልክ፡ አሕይወኒ፡ ሕይወትዩሰ፡ ርኑቅ፡ እ
ምኃዋኦን፡ ብዙኅ፡ ሣህልክ፡ ፈድፋዶ፡ ወአሕይ
ወኒ፡ በከመ፡ ፍትሕክ፡ ብዙኃን፡ እለ፡ ሮዳኒ፡ ወ
አመንደቡኒ፡ ወኢተግኅሥኩ፡ እምስምዕክ፡ እግ
ዚኦ፡ ባልሃ፡ ለነፍስዩ፡ መሀሪ፡ እግዚአብሔር፡ ወ
ጻድቅ፡ ወአምላክነሂ፡ መስተሣህል፡ የዓቅብ፡ ሕዓ
ናት፡ እግዚአብሔር፡ ወለዛቲ፡ ሕዓንዩ፡ ወወለ
(fol. 34b.) ትዩ፡ እንተ፡ ዕቀባ፡ ወለክ፡ እሁበክ፡ መም
ሕዓነ፡ እንተ፡ መግባ፡ ወእንተ፡ ኩና፡ ረዳኤ፡ ለዓ
ለመ፡ ዓለም፡ ወሊተሰ፡ ትፈቱ፡ ትጸእ፡ ነፍስዩ፡ እ
ምቅድመ፡ እርአይ፡ ብካዩ፡ ወኅዘና፡ ለዋሕዲት፡ ወ

ለትየ ። ምንተ ፡ እገብር ፡ ላቲ ፡ እስመ ፡ አንተ ፡ ተአ
ምር ፡ ድካምየ ፡ ወዕበስ ፡ ኃይልየ ። ኦአግዚአ ፡ ንሥ
እ ፡ ለነፍስየ ፡ ወሠግረኒ ፡ ከመ ፡ እሑር ፡ ውስተ ፡ አ
በውየ ፡ ዘለዓለም ። ወሶበ ፡ ፈጸመተ ፡ ዘንተ ፡ ጸሎ
ታ ፡ ሐና ፡ አኅዛ ፡ ሕማም ፡ ወደወየት ፡ ደዌ ፡ ንስቲ
ተ ፡ ወአዕረፈት ፡ ወፈለሰት ፡ በወርቃ ፡ ግዕዝ ፡ አመ ፡

፲ወ፩ ፡ ለኅዳር ። በወርቃ ፡ ዕብራውያን ፡ ዳግማይ ፡ ታ
ስሪን ። ወበርሜ ፡ ናኤሌርስ ፡ አመ ፡ ጁዕረፍታ ፡ ወ
(fol. 35a.) ቀበርዋ ፡ ውስተ ፡ መቃብረ ፡ አበዊሃ ፡ በከ
መ ፡ ሕኅመ ፡ ለውሉደ ፡ አርን ፡ እስከ ፡ ማጣት ፡ አ
ቡሃ ። ጸሎታ ፡ ወበረከታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ።
ገብረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፤

ዘረቡዕ ።

ወዝንቱ ፡ ነሱ ፡ ኮነ ፡ ዕረፍታ ፡ ለሐና ፡ እንዘ ፡ ሀ
ለወት ፡ እግዝእትነ ፡ ማርያም ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወነገርዋ ፡ ከመ ፡ አዕረፈት ፡ ሐና ፡ እማ ፡ ወሰ
ሚዓ ፡ እግዝእትነ ፡ ማርያም ፡ በከየት ፡ እንዘ ፡ ትብ
ል ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ ኃይገተኒ ፡ ት
ክዝተ ፡ ወይ ፡ ሊተ ፡ አሌ ፡ ሊተ ፡ እመ ፡ መኑ ፡ ይከ
ውነኒ ፡ ሊተ ፡ ከማኪ ፡ ወለመኑ ፡ ኃይግኒ ፡ ወይ ፡ ሊ
ተ ፡ አሌ ፡ ሊተ ፡ እምየ ፡ አዋልደ ፡ እስራኤል ፡ ነዓ ፡
ብክያኒ ፡ ወኢትመንኖኒ ፡ እስመ ፡ አሐቲ ፡ ወለ
(fol. 35b.) ት ፡ አነ ፡ ወአልብየ ፡ ካልእት ። ነዐ ፡ ኤር
ምያስ ፡ አስቆቁ ፡ በእንተ ፡ እምየ ፡ ሐና ፡ እስመ ፡ ኃ
ይገተኒ ፡ ወከንኩ ፡ ባሕታዊት ፡ ውስተ ፡ ቤተ ፡ ናሕ
ስ ። መኑ ፡ የሀበኒ ፡ ማየ ፡ ለአእዳውየ ፡ ወፈልፈለ ፡
አንብዕ ፡ ለአዕይንትየ ፡ ወእንዘ ፡ ከመዝ ፡ ትበኪ ፡ እ
ግዝእትነ ፡ ማርያም ፡ ባሕቲታ ፡ በቤተ ፡ መቅደስ ፡ እ
ንዘ ፡ አልቦ ፡ ዘይናዝዘ ። ወሶበ ፡ ኮና ፡ ፲ተ ፡ ወ፪ተ ፡
ዓመተ ፡ እምአመ ፡ ኃይገተ ፡ ጥበ ፡ እማ ፡ መጽአ ፡ ገ
ብርኤል ፡ ኅዜሃ ፡ ወይቤላ ፡ ተፈሥሒ ፡ አምልዕተ ፡
ጸጋ ፡ እግዚአብሔር ፡ ምስሌኪ ። ወናሁ ፡ ትዐንሲ ፡
ወትወልዲ ፡ ወልደ ፡ ወትሰምይዮ ፡ ስሞ ፡ ኢየሱስ ፡
ውእቱ ፡ ዓቢይ ፡ ወይሰመይ ፡ ወልደ ፡ እግዚአብሔር ፡
ልዑል ፡ ወትቤሎ ፡ እግዝእ (fol. 36a.) ትነ ፡ ማርያም ፡
ለለገብርኤል (sic) ፡ ይኩነኒ ፡ በከመ ፡ ትቤለኒ ። ወሐ
ረ ፡ መልአክ ፡ እምኅቤሃ ፡ ወሶቤሃ ፡ ትቤሎ ፡ እግዝእ
ትነ ፡ ማርያም ፡ እመኑነኑ ፡ ኮነ ፡ ዘነገረተኒ ፡ ሐና ፡ እ
ምየ ፡ ወትቤለኒ ፡ ይትወለድ ፡ እምኔኪ ፡ ወልደ ፡ እግ
ዚአብሔር ። እስመ ፡ እግዚአብሔር ፡ ረሰያ ፡ አመ
ተ ፡ ሎቱ ። አማን ፡ ነበበ ፡ መንፈስ ፡ ቅዱስ ፡ በአፈ ፡
ርብቃ ፡ አመ ፡ ትቤ ፡ ዘየዓቢ ፡ ይትቀንይ ፡ ለዘይንዕስ ፡

ወእምኔሁ ፡ ተዐቢ ፡ ሐና ፡ ወትከብር ፡ ፈድፋድ ፡ እን
በለ ፡ ሐሳዌ ፡ እስመ ፡ ብዕዕት ፡ ይእቲ ፡ እምነሉን ፡
አንስት ፡ ውብዕት ፡ ዘይትአመና ። ብዕት ፡ ዘይገብር ፡
ተዝካራ ፡ በዕማን ፡ ወበቀርባን ። ብዕት ፡ ዘይሁብ ፡
ኅብስተ ፡ አው ፡ ጽዋዐ ፡ በእንቲአሃ ፡ ለቅድስት ፡ ሐ
ና ፡ ይ (fol. 36b.) ነሥእ ፡ ፪ምክዕቢተ ፡ በዝ ፡ ዓለም ፡
ዳኅነ ፡ ለሥጋሁ ። ወበዘይመጽኢኒ ፡ ዓለም ፡ ዕሜተ ፡
ሠናየ ፡ ወሕይወተ ፡ ዘኢየሁልፍ ። ወወልዳ ፡ እግዚ
እነ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ይቤ ፡ ዘተወክፈ ፡ ነቢየ ፡
ዓስበ ፡ ነቢይ ፡ ይነሥእ ። ወዘተወክፈ ፡ ጻድቅ ፡ ዓስ
በ ፡ ጻድቅ ፡ ወእሜተ ፡ ጻድቅ ፡ ይነሥእ ። ወዘአስተ
ዮሙ ፡ ለ፩እምእሉ ፡ ንዑሳን ፡ ጽዋዐ ፡ ማይ ፡ ቁሬረ ፡
በስምየ ፡ ወበስመ ፡ ረድእየ ፡ ኢየሁልፍ ፡ እሜቶ ።
ወበእንተዝ ፡ እቤ ፡ አነ ፡ ነዳይ ፡ ወምስኪን ፡ ግበሩ ፡
ተዝካራ ፡ ለብዕት ፡ ሐና ፡ መጠነ ፡ ብክመ ፡ ወኢት
ርስዑ ፡ ዘክርታ ። ወበጥብዕ ፡ ልብ ፡ ሰአሉ ፡ ኅቤሃ ፡
ወይእቲ ፡ ትስኢል ፡ ለክሙ ፡ ኅበ ፡ እግዚአብሔር ፡
ወ (fol. 37a.) ልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክር
ስቶስ ፡ ከመ ፡ ትርከቡ ፡ ስርየተ ፡ ኃጣውእክሙ ። ግ
በሩ ፡ ተዝካራ ፡ መቅድመ ፡ ወፈድፋድስ ፡ እምነሉ
ሙ ፡ ማኅበረ ፡ በኩር ፡ ፍሡሐን ፡ ወእማኅበረ ፡ ሰማ
ዕት ፡ ወጻድቃን ። እሉስ ፡ ፃመው ፡ ወተዓገሡ ፡ ሞ
ተ ፡ መሪረ ፡ በእንተ ፡ ወልደ ፡ ወለታ ፡ እግዚእነ ፡ ኢ
የሱስ ፡ ክርስቶስ ፡ ሀልይዋኬ ፡ በጽድቅ ፡ እምስርወ ፡
ልብክሙ ። እንበለ ፡ አብኑ ፡ ይከብር ፡ ወልድ ፡ ወዘ
እንበለ ፡ እምኑ ፡ ትከብር ፡ ወለት ። አንትሙኒ ፡ አክ
ብርዋ ፡ ለእም ፡ ከመ ፡ ወለታ ፡ ወግበሩ ፡ ላቲ ፡ በዐ
ለ ፡ ወኢትትኃይደዋ ፡ ዳግመ ፡ ከመ ፡ ተኃይደዋ ፡ ደ
ቂቀ ፡ እስራኤል ፡ በእንተ ፡ ዘኢረከበት ፡ ወልደ ፤

(fol. 37 b.) ወኮነት፡ ታዜክር፡ ግፍዓ፡ በኅበ፡ እግዚአብሔር፡ በእንተ፡ እለ፡ ተኃየይዋ፡ እለሰ፡ ተኃየይዋ፡ ወገፍዕዋ፡ ለብዕዕት፡ ሐና፡ ይበክዩ፡ ነሎሙ፡ ሶበ፡ ይፈይዋ፡ በክብር፡ ወበዕበይ፡ እንዘ፡ ትቀውም፡ በየማነ፡ ወለታ፡ በርክት፡ እቤ፡ አነ፡ ነዳይ፡ ወምስኪን፡ ዘኢይድልወኒ፡ እስመይ፡ ካህነ፡ በኅቤ ክሙ፡ ሶበ፡ ኣገበረኒ፡ ፩እኹ፡ በፍቅረ፡ ሐና፡ ሥርግወ፡ ከዊኖ፡ እምነ፡ ነሎሙ፡ ጽውዓን፡ መንፈስ፡ ቅዱስሂ፡ ነበበ፡ በላዕሌዋ፡ ከመ፡ ይኩን፡ ስምዐ፡ በእንተ፡ ሐና፡ ብእሲተ፡ ኢያቂም፡ እማ፡ ለእመ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወለክሙኒ፡ እበውየ፡ ወእኃውየ፡ እለ፡ ተጋባእክሙ፡ ዝየ፡ ከመ፡ ትግበሩ፡ ተዝክሩ፡ ለብዕዕተ፡ ሐና፡ እግዚአ (fol. 38 a.) ብሔር፡ ምስሌክሙ፡ ለዓለመ፡ ዓለም፡ አሜን።

በስመ፡ እግዚአብሔር፡ ሥሎስ፡ ዘኢይትሌለይ። ኅበዕ፡ ዘኢይትረክይ፡ ምሉዕ፡ ዘኢይትነክይ፡ ጉንደ፡ ሃይማኖት፡ ዘኢይትወቀይ፡ መዝገበ፡ በረከት፡ ውስተ፡ ልበ፡ መሐይምናን፡ ዘይትወደይ፡ ዘበበ፡ ይስገድ፡ ወበበ፡ ይሴባሕ፡ ወበበ፡ ይኤለይ፡ ሎቱ፡ ስብሐት፡ በምድር፡ ወበሰማይ፡ በባሕር፡ ወበቀላይ፡ ለዓለመ፡ ዓለም፡ አሜን፡ ውዳሴ፡ ወቃል፡ አምኃ፡ ወግያይ፡ ኅበ፡ ሐና፡ እመ፡ እሙ፡ ለአድናይ፡ መጻእ፡ ዳግሚት፡ ፀሐይ፡ ኃይለ፡ ጸሎታ፡ ዓበይ፡ ይዕቀበነ፡ እምነሉ፡ እኩይ፡ ለነሱነ፡ ደቂቀ፡ ቤተ፡ ክርስቲያን፡ ለዓለመ፡ ዓለም፡ አሜን። ብስራት፡ ለኪ፡ ኦእግዝእትየ፡ (fol. 38 b.) ሐና፡ መርዓተ፡ አብ፡ ሰማያዊ፡ ወማኅደረ፡ እመ፡ ወልድ፡ ቀዳማዊ፡ ወታቦተ፡ መንፈስ፡ ቅዱስ፡ ማሕየዊ፡ ብስራት፡ ለኪ፡ ኦእግዝእትየ፡ ሐና፡ መድኃኒቱ፡ ለአዳም፡ ኅዙን፡ መሠረተ፡ መባዑ፡ ለአቤል፡ ቅቱል። ብስራት፡ ለኪ፡ ኦእግዝእትየ፡ ሐና፡ ንግሥተ፡ ነሎሙ፡ አንስት፡ ብስራት፡ ለኪ፡ ኦእግዝእትየ፡ ሐና፡ እግዝእቶን፡ ለሳራ፡ ወለኬጡራ፡ ብስራት፡ ለኪ፡ ኦእግዝእትየ፡ ሐና፡ ሕይወተ፡ ተድላህን፡ ለርብቃ፡ ወለሳራ፡ ለራኤል፡ ወልያ፡ ብስራት፡ ለኪ፡ ኦእግዝእትየ፡ ሐና፡ ዕበየ፡ ሱራፊል፡ ኅበ፡ ተወክሐ፡ ወጽንሐሂሆሙ፡ ኅበ፡ ተጸንሕሐ፡ ወአክናፈ፡ ኪሩቤል፡ ኅበ፡ ተሰፍሐ፡ ትንቢተ፡ ነቢ (fol. 39 a.) ያ

ት፡ ኅበ፡ ኅሐ፡ ወስብከተ፡ ሐዋርያት፡ ኅበ፡ ጸብሐ፡ እግዝእትየ፡ ሐና፡ ኅበ፡ ዕበየ፡ ንግሥኪ፡ ተመክህ፡ እምነ፡ ሜልካ፡ ወቴርሳ፡ ወሔግላ፡ ወኑኃ፡ ወመሀላ፡ አዋልደ፡ ሰለጸአድ፡ ሐምስ፡ ሐና፡ ጸድቀት፡ ዮም፡ ዘአዕረፈት፡ በአምሳለ፡ አበዉ፡ ቀደምት፡ እምክቡራን፡ ክብርት፡ ወንጽሕት፡ እማ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡ እግዚእነ፡ ቃሉ፡ ለእግዚአብሔር፡ ሕያው፡ ዛጊሰ፡ ጸድቀት፡ እምሀገረ፡ ኢየሩሳሌም፡ ወለተ፡ ማጣት፡ ወልደ፡ ሴዊ፡ ወልደ፡ ሚልኪ፡ ዘእምዘመደ፡ ሴዊ፡ እስመ፡ ለማጣት፡ ሳ፡ ኮና፡ ሎቱ፡ ሠላስ፡ አዋልድ፡ ስማ፡ ለአሐቲ፡ እንተ፡ ትልሀቅ፡ ማርያም፡ ወለካልአታ፡ ሶፍ (fol. 39 b.) ያ፡ ወለሣልሲት፡ ሐና፡ ወተወስበት፡ ማርያም፡ ወወለደታ፡ ለሰሎሜ፡ ወይእቲ፡ ዘረድአታ፡ ለእግዚእትነ፡ ማርያም፡ አመ፡ ወለደቶ፡ ለእግዚእነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ወተወስበት፡ ሶፍያ፡ ወወለደታ፡ ለኤልሳቤጥ፡ አመ፡ ለዮሐንስ፡ መጥምቅ፡ ወተወስበት፡ ዛጊ፡ ቅድስት፡ ሐና፡ ለኢያቂም፡ ዘእምዘመደ፡ ይሁዳ፡ ወወለደታ፡ ለእግዝእትነ፡ ማርያም፡ ወኮና፡ ኤልሳቤጥ፡ ወሰሎሜ፡ ወሐና፡ አዋልደ፡ አሐቲ፡ ብእሲት፡ ወዛጊሰ፡ ቅድስት፡ ሐና፡ እስመ፡ ኮነት፡ ክብርተ፡ እምኔሆነ፡ ነሎሙ፡ አንስት፡ ዓለም፡ እስከ፡ ኮነት፡ ድሉተ፡ ከመ፡ ትለዳ፡ ለወላዲተ፡ አምላክ፡ በሥጋ፡ ወአአምር፡ ጽ (fol. 40 a.) ድቃ፡ ወክብራ፡ ዘየዓቢ፡ እምነሉ፡ አንስት፡ ወኮነት፡ ይእቲ፡ መካነ፡ ወእምብዝኃ፡ ተፀምዶታ፡ ለጸም፡ ወለጸሎት፡ ወታስተበቀዕ፡ ኅበ፡ እግዚአብሔር፡ ወወሀባ፡ ዛጊ፡ ወለተ፡ ወአፍሥሐ፡ እግዚአብሔር፡ ልባ፡ ነጸሮ፡ ኃዘና፡ ወብካያ፡ ወተፈሥሐ፡ ባቲ፡ ነሎሙ፡ ደቂቀ፡ እኃለ፡ እመሕያው፡ በእንተ፡ ዝንቱ፡ ይደልወነ፡ ናዕብያ፡ ወኢንሕምያ፡ እምደክዜሰ፡ ከመ፡ ሮቤል፡ ለሐና፡ ወይቤሎሙ፡ ለሐና፡ ወኢያቂም፡ ኢመፍትው፡ ለክሙ፡ ታቅርቡ፡ መሥዋዕተክሙ፡ ቅድመ፡ እግዚአብሔር፡ አምላክክሙ፡ በእንተ፡ ዘአልብክሙ፡ ዘርእ፡ በከመ፡ ትእዛዘ፡ ኦሪት፡ ዝንቱ፡ ነገር፡ ሚያ (fol. 40 b.) ሰብር፡ ኦእጽምተ፡ ወያነድድ፡ ልባ፡ ወያውኢ፡ አማዑተ፡ ወሰሚያ፡ ኢያቂም፡ ኅዘነ፡ ዓቢየ፡ ወኢኃዘ፡ ይጸሊ፡

እንዘ፡ ይብል፡ ኦእግዚእየ፡ ወአምላኪየ፡ ወንጉሥ
 የ፡ ናሁ፡ ከሎሙ፡ ደቂቀ፡ እስራኤል፡ በሙ፡ ዘር
 እ፡ ወውሉድ፡ ወሊታሰ፡ አልብየ፡ ወእምዝ፡ ሀለ
 የ፡ በእን[ተ]፡ ጻድቃን፡ ወኤራን፡ ከመ፡ ኮኑ፡ ሎ
 ሙ፡ ደቂቀ፡ ወአዋልድ፡ ለአብርሃምኒ፡ ተዘከሮ፡ እ
 ግዚአብሔር፡ እንዘ፡ የክረምቱ፡ ወወለደ፡ በርስዕና
 ሁ፡ ወሰመዮ፡ ይስሐቅ፡ ወዓዲ፡ ተዘከረ፡ ብፁዕ፡
 ኢያቂም፡ ብዙኃን፡ አበወ፡ ጎበ፡ ማኑሄ፡ ወሐና፡
 ብክሲት፡ ሕልቃና፡ ወኢነገራ፡ ለብእሲቱ፡ ዘንተ፡
 ኃዘነ፡ ወዘተዓየረ፡ ላዕሌሁ፡ ሮቤል፡ ነገረ፡ ጽርፈ
 ት፡ ወ (fol. 41a.) ውእተ፡ ጊዜ፡ ተግኝሠ፡ ውስተ፡
 ገዳም፡ ወሐረ፡ ርኅቅ፡ ወጸመ፡ ምዕልተ፡ ወጃሌ
 ሊተ፡ እንዘ፡ ይትመሀለል፡ ጎበ፡ እግዚአብሔር፡ አ
 ምላኩ፡ ወይሌ፡ ኢይበውዕ፡ ውስተ፡ አፋየ፡ ሲሲ
 ት፡ እስከ፡ ይሬኢ፡ ጎዘንየ፡ ወብክይየ፡ ወእስከ፡ ይ
 ሰምዓኒ፡ እግዚአብሔር፡ ስእለትየ፡ ወመብልዕየሰ፡
 ይኩነኒ፡ ጸሎትየ፡ ወስእለትየኒ፡ አንብዕየ፡ ዘወጽእ፡
 እምአዕይንትየ፡ ወብእሲቱኒ፡ ሐና፡ አኃዘት፡ ትብ
 ኪ፡ ወትላሁ፡ እንዘ፡ ትጉድዕ፡ እንግድዓቲሃ፡ ወታ
 ንቀዓዱ፡ ጎበ፡ እግዚአብሔር፡ አዕይንቲሃ፡ ከመ፡
 የሀባ፡ ወልደ፡ ወያዕትት፡ እምኔሃ፡ ጽዕለተ፡ ወሶበ፡
 ኮነ፡ በዐሎሙ፡ ለአይሁድ፡ (fol. 40b.) መጽአት፡ አ
 ሐቲ፡ ብእሲት፡ እምአግዋሪሃ፡ ወትቤላ፡ ለሐና፡ እ
 ስከ፡ ማእዜኑ፡ ትነብረ፡ በጎዘን፡ ኢትበልዓኒ፡ ወኢ
 ትሰትዩ፡ ወኢትነውሚ፡ እስከ፡ ማእዜኑ፡ ት዁ንኒ፡
 ርእሰኪ፡ በዝንቱ፡ ጎዘን፡ ዕፁብ፡ ለተናግሮ፡ ወያረ
 ስዕ፡ አእምሮ፡ ናሁ፡ በጽሐ፡ በዐል፡ ዘተሠርዐ፡ በ
 ዕለት፡ አመ፡ ይወጽኤ፡ እምግብዕ፡ እስራኤል፡
 ጽዮ፡ አጋር፡ ወተፈሥሐ፡ ምስለ፡ እለ፡ ይትፈሥ
 ሐ፡ እለ፡ ከማኪ፡ አንስተ፡ ወናሁ፡ አምጸእኩ፡ ለ
 ኪ፡ ልብሰ፡ ዘዕፁብ፡ ሄጡ፡ ልብሲ፡ ወተሠርገዊ፡
 እስመ፡ ክብርት፡ ዘመድ፡ አንቲ፡ ወለኪ፡ ይደሉ፡
 ከመ፡ ትሠርገዊዮ፡ ለዝንቱ፡ ክብር፡ ልብሰ፡ ወአ
 ውሥኦታ፡ ሐና፡ ወትቤላ፡ እጎትየ፡ ጎደ (fol. 41a.)
 ግኒ፡ እበኪ፡ ላዕለ፡ ጎርትምናየ፡ እስከ፡ ይሬኢ፡ ጎ
 ዘንየ፡ እግዚአብሔር፡ ሊተሰ፡ ይኩነኒ፡ ጎዘን፡ ወ
 ትካዝ፡ ወአንብዕ፡ መሪር፡ አዕትተ፡ እስከ፡ ዕለተ፡
 ሞትየ፡ ልማድየ፡ ዛቲ፡ አንብዕ፡ ኢይሉብስ፡ አን

ሰ፡ ከመ፡ ፍሠሐተ፡ ልብ፡ አንስት፡ በምንትኑ፡ እ
 ትሜሰል፡ አነ፡ በዕፅኑ፡ ይቡስ፡ ዘአልቦ፡ ቂጽል፡
 ወፍሬ፡ ወበሀገርኑ፡ ቅትልት፡ ወድምስስት፡ አንስ፡
 ትክዝተ፡ ነፍስ፡ ወጎዝንተ፡ ልብ፡ ኢይሉብስ፡ እን
 ከ፡ ዘንተ፡ ዘኢያእመርኩ፡ እምጎበ፡ ኮነ፡ አመኒ፡
 እምስርቅ፡ ወእመኒ፡ እምደነሰ፡ ዝመት፡ ዘሠርዐ፡
 እግዚአብሔር፡ ወይሌሎ፡ ለሙሴ፡ በሎሙ፡ ለደቂ
 ቀ፡ እስራኤል፡ ኢትሐር፡ ጎበ፡ ብእሲተ፡ ብእሲ፡
 ኢትዘ (fol. 41b.) ሙ፡ ወመትሎሁ፡ ለዝንቱ፡ አነ
 ኒ፡ ኢይሉብስ፡ እመ፡ ኮነ፡ እምደነሰ፡ ዘማውያን፡
 ወአውሥኦታ፡ ይአቲ፡ ብእሲት፡ በመዓት፡ ወበቀ
 ጥዓ፡ ወነደ፡ ከመ፡ እሳት፡ ልባ፡ ወትቤላ፡ ለሐና፡
 በአማን፡ በርቱዕ፡ ዐፀዋ፡ እግዚአብሔር፡ ለማጎፀን
 ኪ፡ ሠናይ፡ ገብረ፡ እግዚአብሔር፡ ዘከልዐኪ፡ ፍ
 ሬ፡ በረከት፡ ወኢመሀበኪ፡ ከመ፡ ከሎን፡ አዋል
 ደ፡ እስራኤል፡ አንሰ፡ ፈቀድኩ፡ አሠኒ፡ ለኪ፡ አ
 ንቲሰ፡ ፈዳይካኒ፡ ጽርፈተ፡ ወአግባእኪ፡ ሊተ፡ ቃ
 ለ፡ ሕሠመ፡ ወሰሚኖ፡ ብዕዕት፡ ሐና፡ ዘንተ፡ ጎዘ
 ኒ፡ ልባ፡ ዓቢየ፡ ጎዘን፡ ወእምዝ፡ ተንሥኦት፡ ፍጡ
 ኒ፡ ወአዕተት፡ አልባሲሃ፡ እምላዕሌሃ፡ ጎሠረ፡ ወ
 ተሐፀበት፡ ወተሠነ (fol. 42a.) የት፡ ወተሠርገወት፡
 ሠርገውሃ፡ ወለብሰት፡ አልባስ፡ ምኩሀ፡ ወሐረት፡
 ውስተ፡ ቤተ፡ መቅደሱ፡ ለእግዚአብሔር፡ ከመ፡ ት
 ጸሊ፡ ወእንዘ፡ ተሐውር፡ ውስተ፡ ፍኖት፡ ርእየት፡
 ዕፀ፡ ነዊኃ፡ ወውስቲቱ፡ አዕዋፍ፡ ምስለ፡ እጓላቲሆ
 ሙ፡ ወትቤ፡ ሐና፡ ባረከ፡ እግዚአ፡ ላዕሌሆሙ፡ ወ
 አብዙጎከሙ፡ ፈድፋድ፡ ሊተኒ፡ ለአመትከ፡ ስማዕ፡
 ጸሎትየ፡ ወሀበኒ፡ ስእለተ፡ ከናፍርየ፡ ወባርከ፡ ላዕ
 ሌየ፡ ዘባረከ፡ ማጎፀና፡ ለሳራ፡ ወወሀብከ፡ ወልደ፡
 በልሕቃቲሃ፡ ወአንሥኦት፡ አዕይንቲሃ፡ ውስተ፡ ሰ
 ማይ፡ ወአኃዘት፡ ትብኪ፡ ጎበ፡ እግዚአብሔር፡ እን
 ዘ፡ ትብል፡ ወይ፡ ሊተ፡ አሌ፡ ሊተ፡ በእለ፡ መኑ፡
 እትሜሰል፡ እንከ፡ (fol. 42b.) እትሜሰልኑ፡ በፆፍ፡
 ለአዕዋፍኒ፡ በሙ፡ ውሉድ፡ ወያኪ፡ አነ፡ በመኑ፡
 እትሜሰል፡ በእንስሳኑ፡ አው፡ በአራዊትኑ፡ ወበሕ
 ቱ፡ ለአንስሳኒ፡ ወለአራዊትኒ፡ በሙ፡ እንሳት፡ ወ
 እንዘ፡ ከመዝ፡ ትብኪ፡ ወተላሁ፡ ወታንቀዓዱ፡ ው
 ስተ፡ ሰማይ፡ ናሁ፡ ወረደ፡ መልአከ፡ እግዚአብሔ

ር : እምሰማይ : ኅበ : ሀለውት : ውስተ : ቤተ : መቅ
ደስ : ቆመ : ቅድሚያ : ወያቤላ : ናሁ : ሰምዐ : እግ
ዚአብሔር : ስእለተኪ : ወተወክፈ : ጸሎተኪ : ወና
ሁ : ትፀንሲ : ወትወልዲ : ወትቤሎ : ብዕዕት : ሐና :
ለዜናዊ : ትፍሥሕት : ገብርኤል : ፀዋሬ : ብስራተ :
እግዚእየ : ወአምላካየ : እመስ : ረከብኩ : ወልደ :
አው : ወለተ : እሁቦ : ይት (fol. 43 a.) ለአክ : ለእግዚ
አብሔር : ወአፊስዮ : ኢይጸእ : እምቤተ : መቅደሱ :
በኩሉ : መዋዕለ : ሕይወቱ : ወእምዝ : ይቤላ : ው
እቱ : መልአክ : ፩ እምጂሊቃነ : መላእክት : ናሁ :
ኢያቂም : ምትኪ : መጽአ : እምገዳም : ወንግሪዮ :
ዘነገርኩኪ : ወይንሣእ : መሐስዐ : ጠሊ : ወመሐስ
ዐ : በግዕ : ወሰዱ : ውስተ : ደብተራ : ውሡፁ : መ
ሥዋዕተ : ለእግዚአብሔር : ወሐር : ካዕበ : ውእቱ :
መልአክ : ኅበ : ኢያቂም : ወያቤሎ : በህክ : ናሁ :
ሰምዐ : እግዚአብሔር : ስእለተኪ : ወተወክፈ : ቍር
ባነክ : ብእሲትክ : ሐና : ትፀንሲ : ወትወልድ : ለክ :
ወለተ : ጒርተ : ወሠናይተ : ዘይነግሥ : ወልዳ : ለቤ
ተ : ያዕቆብ : ለዓለም : (fol. 43 b.) ወአልቦ : ማኅለቅ
ት : ለመንግሥቱ : ወሰማሥ : ኢያቂም : ተፈሥሐ :
ወአእኩቶ : ለእግዚአብሔር : ወያቤ : ይትባረክ :
እግዚአብሔር : አምላክ : እስራኤል : ዘኢመነነ : ስ
እለትየ : ወተወክፈ : ጸሎተየ : በከመ : ይቤ : በመዝ
መር : ብፁዕ : ብእሲ : ዘኢኖለቄ : ሎቱ : እግዚአብ
ሔር : ኃጢአቶ : በአማን : ኢተሐ[ስ]ወ : ቃለ : ነቢ
ይ : ወዓዲ : ይቤ : ቅሩብ : እግዚአብሔር : ለየዋሃነ :
ልብ : ወይረድአመ : ለትሑታነ : መንፈስ : ወእም
ዝ : ጸውዖመ : ኢያቂም : ለኖሎት : አባግዲሁ : ወ
መራዕዩሁ : ወያቤሎመ : አምጽኡ : ሊተ : ቂተ :
አባግዐ : ቍርባን : ለእግዚአብሔር : ወአምጽኡ :
ሎቱ : (fol. 44 a.) አልሀምተ : ወአባግዐ : ወገብረ : መ

ሥዋዕተ : ለእግዚአብሔር : ወዐዐ : ውስተ : ቤተ :
ወገብረ : ምሳሐ : ለነዳያንኒ : ወለአዝማዲሁኒ : ነሎ
መ : ወእምዝ : አመ : ሣልስት : ዕለት : ሀለየ : ክቡ
ር : ኢያቂም : በልቡ : ወያቤ : እመስ : ኮነ : እመነ :
ዘያቤለኒ : መልአክ : በራእይ : እወስድ : ካዕበ : ለእ
ግዚአብሔር : መሥዋዕተ : ሐርጌ : ንጹሐ : ወዕጎል
ተ : ንጽሕተ : ወአቂርበመ : ይሠዕዎመ : ወዐቤሃ :
እፊኤ : ገጽየ : ውስተ : አክሊል : ዘቤተ : መቅደስ :
ወሀሎ : አክሊል : ዘግቡር : በዕንቄ : በሕርይ : ወይ
ነብር : ውስተ : ምሥዋዕ : ወዐበ : ያበውዕ : ፩ እም
ደቂቀ : እስራኤል : መ (fol. 44 b.) ሥዋዕተ : እመሂ :
ብዕዓተ : ወእመሂ : ዘፈቃድ : እመሂ : ዘበአንተ : አ
ስተስርየ : ኃጢአት : ወይሠውዕ : ለእግዚአብሔ
ር : እመስ : ተወክፈ : እግዚአብሔር : እምኔሁ : ቍ
ርባና : ያስተርኢ : ውስተ : አክሊል : ባሕርይ : ገጹ :
ከመ : መጽሔት : ለውእቱ : ብእሲ : ዘአብዐ : ወእ
መስ : ኢተወክፈ : እግዚአብሔር : ለመሥዋዕቱ :
ኢያስተርኢ : ገጹ : ውስተ : ባሕርይ : ግቡረ : አክ
ሊል : ወዐቤሃ : ነሥኦ : ኢያቂም : በሩክ : አባግዐ :
ወአልሀምተ : ወሦዐ : ቅድመ : እግዚአብሔር : እን
ዘ : ይብል : እመስ : ሠመርክ : እግዚአ : ቍርባንየ :
ዘአቅረብኩ : ውስተ : ምሥዋዲክ : ያስተርኢ : ገጽ
የ : ውስተ : አክሊል : ባሕርይ : ወዐቤሃ : ነጻረ : ገጽ :
(fol. 45 a.) ውስተ : ውእቱ : አክሊል : ወያቤ : ብፁዕ :
ኢያቂም : ናሁ : አእመርኩ : ከመ : መሀረኒ : እግዚ
አብሔር : ወተወክፈኒ : ወራእይኒ : ዘአስተርኢየኒ :
እመነ : ውእቱ : ወተመይጠ : ኢያቂም : ውስተ :
ቤቱ : እንዘ : ይሴብሐ : ለእግዚአብሔር : በፍሥሐ :
ወበሐሣት : ለዘሎቱ : ይደሉ : ክብር : ወስብሐት :
ለዓለመ : ዓለም : አሚን :

ዘሐመስ :

ናይድዕ : ባህለ : ነቢያት : ስማዕ : ዘያቤሎ : እግ
ዚአብሔር : ለአቡነ : አዳም : እመጽኦ : አነ : ለልየ :
በጅዕለት : ወመንፈቀ : ዕለት : እትወለድ : እምወለ
ትክ : አሚን : እምሀረክ : ወእሣላክ : በብዝኃ : ም

ሕረትየ : ለጳጳሳመታት : ረሰዮን : ከመ : ጅዕለታት :
ወለጅጅዓመታት : ረሰዮን : ከመ : ጅሰዓተ : ዕለት :
ወ (fol. 45 b.) ዓዲ : ይቤ : እግዚእነ : ወመድኃኒን : ኢ
የሱስ : ክርስቶስ : በመጽሐፈ : ኪዳን : አመ : የወፃ :

ዓመት ፡ አመ ፡ ፍጻሜ ፡ ለጳጳስ ፡ ወጳጳስ ፡
 ይከውን ፡ ምጽአቱ ፡ ለአቡዩ ፡ ለ፲፱ ፡ ረሰዮ ፡ ከመ ፡
 ፩፻ ፡ ወለ፩፻ ፡ ከመ ፡ ሃ ፡ ኢሳይያስ ፡ ይቤ ፡ ወይነብ
 ር ፡ ውስተ ፡ ዝንቱ ፡ ዓለመ ፡ ፭ተ ፡ ፻፵ ወ፭መዋዕለ ፡
 ናቡ ፡ አቀምነ ፡ ለክሙ ፡ ስምዐ ፡ አመጸሕፍት ፡ ቅዱ
 ሳት ፡ እምሐዲስ ፡ ወብሉይ ፡ በእንተ ፡ ምጽአቶ ፡ እ
 ግዚእነ ፡ ኅበ ፡ እግዝእትነ ፡ ሐኖ ፡ ወእምዝ ፡ ፀንስ
 ት ፡ ቅድስት ፡ ሐኖ ፡ ወነበረት ፡ እንዘ ፡ ተአኩቶ ፡ ለ
 እግዚአብሔር ፡ ፱ተ ፡ አውራጃ ፡ ወሶበ ፡ ኮና ፡ ላቲ ፡
 ፱አውራጃ ፡ ወለደት ፡ ወለተ ፡ ወትቤላ ፡ ሐኖ ፡ ለመ
 ወልደት ፡ ምንትነት ፡ (fol. 46 a.) ዘወለድኩ ፡ ወትቤላ ፡
 መወልዲት ፡ ወለተ ፡ ወለድኩ ፡ ወትቤ ፡ ሐኖ ፡ ታዓ
 ብዮ ፡ ነፍስዩ ፡ ለእግዚአብሔር ፡ ወሰመደታ ፡ ስማ ፡
 ማርያም ፡ ወሶበ ፡ ኮና ፡ ለሐኖ ፡ ፵መዋዕለ ፡ ተሐፅበ
 ት ፡ ወለብሰት ፡ አልባሲ ፡ ወአጥበወታ ፡ ለይአቲ ፡
 ወለት ፡ እስመ ፡ ኮነት ፡ ለእማ ፡ አሐተ ፡ ወለእንተ ፡
 ወለደታ ፡ ኅሪት ፡ ይአቲ ፡ ዛቲ ፡ አሐቲ ፡ ዘይቤ ፡ ማ
 ርያም ፡ እንታክቲ ፡ እማ ፡ ዘይቤ ፡ ሐኖ ፡ ይአቲ ፡ ወ
 ሶበ ፡ ተፈጸመ ፡ ላቲ ፡ ለእግዝእትነ ፡ ማርያም ፡ ፯አው
 ራጃ ፡ ሐረት ፡ ምሥጋረ ፡ እግር ፡ ፭ተ ፡ ወገብዐት ፡
 ውስተ ፡ ሕጽኖ ፡ ለእማ ፡ ወእምዝ ፡ ትቤ ፡ ሐኖ ፡ ሕ
 ያው ፡ ውአቱ ፡ እግዚአብሔር ፡ ከመ ፡ ኢየሁድጋ ፡
 ለዛቲ ፡ ወለት ፡ ታ (fol. 46 b.) ንሶሱ ፡ ውስተ ፡ ምድር ፡
 እስከ ፡ እወስዳ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ ዘእግዚአ
 ብሔር ፡ ወእምዝ ፡ ሐነፀት ፡ ላቲ ፡ ማኅደረ ፡ ለባሕ
 ቲታ ፡ ወአንበረታ ፡ ውስቲታ ፡ እስከ ፡ ሶበ ፡ ኮና ፡
 ፩ዓመተ ፡ ወውአተ ፡ ጊዜ ፡ ገብረ ፡ ኢያቂም ፡ በዓለ ፡
 ዓቢዩ ፡ ለማርያም ፡ ወጸውዎመ ፡ ለካህናት ፡ ወለረበ
 ናቲ ፡ እስራኤል ፡ ወለዓቢዩቶመ ፡ ወለመላሕቅተ ፡
 ሕዝብ ፡ ወጠብሐ ፡ መግዝዐ ፡ ወአፅገበመ ፡ ለክሉ
 መ ፡ ወአምጽአ ፡ ለይአቲ ፡ ወለት ፡ ማርያም ፡ አቡ
 ሃ ፡ ኅበ ፡ ካህናት ፡ ወበረክዋ ፡ ክሉመ ፡ እንዘ ፡ ይብ
 ሉ ፡ እግዚአብሔር ፡ አምላክነ ፡ ዘክሉ ፡ ይመልክ ፡
 ወአምላኮመ ፡ ለአብዊነ ፡ አብርሃም ፡ ይስሐቅ ፡ ወያ
 ዕቆብ ፡ ይባርክ ፡ ለዛቲ ፡ ወለት ፡ ወይረስያ ፡ ፍሬ ፡ ሠ
 (fol. 47 a.) ናዩ ፡ ከመ ፡ ታዓዕዘነ ፡ እሙስና ፡ ወየሀባ ፡
 ኃይለ ፡ ወጽንዐ ፡ ወይዕበይ ፡ ስማ ፡ እስከ ፡ ለዓለመ ፡
 ዓለም ፡ አሜን ፡ ወይቤሉ ፡ ክሉመ ፡ አሜን ፡ ወአ

ሜን ፡ ወእምዝ ፡ ወሰድዋ ፡ ኅበ ፡ ክሉመ ፡ ሊቃነ ፡
 ጳጳሳት ፡ ወመላህቅቲሆመ ፡ ለሕዝብ ፡ ወበረክዋ ፡ ክ
 ሉመ ፡ በበማዕርጊሆመ ፡ ወበበውሉዶመ ፡ ወይቤ
 ልዋ ፡ እግዚአብሔር ፡ አኃዜ ፡ ዓለማት ፡ አምላክ ፡ እ
 ብርሃም ፡ አምላክ ፡ ይስሐቅ ፡ ወአምላክ ፡ ያዕቆብ ፡ ዘ
 ይነብር ፡ ውስተ ፡ አርያም ፡ ይባርክ ፡ አፍአሃ ፡ ወው
 ሳጤሃ ፡ ነፍሳ ፡ ወሥጋሃ ፡ ወበረክዋ ፡ ከመዝ ፡ ወእም
 ዝ ፡ ነሥአታ ፡ እማ ፡ ወአብዓታ ፡ ውስተ ፡ ውአቱ ፡
 ማኅደር ፡ እንተ ፡ ሐነፀት ፡ ላቲ ፡ ወትቤ ፡ ሐኖ ፡ እሴ
 ብሐ ፡ ለእግዚአብሔር (fol. 47 b.) ር ፡ በስብሐተ ፡ ቅዱ
 ሳን ፡ እባርክ ፡ እዊድሶ ፡ እዊድሶ ፡ አአኩቶ ፡ አሴዕ
 ሉ ፡ አዓብዮ ፡ እፈቅሮ ፡ አምሮ ፡ እስመ ፡ አሰሳ
 ለ ፡ አምራዩ ፡ ነገረ ፡ ጽዕለት ፡ ወነገረ ፡ ኃፍረት ፡ እም
 ነገደ ፡ እስራኤል ፡ አመ ፡ ጊዜ ፡ ይቤሉኒ ፡ ኢንትዌክ
 ፍ ፡ መባዕኒ ፡ ወቅርባኒኒ ፡ ዘአልብኒ ፡ ዘርእ ፡ ወፍ
 ሬ ፡ በርከት ፡ ወበእንተዝ ፡ ነበርኩ ፡ ፵መዓልተ ፡ ወ
 ፵ሴሊተ ፡ እንዘ ፡ ኢያተዕም ፡ ምንተኒ ፡ ወነበርኩ ፡
 ኃዲግዩ ፡ አራዘ ፡ ወመልዐ ፡ ልብዩ ፡ እንባዜ ፡ ወትካ
 ዘ ፡ ወኢያስተሐወዝኩ ፡ ሕይወትዩ ፡ ዝንቱ ፡ ክሉ
 ዘረከበኒ ፡ እምነገደ ፡ ሕዝብዩ ፡ እምእደዊሆመ ፡ ወ
 አንስቲያሆመ ፡ እምአእማትኒ ፡ ወእምአግብርትኒ ፡
 (fol. 48 a.) እንዘ ፡ ይጸዕሉኒ ፡ መብልዕዩኒ ፡ ወስቴዩኒ ፡
 መሪረ ፡ ኮነኒ ፡ እኅውኒ ፡ ወእኅትኒ ፡ አብኒ ፡ ወእም
 ኒ ፡ ወአዝማድዩኒ ፡ ሮዳኒ ፡ ወጸዓሉኒ ፡ እምይናዝዙ
 ኒ ፡ ነገደ ፡ ሮቤል ፡ በበሕዝቢሆመ ፡ ወአንስቲያሆ
 መኒ ፡ በበአብያቲሆን ፡ ወክሉመ ፡ ነገደ ፡ እስራኤ
 ል ፡ እስከ ፡ ነገደ ፡ ብንያም ፡ በበአብያቲሆመ ፡ ወአ
 ንስቲያሆመኒ ፡ በበባሕቲቶን ፡ እንዘ ፡ የሐምዩኒ ፡ ኢ
 ደክመ ፡ ወእንዘ ፡ ይጸዕሉኒ ፡ ኅቡረ ፡ ላዕሌዩ ፡ ቆመ ፡
 ስብሐት ፡ ለእግዚአብሔር ፡ አዶናይ ፡ ስብሐት ፡ ለ
 እግዚአብሔር ፡ ጸባዖት ፡ ስብሐት ፡ ለእግዚአብሔ
 ር ፡ ኤሉሄ ፡ ስብሐት ፡ ለእግዚአብሔር ፡ በቅዱሳት ፡
 ስብሐት ፡ በጽንዐ ፡ ኃይሉ ፡ ስብሐት ፡ በክ (fol. 48 b.)
 ሂሎቱ ፡ ስብሐት ፡ በከመ ፡ ብዝኃ ፡ ዕብዩ ፡ ስብሐት ፡
 በቃለ ፡ ቀርን ፡ ስብሐት ፡ በመዝሙር ፡ ወበመሰንቆ ፡
 ስብሐት ፡ በክበሮ ፡ ወበትፍሥሕት ፡ ስብሐት ፡ በአ
 ውታር ፡ ወበእንዚራ ፡ ስብሐት ፡ በጸናጽል ፡ ዘሠና
 ይ ፡ ቃሉ ፡ ስብሐት ፡ በጸናጽል ፡ ወበይባቤ ፡ ክሉ ፡

ነፍስ፡ ይሴብሐ፡ ለእግዚአብሔር። በእንተአየ፡ ይት
ፈሥሐ፡ ወይትኃሣዩ፡ ሙሴ፡ ወአውሴ፡ ወበእን
ተ፡ ወሊዶትዮ፡ ይሴብሐ፡ ዳዊት፡ ወልደ፡ እሴ። በ
እንተዛ፡ ኢኮንኩ፡ ነግደ፡ ወፈላሴ። እምደእዚሰ፡
ደለወኒ፡ እበል፡ ግሪግዩ፡ ውስተ፡ ደብርዩ፡ ወለም
ሕሳ፡ ስብሐት፡ ለከ፡ እግዚአብሔር፡ አምላኪዩ፡ ዘ
ትሰሪ፡ አበሳ፡ ስብሐት፡ ለከ፡ እግዚአብሔር፡ አም
ላ (fol. 49a.) ኪዩ፡ ዘኮንከኒ፡ በቋ፤ ወኮንከ፡ ለኅር
ትምናዩ፡ ረዳኤ። ወእንዘ፡ ከመዝ፡ ትጼሊ፡ ሐና፡
ርእዩት፡ ፲ቱ፡ ሊቃነ፡ መላእክተ፡ እንዘ፡ ይዘምሩ፡
በቃለ፡ ቃና፡ ጥዑም፡ ወይጼልልዋ፡ በበስቡ፡ አክ
ናፍ፡ ዘነበልባል፡ ዘውእቶሙ፡ ሚካኤል፡ ወገብር
ኤል፡ ሱራፊል፡ ወከሩቤል፡ ሩፋኤል፡ ወኡራኤ
ል፡ ሱርያል፡ ወሰላትያል፡ ሰቄኤል፡ ወፈሙኤል፡
ሰዳክያል፡ ወአናንያል፡ እለ፡ ግልቡባን፡ በነደ፡ እሳ
ት፡ ወሰምጥሙ፡ እንዘ፡ ይብሉ፡ ስብሐት፡ ለከ፡
አማርያም፡ መርአተ፡ አብ፡ አብዕዕት፡ ማርያም፡ ቅ
ድስተ፡ ቅዱሳን። ተፈሥሐ፡ አማርያም፡ በዐለ፡
ከብካቦሙ፡ ለክርስቲያን፤ ተፈሥሐ፡ አማርያም፡
በዐለ፡ ተድላሆሙ፡ ለናገረውያ (fol. 49b.) ን። ተፈ
ሥሐ፡ አማርያም፡ ዘከንኪ፡ መራጉተ፡ መንግሥ
ተ፡ ሰማያት። ተፈሥሐ፡ አማርያም፡ ዘይደልወኪ፡
ትኩኒ፡ በዐለ፡ ግዕዝኖሙ፡ ለደቂቀ፡ አዳም። ተፈሥ
ሐ፡ አማርያም፡ ዘይደልወኪ፡ ትኩኒ፡ አራቂተ፡ ማ
ዕከለ፡ ሰማያውያን፡ ወምድራውያን፡ ተፈሥሐ፡ አ
ማርያም፡ ዘሀለወኪ፡ ትኩኒ፡ ወላዲቶ፡ ለፈጣሪነ።
ወአንተኒ፡ አሐና፡ ይደልወኪ፡ ብፅዓን፡ እስመ፡ ነ
በርኪ፡ መካነ፡ መጠነገ፡ መዋዕል። ወሶበኒ፡ ወለድ
ኪ፡ ናሁ፡ ወለድኪ፡ እግዝእተ፡ ሰማያውያን፡ ወም
ድራውያን፡ ብፅዕተ፡ አንተ፡ አሐና፡ እስመ፡ ኮንኪ፡
እምሔውተ፡ ለእግዚአብሔር። ብፅዓን፡ ለከ፡ አሐ
ና፡ ዘከ (fol. 50a.) ንኪ፡ እግዝእቶሙ፡ ለዳዊት፡ ወለ
ኩሎሙ፡ ነገሥተ፡ እስራኤል። ብፅዕት፡ አንተ፡ አ
ሐና፡ ዘንሕነ፡ ተግሠርነ፡ ለተቀብሎተኪ፡ ኀበ፡ ከብ
ካበ፡ ሰማይ። ወዘንተ፡ ብሂሎሙ፡ ተሰወሩ፡ እምኔ
ሃ። ወሰሚዓ፡ ምሥጢረ፡ ነገር፡ ዘሀለወ፡ ይኩን፡
አንከረት፡ ወሰብሐቶ፡ ለእግዚአብሔር፡ ወአንከረ
ተ፡ በርእሳ፡ ፈድፋደ። ስብሐት፡ ለእግዚአብሔር፡

ዘጸገዋ፡ ለብዕዕት፡ ሐና፡ ክብረ፡ ወልዕልና፡ እምነተ
ሎሙ፡ አዋልደ፡ እስራኤል። ጸሎታ፡ ወበረከታ፡
ያድኅና፡ ለተስፋ፡ ሚካኤል፡ እመዓተ፡ ክርስቶስ፡
ወእምተዋቅሶቱ፡ በዓውደ፡ ፍትሕ፡ ለዓለሙ፡ ዓለ
ም፡ አሜን።

ስምዑ፡ አኃውዩ፡ ክርስቲያን፡ ዘረከብነ፡ ነገረ፡
በ (fol. 50b.) ብዙኅ፡ ሐተታ። ወሀሎ፡ ጅብእሲ፡ ፈራ
ሄ፡ እግዚአብሔር፡ ወኮነ፡ ይጼሊ፡ ወትረ፡ ወይትግ
ህ፡ መዓልተ፡ ወሌሊተ፡ ከመ፡ መላ[እ]ክት፡ ወይገብ
ር፡ በዐለ፡ መላእክት፡ ወሰብእ፡ ቅዱሳን። ወበዐለ፡
ሰማዕት፡ መስተጋድላን፡ በዐለ፡ ደናግል፡ ወመንኮ
ሳት፡ ይቤ፡ ከመዝ፡ ወይፈኢ፡ ስውረ፡ ነገረ፡ ወይ
ቤ፡ ርኢክምሙ፡ ለኢያቂም፡ ወለሐና፡ ለቢሶሙ፡
አልባስ፡ ብሩህ፡ ወአክሊለ፡ ብርሃን፡ ዲበ፡ ርአሶ
ሙ፡ ወቆሙ፡ ቅድመ፡ መንበረ፡ አብ፡ ወወልድ፡
ወመንፈስ፡ ቅዱስ፡ ወሰገዱ፡ እንዘ፡ ይብሉ፡ አእግ
ዚእነ፡ ወአምላክነ፡ ንጉሥነ፡ ወመሲሕነ፡ ወፈጣሪ
ነ፡ እስመ፡ ንሕነ፡ ክቡራን፡ ዘአንተ፡ አክበርከነ፡ ወ
አልዓልከነ፡ በእንተ፡ ዘወለድኒ፡ ኪያ (fol. 51a.) ከ፡
ለምንት፡ ኢረስይከ፡ ስመነ፡ ስሙዐ፡ ወዕውቀ፡ በ
ኩሉ፡ ዓለም። ሶበስ፡ ረሰይከነ፡ ስሙዓነ፡ እምገብ
ሩ፡ ለነ፡ ተዝካረነ፡ ወበዐለነ፡ ናሁ፡ ንፊኡ፡ ይገብ
ሩ፡ ለሰማዕት፡ ወለመላእክት፡ ለጸድቃን፡ ወለደና
ግል፡ ወለኩሎሙ፡ እለ፡ ረከቡ፡ ሞገሰ፡ በቅድሚ
ከ። አእግዚእ፡ ሀቦ፡ ሞገሰ፡ ለዘይገብር፡ ተዝካረነ፡
ወይሁብ፡ ምጽዋተ፡ በስምነ፡ ምንት፡ አስቡ፡ በኀቤ
ከ፡ ወይቤሎሙ፡ ኩሉ፡ ዘይገብር፡ ተዝካረከሙ፡
ወየሐንዕ፡ ቤተ፡ ክርስቲያን፡ በስምክሙ፡ ወይጽሕ
ፍ፡ መጽሐፈ፡ ዜናክሙ፡ አነ፡ አስተፈሥሐ፡ በዓለ
ም፡ ዘይመጽእ፡ ወእሰሪ፡ ሎቱ፡ ኩሎ፡ ኃጣውኢ፡
ሁ፡ ወአደመስሰ፡ መጽሐፈ፡ ዕዳሁ። ወይእዜኒ፡
(fol. 51b.) አኃውዩ፡ ፍቁራን፡ በክርስቶስ፡ አክብርዎ
ሙ፡ ለኢያቂም፡ ወሐና፡ ወአዕብይምሙ፡ ወአፍቅ
ርዎሙ፡ እስመ፡ ወላድያኒሃ፡ ለእግዝእትነ፡ ማርያ
ም፡ ወላዲተ፡ አምላክ፡ እሙንቱ፡ ግበሩ፡ በዐሎሙ፡
ከመ፡ ለክሙኒ፡ ይኩኑክሙ፡ ረዳእያነ፡ በሰማያት፡
አመ፡ ዕለተ፡ ፍፍ፡ ወፍትሕ፡ አመ፡ ኢታድኅን፡ እ
ም፡ ውሉዳ፡ ወአመ፡ ኢያሠልጥ፡ ባሕርይ። አማን፡

እብለክሙ፡ ከመ፡ ይተነብሉ፡ ጎበ፡ እግዚእን፡ ወመ
ድኃኒን፡ ኢየሱስ፡ ክርስቶስ፡ ከመ፡ ይግለጽላቸው፡
አሜሪ = እስመ፡ ይቤ፡ ለሊሁ፡ ዘአስተየ፡ ጽዋዐ፡
ማይ፡ ቁሪር፡ በስመ[የ]፡ እለ፡ የአምኑ፡ ብየ፡ ኢያሳ
ጉል፡ አስቦ፡ በጎቤየ፡ ብፅዕ፡ ዘያክብሮ (fol. 52a.) ሙ፡
እስመ፡ እሙንቱኒ፡ ያከብርዎ ፡ ብፅዕ፡ ዘያፈቅሮ
ሙ፡ እሙንቱኒ፡ ያፈቅርዎ ፡ ብፅዕ፡ ዘየአኩት፡ ከ
ያሆሙ፡ ውእቶሙኒ፡ የአኩትዎ፡ በሰማያት ፡ ብፅ
ዕ፡ ዘይቁድሶሙ፡ እሙንቱኒ፡ ይቁድስዎ ፡ ብፅዕት፡
ወቅድስት፡ ሐና፡ ብፅዕ፡ ወንጹሕ፡ ኢያቂም፡ ይስ
እሉ፡ ጎበ፡ እግዚእን፡ ወወላዲቱ፡ መድኃኒን፡ ኢ
የሱስ፡ ክርስቶስ፡ ለዘይገብር፡ ተገነዘሮሙ፡ ሶበ፡ ይ
ትፈታሕ፡ ላዕሌሁ፡ ነኝ፡ ወእግዚእን፡ ቅድስ
ት፡ ድንግል፡ ማርያም፡ ትቀውም፡ ቅድመ፡ ፍቅር፡
ወልዳ፡ መድኃኒን፡ ወትትነብል፡ በእንተ፡ እለ፡ ይ
ገብሩ፡ ተገነዘረ፡ አቡሃ፡ ወእግ፡ ኢያቂም፡ ወሐና፡
ወታስተረ፡ ነሉ፡ ኃጢአቶሙ፡ ወትመ (fol. 52b.) ር
ሆሙ፡ ውስተ፡ ሕይወት፡ ዘለዓለም፡ ከማሁ፡ ትም
ርሆ፡ ፍኖተ፡ መንግሥተ፡ ሰማያት፡ ለዘያፈቅራ፡
ገብረ፡ ማርያም፡ በጸሎታ፡ ዘይትዌክል፡ ታድኅኖ፡
እሞተ፡ ኃጉል፡ ለዓለመ፡ ዓለም፡ አሜን ፡ ኦብዕዕ
ት፡ ሐና፡ ወለተ፡ ምሕረት ፡ ኦብዕዕት፡ ሐና፡ ወለ
ተ፡ መድኃኒት ፡ ኦብዕዕት፡ ሐና፡ ወለተ፡ ሣህል ፡
ኦብዕዕት፡ ሐና፡ ወለተ፡ ዕበይ ፡ ኦብዕዕት፡ ሐና፡
ወለተ፡ ጽድቅ ፡ ኦብዕዕት፡ ሐና፡ ወለተ፡ ክብር ፡
ኦብ ዕት፡ ሐና፡ ወለተ፡ አዳም፡ ወሐዬ ፡ ኦብዕዕ
ት፡ ሐና፡ ሐዳስ፡ ጣዕዋ ፡ ኦብዕዕት፡ ሐና፡ እብለ
ኪ፡ እግዚእን፡ ነያ ፡ እብለኪ፡ ሐመረ፡ ሕይወት፡
አንቲ፡ ለነፍስየ፡ እምባሕረ፡ እሳት፡ ዘታዓድዊያ ፡

ኦእግዚእ (fol. 53a.) ት፡ ኦክብርት፡ አልዕልት፡ ሀብ
ተ፡ በረከትኪ፡ ውዳድ፡ ከመ፡ ዝናም፡ ዲበ፡ ርአስ
ነ፡ ይረድ፡ በእንተ፡ ኪደንኪ፡ ፍድፋድ፡ ዘወሀበኪ፡
ወልድኪ፡ ዋህድ፡ ለእለ፡ ተጋባእነ፡ የም፡ በዕለተ፡
በዕልኪ፡ ውስተ፡ ዛቲ፡ ዓፀድ፡ ወፍሬ፡ ገራውሂነኒ፡
በጸሎትኪ፡ ኢይውሀድ፡ ወአድኅንነ፡ እሞተ፡ ብድ
ብድ፡ ወእምነ፡ አንበጣ፡ ወበረድ፡ ጽልመተ፡ ኃጢ
አት፡ እምላዕሌነ፡ ይዕደድ፡ ወጸላኒነ፡ ይትከየድ፡
በነሉ፡ ትውልደ፡ ትውልድ፡ ለዓለመ፡ ዓለም፡ አ
ሜን ፡ ለዛቲ፡ መጽሐፈ፡ ዜናሃ፡ ለቅድስት፡ ወንግረ
ት፡ ሐና፡ ወላዲቱ፡ እግዚእን፡ ቅድስት፡ ድንግል፡
ማርያም፡ ወላዲቱ፡ አምላክ፡ ዘአጽሐፈ፡ ገብረ፡ ማ
ርያም፡ በትጋህ፡ ወበብዙኅ፡ ጽሑቅ ፡ ይ (fol. 53b.)
ጽሐፍ፡ ስሞ፡ እግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ ጎበ፡
ዓምደ፡ ወርቅ፡ ዘኢያንቀለቅል፡ ወኢይወድቅ ፡ በ
ቀለመ፡ ብርሃን፡ ያበርህ፡ ወያንጸበርቅ ፡ ጎበኒ፡ ተ
ጋብኡ፡ ገባርያነ፡ ሥምረቱ፡ ለእግዚእ፡ ጽድቅ ፡
ማዕከሌሆሙ፡ ይትጋባዕ፡ ወይርፍቅ ፡ በፍሥሐ፡ እ
ንዘ፡ ይስሕቅ ፡ ከዊኖ፡ በጸሎታ፡ በአልባስ፡ ከብ
ካብ፡ ዘይበርቅ ፡ ወለጸሐፈሁኒ፡ ገብረ፡ ክርስቶ
ስ፡ በገቢረ፡ ኃጢአት፡ ውጉጥ ፤ ወግዕዙ፡ እምግ
ዕዘ፡ መነከሳት፡ ውሉጥ ፡ በጸሎተ፡ ዛቲ፡ ሐና፡
ዘዊና፡ አልባሲሃ፡ ዊና፡ አንክዕ፡ ወቅስጥ ፡ መጽ
ሐፈ፡ ኃጢአቱ፡ ወልደ፡ ወለታ፡ እግዚእን፡ ኢ
የሱስ፡ ክርስቶስ፡ ይደምስስ፡ ወይስጥጥ፡ ወይክ
ፍሎ፡ ቁመተ፡ (fol. 54a.) ምስሌሃ፡ በየማነ፡ መ
ንግሥቱ፡ ዘኢይመዓር፡ ወኢይትዌለጥ ፡ ለዓለ
መ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይ
ኩን ፡ ፡ ፡

ዘዓርብ ፡

በስመ፡ እግዚአብሔር፡ አብ፡ ለሰማይ፡ ዘረከቦ ፡
ወበስመ፡ እግዚአብሔር፡ ወልድ፡ ዋሕድ፡ ዘአምጽ
አ፡ ዓለመ፡ እምጎበ፡ አልቦ ፡ ወበስመ፡ እግዚአብ
ሔር፡ መንፈስ፡ ቅዱስ፡ ጳራቅሊጦስ፡ መንፈስ፡ አ
ለብዎ፡ ወአጥብቦ ፡ ናንብብ፡ ዘንተ፡ ድርሳነ፡ ዘክቡ

ረ፡ ስም፡ ወልዑል፡ ዝክር፡ ኢያቂም፡ አቡሃ፡ ለእ
ግዚእን፡ ወላዲቱ፡ አምላክ፡ ማርያም፡ ድንግል፡
በቀላኒ፡ ለዘያንብቦ ፡ ወረባሕ፡ ለዘይሰምዖ፡ ወየዓ
ቅቦ ፡ ጸሎቱ፡ ትዕቀቦ፡ በዝ፡ ዓለም፡ እምትምይን
ተ፡ ዲያብሎስ፡ ዘያጽሕቦ ፡ ወበዓልም (fol. 54b.) ኒ፡

ዘይመጽእ፡ ይከፍሎ፡ ቁመተ፡ ምስለ፡ ቅዱሳን፡ ልዑል፡ በአስተርክቦ ፡ ለፍቁሩ፡ ተስፋ፡ ሚካኤል፡ ለዓለመ፡ ዓለም፡ አሚን ።

ከሥተ፡ ሊተ፡ እግዚእ፡ እግዚአብሔር፡ ንስተ፡ ተ፡ ከመ፡ እንግር፡ በልሳንዮ፡ ላዕላዕ፡ ወበቃልዮ፡ ሕጽር፡ እንዘ፡ እስብክ፡ ወእዚኑ፡ ዜና፡ ልደታ፡ ለእግዚእትን፡ ማርያም፡ እምሐቃ፡ ኢያቂም፡ በትረ፡ መንግሥት፡ ወእምክርሠ፡ ሐና፡ በትረ፡ ክህነት ። ወኃረዮ፡ እግዚአብሔር፡ አምላክ፡ ለዝንቱ፡ ልዑል፡ መንበር፡ ኢያቂም፡ እምኩሎሙ፡ ነገደ፡ ይሁዳ፡ ወእምሰብአ፡ ቤተ፡ ዳዊት፡ ንጉሥ፡ ዘተኃርዮ፡ ከመ፡ ይንግሥ፡ ላዕለ፡ ቤተ፡ እስራኤል፡ እምነ፡ ፯ ደቂቁ፡ ለእሴይ፡ እለ፡ ሠናዖን፡ ተወልዱ፡ ወእለ፡ በተግሣድ፡ ተሐፅ (fol. 55a.) ኑ፡ ወውእቱ፡ ይንፅስ፡ እምኩሎሙ፡ እኃዊሁ፡ ወኮነ፡ ሶበ፡ ፈነዎ፡ እግዚአብሔር፡ ለሳሙኤል፡ ነበይ፡ ውስተ፡ ቤተ፡ እሴይ፡ ወውስተ፡ ሀገረ፡ ኤፍራታ፡ ቤተ፡ ልሔም ። ወመጸኢ፡ ሳሙኤል፡ ነበይ፡ ይቤሎ፡ ለእሴይ፡ ጸውዕ፡ ደቂቁክ፡ ወእምጽኦሙ፡ ኃቤዮ፡ ከመ፡ እንግሮሙ፡ ነገረ፡ ዘይቤለኒ፡ እግዚአብሔር ። ወለአክ፡ እሴይ፡ ወጸውዮ፡ ለኤልያብ፡ በኩሩ፡ ወውእቱ፡ ይልህቅ፡ እምአኃዊሁ፡ አዳም፡ ቆሙ፡ ወላህይ፡ መልክዑ ። ወይቤ፡ ሳሙኤል፡ ኢኃረዮ፡ እግዚአብሔር ። ወጸውዮ፡ ካዕበ፡ በካልዑ፡ ወይቤ፡ ሳሙኤል፡ ለዝኒ፡ ኢኃረዮ፡ እግዚአብሔር ። ወእምዝ፡ ጸውዮሙ፡ እሴይ፡ ለኩሎሙ፡ በበ፳፭ ወአምጽኦሙ፡ ኃበ፡ ሳሙኤል፡ (fol. 55b.) ወሶበ፡ ርእዮሙ፡ ሳሙኤል፡ ይቤሎ፡ ኢኃረዮሙ፡ እግዚአብሔር፡ ወኢሠምረ፡ እግዚአብሔር ። ወእምድኃረዝ፡ ይቤሎ፡ ሳሙኤል፡ ነበይ፡ ለእሴይ፡ አልዑኑ፡ ካልእ፡ ዘእንበለ፡ እሉ፡ እለ፡ ርእኩምሙ ። ወይቤሎ፡ እሴይ፡ ሀሎ፡ ፩ ወልድ፡ ንዑስ፡ ውስተ፡ መራእይ፡ ዘይፈኢ፡ አባግዑ፡ ወይቤሎ፡ ሳሙኤል፡ ጸውዮ፡ ሊተ፡ ወጸውዮ፡ ለዳዊት ። ወሶበ፡ መጽእ፡ ርእዮ፡ ፍሡሕ፡ ገጹ፡ ወአዕይንቲሁ፡ ከመ፡ ኤዝረቅ፡ ወቆሙ፡ ከመ፡ አርዘ፡ ሊባናስ፡ ወአስናኒሁ፡ ከመ፡ ሀሊብ፡ ፀዕዳ፡ ወኩለንታሁ፡ ቀይህ፡ ከመ፡ ጽፒ፡ ረዳ ። ወይመስል፡ ኩርና፡ ግቲሁ፡ ከመ፡ ኩርናዕ፡ እንለ፡ አናብስት፡ ወይቤሎ፡

እግዚአብሔር፡ ለሳሙኤል፡ (fol. 56a.) ነበይ፡ ነዋ፡ ዝንቱ፡ ውእቱ፡ ዘኃረይክም፡ አነ፡ ከመ፡ ይንግሥ፡ ለቤተ፡ እስራኤል፡ ተንሥእ፡ ወቅብዮ፡ ወአበቀል፡ ሎቱ፡ ቀርነ፡ ወአስተደሎ፡ ማኅቶተ፡ ለመሲሕዮ፡ ዳዊት ። ወአሠር፡ በትረ፡ እምስርዉ፡ ወጽፒ፡ ዘኢይጸመሂ፡ እምጉንዱ ። ወሶቤሃ፡ ተንሥእ፡ ሳሙኤል፡ እምኃበ፡ ይነብር፡ ወነሥእ፡ ቀርነ፡ ቅብፅ፡ ወሦጠ፡ ዲበ፡ ርእሱ፡ ወይቤሎ፡ ቀብፅክ፡ እግዚአብሔር፡ ወሚመክ፡ ትንግሥ፡ ሎሙ፡ ለእስራኤል፡ ርስቱ ። ወእምድኃረ፡ ቀብዮ፡ ለዳዊት፡ በዐ፡ ሳሙኤል፡ ቤቶ፡ ለእሴይ፡ ከመ፡ ይብላዕ፡ እክለ ። ወበይእቲ፡ ሌሊት፡ አስተርአዮ፡ እግዚአብሔር፡ ለሳሙኤል፡ ወይቤሎ፡ ከዳነ፡ ተከደድኩ፡ ምስለ፡ ኅሩይዮ፡ (fol. 56b.) ወመሀልኩ፡ ለዳዊት፡ ገበርዮ፡ ከመ፡ አስተደሎ፡ ዘርኦ፡ ለዓለመ፡ ዓለም ። ወአሐንጽ፡ ለትውልድ፡ ትውልድ፡ መንበር ። ወተንሣኦ፡ ሳሙኤል፡ ነበይ፡ በጽባሕ፡ ጸውዮ፡ ለዳዊት፡ ወይቤሎ፡ ከመዝ፡ ይቤ፡ እግዚአብሔር፡ ናሁ፡ አልዓልኩ፡ ኅሩይዮ፡ እምሕዝብዮ፡ ወቀብፅክም፡ ቅብፅ፡ ቅዱስ ። ወዘርኡሂ፡ ለዓለመ፡ ዓለም፡ ይጸንዕ፡ ወመንበርሂ፡ ከመ፡ መዋዕለ፡ ሰማይ፡ ዘርኡስ፡ ዘይቤ፡ እግዚእነ፡ ኢዮሱስ፡ ክርስቶስ፡ ወመንበርሂ፡ እግዚእትን፡ ማርያም፡ ይእቲ፡ ዘሠረፀት፡ እምሐቃ፡ ኢያቂም፡ አቡሃ፡ ወልደ፡ ቅዱስ፡ ዳዊት፡ ወተዘርአት፡ ውስተ፡ ክርሠ፡ ሐና፡ መካን፡ በከመ፡ አብሰር፡ መልእክ፡ ለአቡሃ፡ ዝክረ፡ ተዘርኦታ፡ ውስተ፡ ክርሠ፡ ብእ (fol. 57a.) ሲቱ፡ ንጽሕት፡ ዘኮነት፡ ሐፃኒተ፡ መካን ። እርኩ፡ ይትፈሣሕ፡ አብርሃም፡ ዘተወልደት፡ ሎቱ፡ ማርያም፡ ወለቱ፡ እምነ፡ ወልዱ፡ ኢያቂም፡ ዘትንግሥ፡ ውስተ፡ ስፍሐ፡ ኩሉ፡ ዓለም ። አከ፡ በኬብሮን፡ ወበሐሴቦን ። ሚመጠነ፡ ይትኃህይ፡ ይስሐቅ፡ ዘቀርቦ፡ ቅርባን፡ ለእግዚአብሔር፡ በእደ፡ አቡሁ፡ አብርሃም፡ ወተወልደ፡ እምዘርኡ፡ እግዚእ፡ ወመድኃን፡ ክርስቶስ፡ ዘአዕረገ፡ ርእሶ፡ መሥዋዕተ፡ ሥሙረ፡ ለእግዚአብሔር ። ብፅዓን፡ ለከ፡ ኦያዕቆብ፡ ጉንደ፡ ኢያቂም፡ እስመ፡ ሰዋስወ፡ ትንቢትከ፡ ተረክበት፡ በሀገረ፡ መጽሐፍ፡ ከመ፡ ትኩን፡ ምስማክ፡ ለእግዚአብሔር ። ወአንተኒ፡ ይሁዳ፡ ኢትስምያ፡

ዘማዊት ለትእማር ለመርዓትክ ለስመ፡ (fol. 57 b.)

ድኅነት፡ ባቲ፡ እምተወግሮ፡ አዕባን፡ በወለተ፡ ወ
ልደክ፡ ኢያቂም፡ እንተ፡ ይኣቲ፡ ማርያም፡ ጎረድ፡
ካዕበ፡ ወንኖዝዛ፡ ለኩሐሚን፡ ወንበላ፡ ኢትብክዬ፡
እምደእዜሰ፡ እንበይን፡ ደቂቀኪ፡ ወኢትስምዬ፡ ር
እስኪ፡ መራረ፡ ናሁ፡ ወለደት፡ መርዓትኪ፡ ሩት፡
ሞዓባዊት፡ እምን፡ ባኣስ፡ ወልደ፡ ዘይኤይስ፡ እም
ደቂቅኪ፡ ምስብዒት፡ እምን፡ ዘርእ፡ ዘኣሁ፡ ተረክ
በ፡ ዮም፡ መድኃኒቶም፡ ለእስራኤል፡ ወኣንተኒ፡
ዳዊት፡ ንጉሠ፡ እስራኤል፡ ቅኒ፡ አውታረ፡ መሰን
ቆ፡ እንበይን፡ ክብረ፡ ወለትክ፡ ዘሠረ፡ እም፡ ኢ
ያቂም፡ ወልደክ፡ ወበል፡ ዮሱ፡ ክብራ፡ ለወለተ፡
ንጉሥ፡ ሐሴቦን፡ በዘአዝፋረ፡ ወርቅ፡ ዑጽፍት፡ ወ
ሐብርት፡ ወደግም፡ ዓዲ፡ ብሂ (fol. 58 a.) ለ፡ ግነፊ፡
(sic) ርግብ፡ በብሩር፡ ዘግቡር፡ ወገበዋቲሂ፡ በሐመ
ልማለ፡ ወርቅ፡ ሠልስ፡ ዓዲ፡ ወበል፡ መሠረታቲ
ሃ፡ ውስተ፡ አድባር፡ ቅዱሳን፡ ይበድሮን፡ እግዚአ
ብሔር፡ ለአናቅጸ፡ ጽዮን፡ እምነሉ፡ ተዓይኒሁ፡
ለያዕቆብ፡ ወአንተኒ፡ ሰሎሞን፡ ጎሊ፡ ማኅሌት፡ ወ
በላ፡ ንዒ፡ ርግብዩ፡ ሠናይት፡ ንባብኪ፡ አዳም፡ ወ
በላ፡ ዓዲ፡ ተመደጢ፡ ተመደጢ፡ ሰላመ፡ ሰማዊት፡
ወንርአይ፡ ብኪ፡ ሰላመ፡ ንትመደጥ፡ ካዕበ፡ ጎበ፡
ውዳሴሆሙ፡ ለሐና፡ ወኢያቂም፡ ሰብሳቦሙ፡ ንጹ
ሕ፡ ወሰብሳቦሙ፡ ቅዱስ፡ ዘቦቲ፡ መዓዘ፡ መንፈስ፡
ቅዱስ፡ ዘይኤይስ፡ እምስክ፡ ወአስጳዳቶስ፡ ዘይኤይ
ስ፡ ሰብሳቦሙ፡ እምሰብሳቦ፡ ቀደምቶሙ፡ አዕሩግ፡
ኄራ (fol. 58 b.) ን፡ ዘወለድዋ፡ እምድኅረ፡ ተከለሉ፡
በርስዓን፡ ለማርያም፡ መራን፡ ወለዲት፡ ዓቢይ፡ ብ
ርሃን፡ ዘተመስለት፡ በታቦተ፡ ሙሴ፡ ወአሮን፡ ካህ
ናት፡ ሌዋውያን፡ ዘኮነተነ፡ ለአግብርተ፡ ኃጢአት፡
ግዕዝ፡ ኢያቂም፡ ብፁዕ፡ ሠናዩ፡ ርስዕ፡ ትምክህ
ተ፡ ቅዱሳን፡ ሰብእ፡ እስመ፡ አስተርአዩ፡ በሥጋ፡
ወለትክ፡ እግዚአብሔር፡ ጎቡዕ፡ ኦኢያቂም፡ ብፁ
ዕ፡ ኦኢያቂም፡ ሠናዩ፡ ርስዓን፡ ዘይፈደፍድ፡ ብዕዓ
ንክ፡ እምቀደምት፡ ጎሩያን፡ ኦኢያቂም፡ ብፁዕ፡
ሠናዩ፡ ርስዓን፡ ይትበደር፡ ብዕዓንክ፡ እምዕንቀ፡
ክቡር፡ በመኑ፡ ናስተማስለክ፡ በአቡነሁ፡ አዳም፡
በአርአያ፡ እግዚአብሔር፡ ዘተፈጥረ፡ ወሚመ፡ በ

አቤል፡ ዘኮነ፡ ቀርባኑ፡ ውኩፈ፡ ኦኢያቂም፡ ብ
ፁዕ፡ በመ (fol. 59 a.) ኑ፡ ናስተማስለክ፡ በሌትኑ፡ ወ
ሚመ፡ በሂኖስ፡ ዘቀደመ፡ ጸውዖ፡ ስመ፡ እግዚአብ
ሔር፡ ኦኢያቂም፡ ብፁዕ፡ በመኑ፡ ናስተማስለክ፡
በሂኖክኑ፡ ዘአስመሮ፡ ለእግዚአብሔር፡ ውኅብዖ፡
እምገጸ፡ ሞት፡ ወሀለወ፡ ሕያወ፡ እስክ፡ ይእዜ፡ ኦ
ኢያቂም፡ ብፁዕ፡ በመኑ፡ ናስተማስለክ፡ በኖኅኑ፡
ወሚመ፡ በሠለስተ፡ ውሉዳ፡ አለ፡ ድኅነ፡ እማዩ፡
አይኅ፡ ምስለ፡ አንስቲያሆሙ፡ ኦኢያቂም፡ ብፁ
ዕ፡ ሠናዩ፡ ብዕዓን፡ ናሁ፡ ተረክበ፡ ውስተ፡ ቤትክ፡
ብዕሎሙ፡ ለብዑሳን፡ እንተ፡ ይኣቲ፡ ንግሥቶን፡
ለነሎን፡ ንግሥታት፡ ዓለም፡ እንተ፡ ባቲ፡ ይዌድ
ስዋ፡ ትጉሃን፡ ወይቂድስዋ፡ ሠራዊተ፡ ብርሃን፡ ይ
ቀውሙ፡ ቅድሚሃ፡ ጌ፡ ኃያላን፡ ወባቲ፡ ይትሚክ
ሁ፡ ሠራዊተ፡ ቤተ፡ ዳዊት፡ ወሰሎሞን፡ (fol. 59 b.)
እምቤርሳቤሕ፡ እስክ፡ ዳን፡ ጽላተ፡ ሕጉ፡ ለሙሴ፡
ወበትረ፡ ክርካዕ፡ ዘአሮን፡ ትርሲት፡ ክህነቶሙ፡ ለ
ሌዋውያን፡ ልብሰ፡ ታስ፡ ወሚጥራ፡ ወሐዴዴጤ
ን፡ ፍሬሃን፡ ሲሳዩ፡ ርትባን፡ ወደመ፡ አስከላ፡ ስ
ቲ፡ ጽሙዓን፡ ምስካዮሙ፡ ለግፋዓን፡ ወግዕዛኖ
ሙ፡ ለቅኑያን፡ ኦኢያቂም፡ ብፁዕ፡ ወብዕዕት፡ ሐ
ና፡ አዕሩግ፡ ሠናዩን፡ ክመ፡ ሰማይ፡ ልዑላን፡ ወክ
መ፡ ምድር፡ ርትዓን፡ ክመ፡ ባሕርይ፡ ዕዳላን፡ ወክ
መ፡ ወርቅ፡ ፍቱናን፡ ከያክሙ፡ ኃረዩ፡ እግዚአብ
ሔር፡ ሥጋክሙ፡ ክመ፡ ይትከደን፡ ኦኢያቂም፡ ብ
ፁዕ፡ ዩዓቢ፡ ዝክርክ፡ እምክብረ፡ ነሉ፡ ዓለም፡ ወ
ይትበደር፡ እምዕንቂ፡ ሰም፡ ወይሄኒ፡ እምወርቀ፡
ፖሩሄም፡ ውዳስ፡ ዝክርክ፡ እስ (fol. 60 a.) ክ፡ ተፍ
ጸሚተ፡ ዓለም፡ ወእስክ፡ ታስተርኢ፡ ኢየሩሳሌም፡
ሰማያዊት፡ ዘትወርድ፡ እምላዕሉ፡ ጽርሐ፡ አርያ
ም፡ ዐሥሩ፡ [I]ወዩኤ፡ አናቅጸሃ፡ ወለለአናቅጸሃ፡
ዘዘኪአሆሙ፡ በሕርያት፡ ዲቤሃ፡ ሥይም፡ ወኢይበ
ውዕ፡ ውስቲታ፡ ዘይለብሳ፡ ለመርገም፡ ወአልቦ፡
ጎቤሃ፡ ዘየሐስም፡ ኦብፁዕ፡ ኢያቂም፡ አቡሃ፡ ለእ
ግዝእትነ፡ ማርያም፡ ወላዲቲ፡ ይኣቲ፡ ለመለኮት፡
ግሩም፡ በብስራት፡ ገብርኤል፡ በቤተ፡ ልሔም፡ ወ
አመ፡ ተወልደ፡ አስተማወቅም፡ በአስትንፋሶሙ፡
አድግ፡ ወላህም፡ ክመ፡ ይትፈጸም፡ ትንቢተ፡ ነቢ

ይ፡ ፅንባቆም ። ኦክቡር፡ ኦልዑል፡ ኦስቡሕ፡ ኦጻድ፡
ቅ፡ ኦኅሩይ፡ ኦትሩፍ፡ ኦኔር፡ እምኔራን፡ ኢያቂ
(fol. 60b.) ም፡ ሰአል፡ ወጸሊ፡ ዘያፈቅረከ፡ ፌድፋዲ፡

ገብረ፡ ማርያም፡ ጎርቱም፡ ለገቢረ፡ ሠናይ፡ ወጽድ፡
ቅ፡ ድኩም፡ ይትከዐው፡ በረከትከ፡ ላዕሌሁ፡ ከመ፡
ዝናም፡ እምይእዜ፡ ወእስከ፡ ለዓለመ፡ ዓለም ፤ እ።

። ዘቀዳሚት ።

ንትመዋጥ፡ ክዕበ፡ ንወድሳ፡ ለወለተ፡ ኢያቂም፡
ወሐና፡ ድንግል፡ መዖረ፡ ነበልባል፡ ዘስሙ፡ ኦማ
ኑኤል። ወንዜኑ፡ ክብረ፡ ልደታ፡ እምነ፡ ክቡር፡ ኦ
ረጋዊ፡ ጻድቅ፡ ወንጹሐ፡ ምግባር፡ ወትጉህ፡ ከመ፡
መላእክት። ሠናይዜ፡ ተዜያንም፡ ልደታ፡ ለእግዝ
እትነ፡ ማርያም፡ ወላዲተ፡ ኦምላክ፡ ድንግል፡ ዘይ
ጥዕም፡ ጥቅ፡ እመዐር፡ ወሦኸር፡ ወከመ፡ ወይን፡ መ
ዓርዲር። ከመ፡ ቅብዕ፡ ለኦእጽምት፡ ወከመ፡ ሰሚ
ዐ፡ ነገረ፡ ጥበብ፡ ውስ (fol. 61a.) ተ፡ እዝነ፡ ማእም
ር፡ ከመ፡ ሚላት፡ ለተሠርግዎ፡ ወከመ፡ ቀጸላ፡ ወ
ርቅ፡ ለርእስ፡ ከመ፡ ነኩሐል፡ ለኦዕይንት፡ ወከመ፡
ኦዕነግ፡ ለኦእዝን፡ ከመ፡ ቃማ፡ ለክሣድ፡ ወከመ፡
ማዕተብ፡ ለመዝራእት፡ ወከመ፡ ድልጉማ፡ ለኦእጻ
ው፡ ወከመ፡ ድርማንቅ፡ እምሐቋ፡ እስከ፡ መናቅዕ
ት። ልዑልዜ፡ ዝክረ፡ ውጻሴሃ፡ ለድንግል፡ ዘከነ
ት፡ ትክልተ፡ ውስተ፡ ቤተ፡ እግዚአብሔር፡ ወከ
መ፡ ዕፅ፡ ቁድርከ፡ ውስተ፡ ሊባኖስ፡ ከመ፡ ዕፅ፡ ቁ
ጳርስ፡ ውስተ፡ ኦድባረ፡ ኤርሞን። ከመ፡ በቀልት፡
ኅበ፡ ድንጋገ፡ ማይ፡ ወከመ፡ ጽፔ፡ ረዳ፡ ዘውስተ፡
ሐይቅ፡ ኢያሪኮ። ከመ፡ ዕፅ፡ ዘይት፡ ሥሙር፡ ው
ስተ፡ መቅደስ፡ እግዚአብሔር። መዐዛ፡ ኦፉሃ፡ ከ
መ፡ ቀንሞስ፡ ወቀናን (fol. 61b.) ሞስ፡ ወከመ፡ ሠር
ፀ፡ ጢስ፡ ዘውስተ፡ ቤተ፡ መቅደስ። ኦዕጸቂሃኒ፡
ኦዕጸቀ፡ ክብር፡ ወሞገስ። ምሉዕ፡ ጥቅ፡ ዝክረ፡
ውጻሴሃ፡ ለድንግል፡ ከመ፡ ተከዜ፡ እፌሶን፡ ወኤፍ
ራጥስ፡ ከመ፡ ተከዜ፡ ግዮን፡ ወጢግርስ፡ ከመ፡ ገ
ሀሀ፡ ወርሀ፡ ምሉዕ፡ ወከመ፡ ፀሐየ፡ መርሙዳ፡ ብ
ሩህ፡ ወከመ፡ ማኅቶት፡ ዘውስተ፡ ተቅዋማ። ለእን
ተ፡ ከመዝ፡ ውድስት፡ ለእንተ፡ ከመዝ፡ ስብሕት፡
ለእንተ፡ ከመዝ፡ ዑርክት፡ ኢያቂም፡ ወለዳ። ወአ
ነ፡ ኦብደርኩ፡ እኩን፡ ገብራ፡ ኦእሚርየ፡ ከመ፡ ት
ከውን፡ ሊተ፡ መማከርተ፡ ለሠናይ፡ ወናዛዚተ፡ ለ

ኅዘንየ፡ ወለትካዝየ፡ ወኦረክብ፡ በእንቲአሃ፡ ኦከ
ቲተ፡ በኅበ፡ ብዙኃን፡ ክብረ፡ በኅበ፡ ሊ (fol. 62a.)
ቃናት። ወበገጸ፡ ኃያላንሂ፡ እትነከር፡ እንዘ፡ አረም
ም፡ ወይጸንሐኒ፡ እስከ፡ እነብብ፡ ይቀርብኒ፡ ወበ
ማዕከለ፡ ማኅበር፡ ኦስተርኤ፡ ኔረ፡ እስመ፡ ኦልቦ፡
በውስተ፡ ኅዝን፡ ወብካይ፡ ዘእንበለ፡ ጻዕሙ፡ ፍሥ
ሐ፡ ወኃሜት፡ ኢመዊት፡ ውእቱ፡ ፈቃዳ፡ ለድንግ
ል፡ ወውስተ፡ ኦፍቅርታ፡ ሰብኦ፡ ብዙኅ፡ ጣዕም፡
ወሠናይ፡ ውስተ፡ እደዊሃ፡ ብዕል፡ ዘኢየራልቅ፡ ወ
ውስተ፡ ነገራ፡ ትምህርት፡ ኦእምሮ፡ ወክብር፡ ወው
ስተ፡ ንባባ፡ ሰላም፡ ወፍቅር። ወበእንተዝ፡ እዜኑ፡
ወእስብክ፡ ልደታ፡ ለእግዝእትነ፡ ማርያም፡ እምሐ
ቋ፡ ኢያቂም፡ በትረ፡ መንግሥት፡ ወእምከርሠ፡ ሐ
ና፡ በትረ፡ ክህነት። ንዑኬ፡ ነቢያቲሁ፡ ለኔር፡ ኩ
ኑኒ፡ ረድኤ (fol. 62b.) ተ፡ ከመ፡ ንንግር፡ ምጥቀት፡
ክብራ፡ ለወለትክሙ፡ እመ፡ ብርሃን። ንሕነ፡ ንሴኦ
ለክሙ፡ ወአንትሙ፡ ኦይድውነ፡ እስመ፡ ከማሁ፡
ጽሑፍ፡ ዘይብል፡ ተሰኦሎ፡ ለኦቡከ፡ ወይነግረከ።
ወለሊቃውንቲከ፡ ይዜንውከ። ወካዕበ፡ ዓዲ፡ ጽሑ
ፍ፡ ዘይብል፡ እምኅቡዓቲከ፡ ፀግበት፡ ከርሦሙ።
ፀግቡ፡ ደቂቆሙ፡ ወኃደጉ፡ ትራፋቲሆሙ፡ ለሕፃና
ቲሆሙ። ኦንትሙ፡ ውእቱ፡ ዘፀግበት፡ ከርሥክሙ፡
ምሥጢረ፡ ኅቡዓቲሁ፡ ለእግዚአብሔር፡ ወዘፀግቡ
ሂ፡ ደቂቆሙ፡ ሐዋርያት፡ በከመ፡ ኦትለው፡ ክዕበ
ውእቱ፡ ነቢይ፡ እንዘ፡ ይብል፡ ህየንተ፡ ኦበውኪ፡
ተወልዱ፡ ለከ፡ ደቂቅ፡ ወትሠይዮሙ፡ መላእክት፡
ለክሉ፡ ምድር። ኦማን፡ ፀ (fol. 63a.) ግቡ፡ እሙን
ቱ፡ እምኅቡዓተ፡ ምሥጢረ፡ መለኮት። እስመ፡ ኦ
ቀሙ፡ ውስተ፡ ነኩሉ፡ ምድር፡ ሥርዓተ፡ ሐዲስ፡
ዘትንቢተ፡ ነቢያት፡ ወአከ፡ ዘካልዕ፡ ወኃደጉ፡ ትራ
ፋቲሆሙ፡ ለሕፃናቲሆሙ፡ ዘይቤ፡ እሉ፡ እሙንቱ፡
ኦሕዛብ፡ እለ፡ ፈረደሎሙ፡ ወሐፀነቶሙ፡ በሥርዓ

ታቲሃ ። በ ። እለ ፡ ኮነ ፡ እምኔሆሙ ፡ ሊቃነ ፡ ጳጳሳት ፡ ወጳጳሳት ፡ ወኤጲስ ፡ ቆጶሳት ። ወበ ፡ እምኔሆሙ ፡ ቀሳውስት ፡ ወዲያቆናት ፡ ወንፍቀ ፡ ዲያቆናት ፡ አናጉንስጢስ ፡ ወመዘምራን ። ወበ ፡ እምኔሆሙ ፡ እለ ፡ ተውህበሙ ፡ አሦት ፡ ዘተነብዮ ። ወበ ፡ እምኔሆሙ ፡ ዘተውህበሙ ፡ ያአምሩ ፡ ፍካሬ ፡ ነገር ፡ ስውር ። ንዑኤ ፡ ተጋብዑ ፡ አሕዛብ ፡ ወ (fol. 63b.) ሕዝብ ፡ ወተዓይኒህ ፡ ለያዕቆብ ፡ በቤተ ፡ ኢያቄም ፡ ንጹሕ ፡ ተረክበ ፡ ከብካብ ፡ ንጹሕ ፡ ዘእንበለ ፡ ጥልቅት ፡ ዘአልቦ ፡ ላህ ፡ ከመ ፡ ስቲ ፡ ወይን ፡ ዘያስተፌሥሕ ፡ ልበ ፡ ወከመ ፡ ቅብዕ ፡ ዘያበርህ ፡ ገጸ ፡ ዘአልቦ ፡ ሥራኝ ፡ ወኢተቀንዮ ። ወለተ ፡ ኢያቄም ፡ ወሐና ፡ ድንግል ፡ ማርያም ፡ ሶልያና ፡ አመ ፡ ወለደዮ ፡ ለክርስቶስ ፡ ንጉሥ ፡ አድባር ፡ ኮነ ፡ ተብስተ ፡ ሕይወት ፡ ወአውግርኒ ፡ ፈረዩ ፡ አስካለ ፡ በረከት ፡ ወማየ ፡ ባሕርኒ ፡ ኮነት ፡ ሀሊበ ፡ ወመዐረ ። አልቦ ፡ ውስተ ፡ እንታካቲ ፡ ቤት ፡ መናፍስተ ፡ ደዌ ፡ ብዙኃን ፡ እለ ፡ ይነድፉ ፡ በአሕፃ ፡ ኃጢአት ፡ በሊህ ። ወንንግር ፡ ይደልወነ ፡ ተጋቢን ፡ ውስተ ፡ ቤት ፡ ከብካብ ፡ አን (fol. 64a.) ተ ፡ ይአቲ ፡ ቤተ ፡ ኢያቄም ፡ አቡን ፡ ለማርያም ፡ ልደታ ፡ ለወላዲተ ፡ መድኃኒት ፡ ኢየሱስ ፡ ክርስቶስ ፡ በቀዳሚ ፡ ገብረ ፡ እግዚአብሔር ፡ ሰማያት ፡ ዘመልዕልት ፡ ወክሎ ፡ ዘውስቲታ ፡ ወዛተ ፡ ጠፈረ ። ወእምዝ ፡ ገነተ ፡ ሕይወት ። ወክበ ፡ ፀሐየ ፡ ወወርህ ፡ ወከዋክብተ ፡ ወባሕረኒ ፡ ወቀላያተ ፡ ዓሣተ ፡ ወአዕዋፈ ፡ ሰማይ ፡ እለ ፡ ይስርሩ ፡ እንስሳ ፡ ዐበይተ ፡ ወደቃቃተ ፡ ነፍሳተ ፡ ወደመናተ ፡ ዝናማተ ፡ ወጠላተ ፡ ወክሎ ፡ ረጢሮ ፡ ወአስተናቢሮ ፡ ወፈጸሞ ፡ ፈጢረ ፡ ፍጥረታቲህ ፡ ፈጠሮ ፡ ለአቡነ ፡ አዳም ፡ በአምሳሊህ ፡ ወአርአያህ ፡ ወነፍሐ ፡ ላዕሌህ ፡ መንፈስ ፡ ሕይወት ፡ ወኮነ ፡ እንላ ፡ እመሕያው ፡ በመንፈስ ፡ (fol. 64b.) ሕይወት ። አሜሃ ፡ ቆመት ፡ ማርያም ፡ ወለቱ ፡ ለኢያ

ቄም ፡ ውስተ ፡ ከርሙ ፡ ለአዳም ፡ ከመ ፡ ባሕርይ ፡ ፀዐዳ ፡ እንዘ ፡ ተኃቱ ፡ ውስተ ፡ ገቦህ ፡ የማናዊ ፡ ምስለ ፡ መልክዕ ፡ ፍጹም ። ወአምሳሊሃ ፡ ሣረረ ፡ በአርያም ፡ ወበዳግም ፡ አርአዮ ፡ ለሙሴ ፡ በገዳም ፡ ዘከመ ፡ ይገብር ፡ ግብራ ፡ ለደብተራ ። ወአዘዘ ፡ ይግበር ፡ ታቦት ፡ እምዕዕ ፡ ዘኢያነቅዝ ፡ ወይቅፍላ ፡ ወርቀ ፡ ንጹሐ ፡ እንተ ፡ አፍአሃ ፡ ወእንተ ፡ ውሣጤሃ ፡ ወውስተ ፡ ይአቲ ፡ ታቦት ፡ ቅድስት ፡ አዘዘ ፡ ያንብር ፡ ጀተ ፡ ጸላተ ፡ ዘዕብን ፡ ወጽሑፍ ፡ ዲቤሆን ፡ ፲ቃላት ፡ ጽሕፈቶንሂ ፡ ጽሕፈተ ፡ እግዚእ ፡ ወመልዕልተ ፡ ይአቲ ፡ ታቦት ፡ ምስሐል ፡ ዘወርቅ ፡ ወመል (fol. 65a.) ዕልቲሃ ፡ ለምስሐል ፡ ጀኪሩቤል ፡ እምፍሕቆ ፡ ወርቅ ፡ ወእምነ ፡ ይአቲ ፡ ታቦት ፡ ኮነ ፡ ያስተርኢ ፡ እግዚአብሔር ፡ ለሙሴ ፡ ወለኦሮን ፡ ወለብዙኃን ፡ ካህናት ፡ ለእለ ፡ ፈቀደ ። ወካዕቦ ፡ ሐነፀ ፡ ሰሎሞን ፡ መቅደስ ፡ በአምሳሊ ፡ እንታካቲ ፡ ደብተራ ፡ እምዕዕ ፡ አርዝ ፡ ወቄድሮስ ፡ ወጳውቂና ፡ ወለበጠ ፡ ወርቀ ፡ ምድራ ፡ ወጠፈራ ፡ ወአረፍታ ፡ ወበአናቅጺሃ ፡ ገለፈ ፡ ፀበራተ ፡ ወኪሩብተ ፡ እምወርቅ ፡ ጽሩይ ። ወበውሣጤ ፡ ቅድስተ ፡ ቅዱሳን ፡ ኀበ ፡ ትነብር ፡ ታቦት ፡ ቅድስት ፡ አምሳሊሃ ፡ ለማርያም ፡ ወለተ ፡ ኢያቄም ፡ ገብረ ፡ ጀተ ፡ ኪሩብ ፡ እምወርቅ ፡ ቀይህ ፡ እለ ፡ ይጼልልዋ ፡ ወኮነ ፡ ባቲ ፡ ያስተርኢ ፡ እግዚአብሔር ፡ ቦ ፡ ዕልተ ፡ ገህደ ፡ ወቦ ፡ ዕልተ ፡ በህልም ፡ ወቦ ፡ ዕልተ ፡ በራእይ ፡ ለነቢያት ፡ ወለሰብእ ፡ ለእለ ፡ ይፈቅድ ፡ እሙሴ ፡ እስከ ፡ ዘክርያስ ። ወአምድኅረ ፡ ኀዳጥ ፡ መዋዕል ፡ ይቤሎሙ ፡ እግዚአብሔር ፡ ለደቂቀ ፡ እስራኤል ፡ ሰበ ፡ አምዕዕም ፡ አየኑ ፡ ቤተ ፡ ተሐንቦ ፡ ለምዕራፍየ ፡ ወአየኑ ፡ መካነ ፡ ለማኅደርየ ። ነያ ፡ ማዳደርየስ ፡ እንተ ፡ አምጽኦ ፡ ዘእድ ፡ ኢገብራ ፡ ዘትከውን ፡ መድኃኒት ፡ ለአዳም ፡ ወለደቂቁ ። ። ።

። ዘእሐድ ።

ዝንቱ ፡ ውእቱ ፡ መጽሐፈ ፡ ዜና ፡ ልደታ ፡ ለእግዚአትነ ፡ ማርያም ፡ ወለተ ፡ ኢያቄም ፡ ወልደ ፡ ዳዊት ፡ ንጉሥ ፡ ሰሎሞን ፡ ወለደ ፡ ለናታን ፡ ወናታን ፡

ወለደ ፡ ለሌዊ ፡ ወሌዊ ፡ ወለደ ፡ ማጣትሃ ፡ ወቅስራሃ ፡ ወቅ (fol. 66a.) ስራ ፡ ወለደ ፡ ኢያቄምሃ ፡ አቡሃ ፡ ለእግዚአትነ ፡ ማርያም ፡ ድንግል ፡ ቅድስት ፡ ወማጣ

ት፡ ወልደ፡ ፫ተ፡ አዋልደ፡ ስማ፡ ለእንተ፡ ትልሕ
ቅ፡ ማርያም፡ ወለዳግሚት፡ ሶፍያ፡ ወለሣልሲት፡
ሐና፡ ወማርያም፡ ወለደታ፡ ለሰሎሜ፡ ወሶፍያ፡ ወ
ለደታ፡ ለኤልሳቤጥ፡ እሙ፡ ለዮሐንስ፡ ወሐና፡ ወ
ለደታ፡ ለማርያም፡ ወለዮሴፍኒ፡ ከመዝ፡ ውእቱ፡
ልደቱ፡ እምዳዊት፡ ንጉሥ፡ ወሶበ፡ ሞተ፡ ናታን፡
እኅሁ፡ ለያዕቆብ፡ አውሰበ፡ ብእሲቶ፡ ማጣት፡ ከ
መ፡ ያቅም፡ ዘርእ፡ ለእኅሁ፡ ወወለደ፡ ለኤሊ፡ ኤ
ሌሰ፡ ወያዕቆብ፡ አኃው፡ እሙንቱ፡ ወለደ፡ ለዮሴ
ፍ፡ ናሁ፡ ዓረዩ፡ ተዘምዶተ፡ ዘመድ፡ ወኮነት፡ ወ
ለተ፡ ኢያቂም፡ ወልደ፡ ቅስሬ፡ (fol. 66b.) እኅሁ፡
ለማጣተ፡ ወዮሴፍኒ፡ ወልደ፡ እኅሁ፡ ውእቱ፡ ለኢ
ያቂም፡ አቡሃ፡ ወበእንተዝ፡ ተሰምዶ፡ ኢያቂም፡ እ
ምዘመደ፡ ይሁዳ፡ ወእምጉንደ፡ ዳዊት፡ ወወለደ፡
ናታን፡ ፪ተ፡ ደቂቀ፡ ያዕቆብሃ፡ ወኢያቂምሃ፡ ወሞ
ት፡ ናታን፡ ወአውሰበ፡ ብእሲቶ፡ ዘአምነገደ፡ ናታ
ን፡ እኅሁ፡ ለሰልሞን፡ እምነገደ፡ ይሁዳ፡ ዘስሙ፡
ማጣትዩ፡ ወልደ፡ ሴዊ፡ ወወለደ፡ እምኔሃ፡ ወልደ፡
ወሰመዮ፡ ኤሊ፡ ወኮነ፡ እኅሁሙ፡ ለያዕቆብ፡ ወለ
ኢያቂም፡ ወአውሰበ፡ ኤሊ፡ ብእሲተ፡ ወሞተ፡ እ
ንዘ፡ ኢያቂም፡ ወልደ፡ ወነሥኡ፡ ያዕቆብ፡ ብእ
ሲቶ፡ ወወለደ፡ እምኔሃ፡ ዮሴፍሃ፡ ፈኃሪሃ፡ ለእግ
ዝእትነ፡ ማርያም፡ ወከዕበ፡ ንነግረከሙ፡ ዘከመ፡ ተ
ወልደት፡ (fol. 67a.) እምአዳም፡ ወወረደት፡ ውስተ፡
ከርሠ፡ ሴተ፡ እንዘ፡ ተኃቱ፡ ከመ፡ ባሕርይ፡ ፀዕዳ፡
ወእምሴት፡ ውስተ፡ ከርሠ፡ ሄኖስ፡ ወእምሄኖስ፡
ኅበ፡ ቃይናን፡ ወእምቃይናን፡ ኅበ፡ መላልኤል፡ ወ
እመላልኤል፡ ኅበ፡ ያፌድ፡ ወእምያፌድ፡ ኅበ፡ ኀ
ኖክ፡ ወእምኀኖክ፡ ኅበ፡ ማቱሳላ፡ ወእማቱሳላ፡
ኅበ፡ ላሚህ፡ ወእምላሚህ፡ ኅበ፡ ኖኅ፡ ወከመዝ፡
ኃደረት፡ ውስተ፡ ከርሦሙ፡ እንዘ፡ ትትፋለስ፡ እም
ከርሠ፡ ፩፡ ውስተ፡ ፩፡ ወከዕበ፡ ኃደረት፡ ውስተ፡
ከርሠ፡ አብርሃም፡ ይስሐቀ፡ ወያዕቆብ፡ ወእምያዕ
ቆብ፡ ኅበ፡ ይሁዳ፡ ወበጽሐት፡ ኅበ፡ ዳዊት፡ ወሰ
ሎሞን፡ ወወረደት፡ እንዘ፡ ትትፋለስ፡ ወበጽሐት፡
ኅበ፡ ኢያቂም፡ ወይ (fol. 67b.) ቤላ፡ ኢያቂም፡ ለሐ
ና፡ ብእሲቱ፡ ርኢኩ፡ እንዘ፡ ይትረኃው፡ ሰማያት፡
ወወጽኡ፡ ያፍ፡ ፀዕዳ፡ ወጸለለ፡ መልዕልተ፡ ርእስ

የ፡ ወከማሁ፡ ትቤሎ፡ ሐና፡ ሀለምኩ፡ ዮም፡ ወር
ኢኩ፡ ርግብ፡ እንዘ፡ ትንብር፡ መልዕልተ፡ ርእስየ፡
ወበዐት፡ ውስተ፡ ከርሦዩ፡ ወእምዝ፡ እምድኅረ፡
ተናገሩ፡ ዘንተ፡ በ፴፡ መዋዕል፡ አመ፡ ሰቡዑ፡ ለነ
ሐሴ፡ ፀንሰታ፡ ለእግዝእትነ፡ ማርያም፡ በዕለት፡ እ
ንተ፡ ባረክ፡ እግዚአብሔር፡ ብፁዕ፡ ዘያለብስ፡ ዕሩ
ቀ፡ ብፁዕ፡ ዘያበልዕ፡ ርኅብ፡ ብፁዕ፡ ዘይናዝዝ፡
ኅዙናን፡ ብፁዕ፡ ዘይትለእክ፡ ለሙቄሕ፡ ብፁዕ፡ ዘ
ይሔውጽ፡ ድውዩ፡ በይእቲ፡ ዕለት፡ ወይረከብ፡ ክ
ፍለ፡ በመንግሥ (fol. 68a.) ተ፡ ሰማያት፡ ምስለ፡ ኢ
ያቂም፡ ወሐና፡ ወምስለ፡ ማርያም፡ ድንግል፡ ለዓ
ለመ፡ ዓለም፡ እሚን፡ ወእምድኅረ፡ ፯አውራኅ፡
ተዐውቀ፡ ዕንሳ፡ ለብዕዕት፡ ሐና፡ ወሰምዑ፡ አዝማ
ዲሃ፡ ወአዝማዲሁ፡ ለኢያቂም፡ ምታ፡ ወመጽኡ፡
ኅቤሃ፡ ወይቤልዋ፡ እሙንኑ፡ ዝንቱ፡ ነገር፡ ዘንሰ
ምዕ፡ ምንትኑ፡ ነገር፡ ዘመጽኡ፡ ላዕሌኪ፡ እምድኅ
ረ፡ ኃለፈ፡ መዋዕልኪ፡ ወሀለውት፡ አሐቲ፡ ብእሲ
ት፡ እንተ፡ እምአዝማዲሃ፡ ለሐና፡ ዕውርት፡ አሐ
ቲ፡ ዓይና፡ ወገሠሠት፡ ከርሣ፡ ለሐና፡ እንዘ፡ ትብ
ል፡ እሙንኑ፡ ዘሰማዕኩ፡ እፎ፡ ፀነሰኪ፡ እኅተዩ፡ እ
ንዘ፡ አረጋይት፡ አንቲ፡ ወከዕበ፡ ገሠሠት፡ ዐይና፡
ዕውረ፡ ወበጊዜሃ፡ ተክሥተ፡ (fol. 68b.) ላቲ፡ ወርእ
የት፡ ብርሃን፡ ወትቤላ፡ ለሐና፡ አሐና፡ ብዕዓን፡ ለ
ኪ፡ እንዘ፡ ሀሎ፡ እንል፡ ውስተ፡ ከርሠኪ፡ እንበለ፡
ይትወለድ፡ ይፌውስ፡ ድውያን፡ አመሰ፡ ተክሥተ፡
ገሀዳ፡ ወወጽኡ፡ እምከርሥኪ፡ ሚመጠነ፡ ይፌው
ስ፡ ወከማሃ፡ ከመ፡ መጽኡ፡ ብዙኃን፡ እሙማን፡
ወገሠሥዋ፡ ወተፈውሱ፡ ወሐይዉ፡ እምደዊሆሙ፡
ወኮነ፡ ዕፁብ፡ ዝ፡ ግብር፡ በኅበ፡ ኩሎሙ፡ ሊቃና
ተ፡ እስራኤል፡ ጸሎታ፡ ወስእለታ፡ ወጸሎት፡ ኢ
ያቂም፡ ምታ፡ ይክድኖ፡ ከመ፡ ሥሙር፡ ወልታ፡
ለገብራ፡ ገብረ፡ ማርያም፡ ለዓለመ፡ ዓለም፡ አሜ
ን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡ ፡ ፡ ፡ ፡

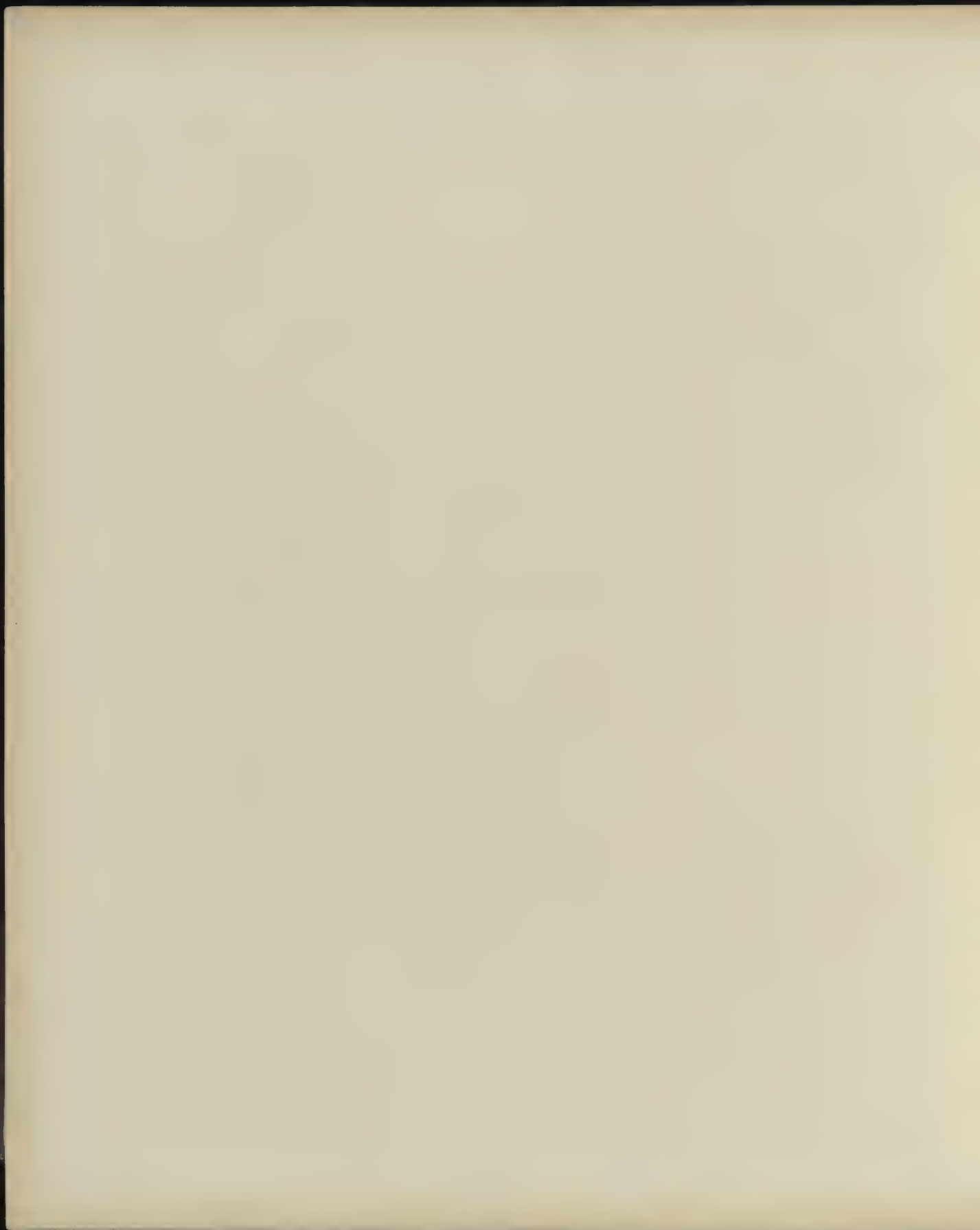
ለዛቲ፡ መጽሐፈ፡ ዜናሃ፡ ለብዕዕት፡ ሐና፡ (fol.
69a.) ወዜና፡ ውዳሴ፡ ልደቱ፡ ለክቡር፡ ኢያቂም፡
ዘአጽሐፋ፡ ገብረ፡ ማርያም፡ ነዳይ፡ ወምስኪን፡ እ
ንዘ፡ ያስተዋጽእ፡ እምጥሪቱ፡ ይጽሐፍ፡ ስሞ፡ እግ
ዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ በቀለመ፡ ብርሃን፡ ዘኢ

ይደመሰስ፡ ወለጸሐፊሁኒ፡ ገብረ፡ ክርስቶስ፡ ኃጥእ፡
ወአቡስ፡ እምፍኖተ፡ ኃጢአት፡ ርኩስ፡ ዘኢይትገ
ሠሥ፡ ያድገኖሙ፡ ትንብልናሆሙ፡ ለቼሆሙ፡ አ
መ፡ ዕለተ፡ ፍዳ፡ ወኒስ፡ ለዓለመ፡ ዓለም፡ አሜን፡
ወአሜን፡ ለይኩን፡ ለይኩን፡ ። ። ።

ተአምሪሃ፡ ለቅድስት፡ ወብዕዕት፡ ሐና፡ እመ፡
ማርያም፡ ወላዲተ፡ አምላክ፡ ጸሎታ፡ ወበረከታ፡
(fol. 69 b.) የሀሉ፡ ምስለ፡ ገብረ፡ ገብረ፡ ማርያም፡
ለዓለመ፡ ዓለም፡ አሜን፡

ወሀሉ፡ ጅ፡ ብእሲ፡ እመ፡ ዘመደ፡ ይሁዳ፡ ወይሰ
መይ፡ ኢያቄም፡ ወአውሰበ፡ ብእሲተ፡ እምአዋል
ደ፡ ከሀናት፡ ወትሰመይ፡ ሐና፡ ወክልኤሆሙ፡ ኄራ
ን፡ ወሥሙራን፡ ወይሄል፡ በሕገ፡ እግዚአብሔር
። ወብእሲቱስ፡ መካን፡ ወነበሩ፡ እንዘ፡ የጎዝኑ፡
ወይቲክዙ፡ በእንተ፡ ዘአልቦሙ፡ ውሉድ፡ ወኩሉ፡
አሚረ፡ የሐውሩ፡ ጎበ፡ ቤተ፡ ክርስቲያን፡ ወያቄር
ቡ፡ ጸሎተ፡ ለእግዚአብሔር፡ በብካይ፡ ወገዓር፡ ከ
መ፡ የሀበሙ፡ ውሉድ፡ ወይከፍሉ፡ እምንዋሮሙ፡
ለነዳያን፡ ወለምስኪናን፡ ወለቤተ፡ ክርስቲያን፡ ወ
ነበሩ፡ እንዘ፡ ይሰፈ (fol. 70 a.) ው፡ ተአሚኖሙ፡ ከ
መ፡ ይትዌከፍ፡ እግዚአብሔር፡ ስእለቶሙ፡ ወይሁ
በሙ፡ ውሉድ፡ ወአሐተ፡ ዕለተ፡ ወጸኢ፡ ኢያቄ
ም፡ ወሐና፡ ብእሲቱ፡ ወቦዎ፡ ውስተ፡ ቤተ፡ መቅ
ደስ፡ ወእንዘ፡ ይቀውሙ፡ ለጸሎት፡ ነጻሩ፡ አርጋበ፡
እንዘ፡ ይትፈሥሱ፡ ምስለ፡ ውሉድሙ፡ ወርእዮ
ሙ፡ ጎዝኑ፡ ወተክዙ፡ በእንተ፡ ዘአልቦሙ፡ ውሉ
ድ፡ ወእምብዝኃ፡ ጎዝኖሙ፡ ደቀሱ፡ ወኖሙ፡ ወር
እየት፡ ሐና፡ በንዋማ፡ ከመ፡ ለብእሲሃ፡ አያቄም፡
ዘውስተ፡ እደሁ፡ በትር፡ ጸገየት፡ ወፈረየት፡ ወይ
እቲኒ፡ ፍሬ፡ ከመ፡ ውስተ፡ ሕጽና፡ ለሐና፡ ወነቂሆ
ሙ፡ ተፈሥሱ፡ ወተናገሩ፡ በበይናቲሆሙ፡ በእን
ተ፡ ዘርእዩ፡ ወሰብሕዎ፡ ወአእኮትዎ፡ ለእግዚአብ
ሔር፡ ወአተዉ፡ ቤቶሙ፡ (fol. 70 b.) እንዘ፡ ይብሉ፡
ፈቃድ፡ እግዚአብሔር፡ ለይኩን፡ ወእምድጎፈሁ፡
ፀንሰት፡ ሐና፡ ወተዓውቀ፡ ዕንሳ፡ ወበዕዓት፡ ለእግ
ዚአብሔር፡ ወትቤ፡ ለእመ፡ ወሀበኒ፡ ወልደ፡ እሁ
ብ፡ ቀርባን፡ ለእግዚአብሔር፡ ወነበረት፡ እንዘ፡ ት
ዊስክ፡ ጸሎተ፡ ወስእለተ፡ ወትሁብ፡ ንዋየ፡ ለነዳያ

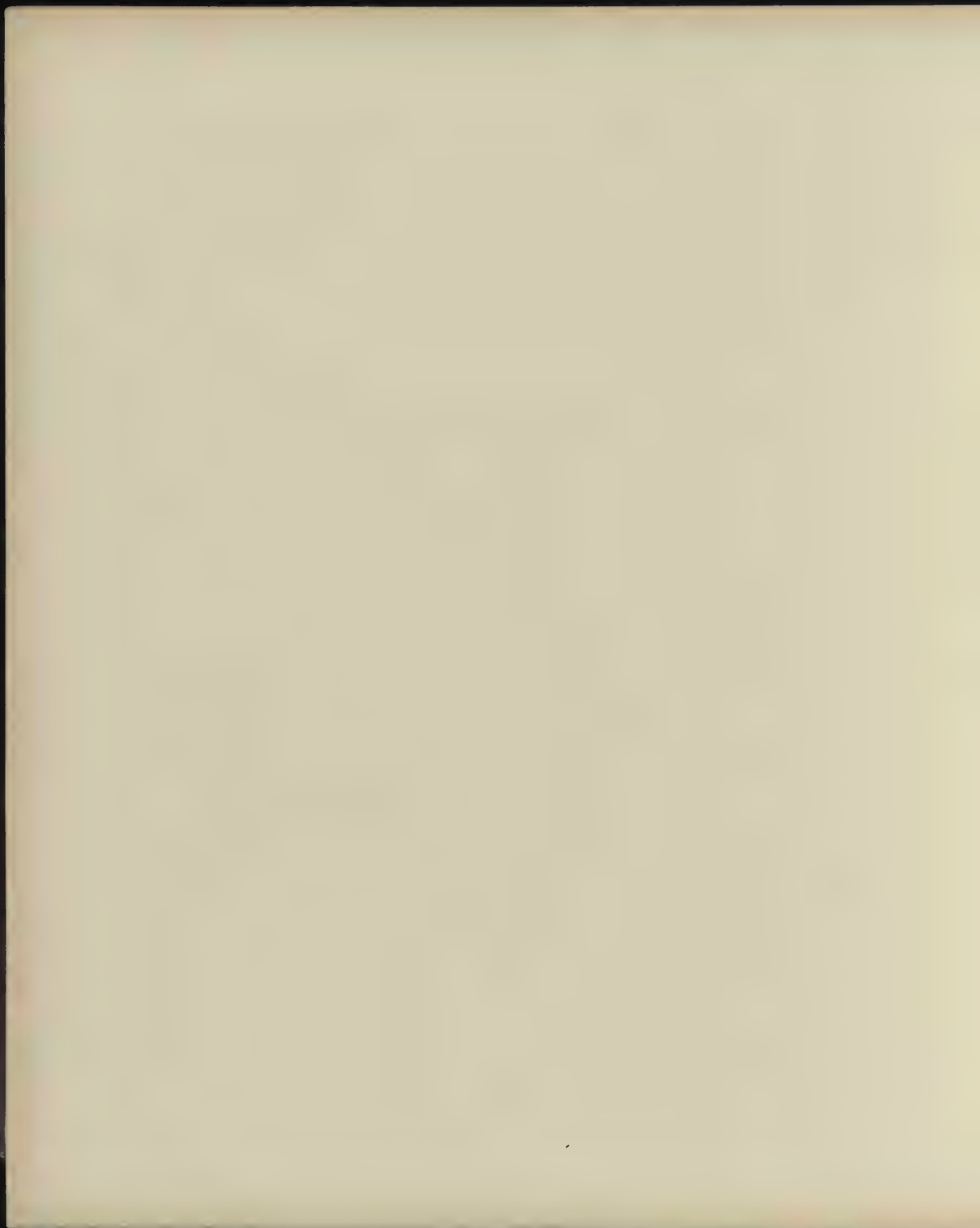
ን፡ ወለምስኪናን፡ በፍሥሐ፡ ወበሐሜት፡ ወትቤ፡
በልባ፡ ምንተት፡ እግሥዮ፡ ለእግዚአብሔር፡ በእን
ተ፡ ኩሉ፡ ዘገብረ፡ ሊተ፡ ወትትኄረም፡ እምኩሉ፡
መብልዕ፡ ርኩስ፡ ወታፈድፍድ፡ ስኢለ፡ ወሰጊደ፡
ወትስእል፡ ጎበ፡ እግዚአብሔር፡ ከመ፡ ይዕቀብ፡ ላ
ቲ፡ ዘወሀባ፡ ወሶበ፡ ተፈጸመ፡ መዋዕለ፡ ዕንሳ፡ ወለ
ደት፡ ወለተ፡ እመ፡ አሚሩ፡ ለግንቦት፡ እንተ፡ ት
በርሀ፡ እምነ፡ ፀሐይ፡ ወስነ፡ (fol. 71 a.) ራእያ፡ ይጥ
ዕም፡ እምነ፡ መዓር፡ ወምከር፡ ወዲና፡ መዓዛሃ፡ ይ
ሄኒ፡ እምኩሉ፡ አፈው፡ ወሶበ፡ ሰምዑ፡ አዝማዲ
ሃ፡ ወአግዋሪሃ፡ ተፈሥሱ፡ ፀቢየ፡ ፍሥሐ፡ ወተጋ
ብኢ፡ ወመጽኢ፡ ጎበሃ፡ ወሶበ፡ ርእዩ፡ ወለቶሙ፡
አንከሩ፡ ወተደሙ፡ ፈድፋደ፡ ወተባሃ፡ በበይናቲ
ሆሙ፡ ወይቤሉ፡ አልቦ፡ ዘርኢን፡ ግሙራ፡ ዘከመ
ዝ፡ ወለተ፡ እስመ፡ ጸጋ፡ እግዚአብሔር፡ ምሉዕ፡
ላዕሌሃ፡ ወብርሃነ፡ እግዚአብሔር፡ መልዕ፡ ኩሉ፡
አባላ፡ ወነበሩ፡ ሰቡዕ፡ መዋዕለ፡ እንዘ፡ ይትፈሥ
ሱ፡ ምስለ፡ ኢያቄም፡ ወሐና፡ ብእሲቱ፡ ወይነግሩ፡
ዕበያቲሁ፡ ለእግዚአብሔር፡ ዘውእቲ፡ ጸጋ፡ እግዚ
አብሔር፡ (fol. 71 b.) ብሂል፡ ወሰመይዋ፡ ለወለት፡ ማ
ርያም፡ ወሶበ፡ ፈጸሙ፡ ስቡዕ፡ መዋዕለ፡ አተዉ፡
ውስተ፡ አብያቲሆሙ፡ በሰላም፡ ወነበሩ፡ ኢያቄ
ም፡ ወሐና፡ እንዘ፡ የሐዕኑ፡ ወለቶሙ፡ ማርያምሃ፡
ቺተ፡ ዓመተ፡ እንዘ፡ ይሴብሕዎ፡ ወየእኩትዎ፡ ለእ
ግዚአብሔር፡ በእንተ፡ ወለቶሙ፡ ኩሉ፡ ዘገብረ፡
ሎሙ፡ ወአፈድፈዱ፡ ገቢረ፡ ሠናይ፡ በጾም፡ ወበ
ጸሎት፡ ወይሁቡ፡ ምጽዋተ፡ ለነዳያን፡ ወለምስኪና
ን፡ ወሶበ፡ ተፈጸመ፡ ቺዓመት፡ እንዘ፡ የሐዕኑ፡ ማ
ርያም፡ ወለቶሙ፡ በንጽሕ፡ ወትቤሎ፡ ሐና፡ ለኢ
ያቄም፡ ምታ፡ ተዘከር፡ ኦእኑየ፡ ዘተከየድነ፡ ለእግ
ዚአብሔር፡ ወነሀብ፡ ወለተነ፡ ቀኢ (fol. 72 a.) ርባን፡
ለእግዚአብሔር፡ ከመ፡ ኢትኪድ፡ ወለትየ፡ በዲበ፡
ምድር፡ ዘእንበለ፡ በቤተ፡ እግዚአብሔር፡ ወሶበ፡
ሰምዕ፡ ኢያቄም፡ ዘንተ፡ ነገረ፡ እምብእሲቱ፡ ሐ
ና፡ ተፈሥሱ፡ ዓቢየ፡ ፍሥሐ፡ ወአስተዳለሙ፡ ኩ
ሎ፡ ዘይከውን፡ ለፍኖት፡ ወአምኃ፡ ለቤተ፡ እግዚ
አብሔር፡ ወጸውዑ፡ አዝማዲሆሙ፡ ወአርካኒሆሙ፡
ወኩሉ፡ ስብኢ፡ ቤቶሙ፡ ወነሥኢ፡ ወለቶሙ፡ ወ



አብዕዋ ፡ ጎበ ፡ ቤተ ፡ መቅደስ ፡ ወሶበ ፡ ሰምዑ ፡ ከህ
ናት ፡ ወኮሎሙ ፡ እለ ፡ ሀለዉ ፡ ውስተ ፡ ቤተ ፡ መቅ
ደስ ፡ ወጽኡ ፡ ለቀበላሃ ፡ ወተአምሳምሙ ፡ በአምታ ፡
መንፈሳዊት ፡ ወአስተብዕዎሙ ፡ ለኢያቄም ፡ ወለሐ
ና ፡ ብእሲቱ ፡ ወለወለቶሙ ፡ ወአንበሩ ፡ (fol. 72b.)
እደዊሆሙ ፡ ላዕሌሆሙ ፡ ወበረክምሙ ፡ ዓበዩ ፡ ቡ
ራኬ ፡ ወይቤልዎሙ ፡ በአማን ፡ ነጻረ ፡ እግዚአብሔ
ር ፡ ላዕለ ፡ ጎዘንክሙ ፡ በዛቲ ፡ ወለት ፡ ኄርት ፡ ወይ
ቤልዋ ፡ ማርያም ፡ ሰላም ፡ ለኪ ፡ አብዕዕት ፡ ውኅሪት ፡
ለእግዚአብሔር ፡ ወነሥእዋ ፡ ወሐቀፍዋ ፡ ወአብዕ
ዋ ፡ ውስተ ፡ ቤተ ፡ መቅደስ ፡ አመ ፡ ሠሉሱ ፡ ለታሳ
ሣሥ ፡ በሰላም ፡ እግዚአብሔር ፡ ጸሎታ ፡ ወበረክ
ታ ፡ የሀሉ ፡ ምስለ ፡ ገብራ ፡ ገብረ ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ፡ ። ።

ሰላም ፡ ለዝክረ ፡ ስምኪ ፡ እምዝክረ ፡ ማኅሌት ፤
አዳም ፤ ለመግባርኪ ፡ ሰላም ፤ ወለስእርት ፡ ርእስኪ ፡
ጸሊም ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወ (fol. 73a.) ሕይወ
ተ ፡ ነሱ ፡ ዓለም ፡ ብኪ ፡ ተሣረሩ ፡ እለ ፡ ዘሥጋ ፡
ወደም ፡ ወመላእክት ፡ ዘልዑል ፡ አርያም ፡ ሰላም ፡
ለርእስኪ ፡ ወለገጽኪ ፡ ጎህ ፡ ለቀራንብትኪ ፡ ሰላም ፡
ወለአዕይንትኪ ፡ ብሩህ ፡ አድኅንኒ ፡ ሐና ፡ እምኅዘ
ነ ፡ ወወይሌ ፡ ወላህ ፤ ከመ ፡ ድኅነ ፡ በእንቲክኪ ፡ እ
ምስርመ ፡ አበሳ ፡ ወአይኅ ፡ ምእመን ፡ ምስለ ፡ ደቂ
ቄ ፡ ወጸድቅ ፡ ኖኅ ፡ ሰላም ፡ ለአእዛንኪ ፡ ወለመላት
ሕኪ ፡ በአምኖ ፡ ለአእናፍኪ ፡ ሰላም ፡ ወለከናፍር
ኪ ፡ በስብሐ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ኢይምጽአኒ ፡
ሰይፈ ፡ አይኖ ፡ ፀርዮስ ፡ ለእመ ፡ ሐነፀ ፡ በሰማይ ፡
ጽርሐ ፡ በሀየ ፡ ፍጡነ ፡ ሰይፈ ፡ ሞት ፡ ይንጽሐ ፡ ሰ
ላም ፡ ለአፋኪ ፡ ወለአስናንኪ ፡ ዕብነ ፡ በረድ ፡ ለል
ሳንኪ ፡ ሰላም ፡ (fol. 73b.) ወለቃልኪ ፡ መርዕድ ፡ ለእ
ስትንፋስኪ ፡ ወለጉርዒኪ ፡ ወለዘዚአኪ ፡ ከሣድ ፡ ከ
መ ፡ ታርእዩኒ ፡ ሐና ፡ ጎልፈተ ፡ ፀርዮ ፡ አብድ ፡ ና
ሁ ፡ እፀንሐኪ ፡ በዝንቱ ፡ ዓፀድ ፡ ሰላም ፡ ለመታክ
ፍትኪ ፡ መንጠላዕተ ፡ ዘባን ፡ ዘተዋሐዳ ፡ ለእንግድ
ዓኪ ፡ ረቅ ፡ ወለሕጽንኪ ፡ ሰሌዳ ፡ መጽሐፈ ፡ ሕይወ
ት ፡ ሐና ፡ ወእመ ፡ ማርያም ፡ ሳይዳ ፡ ይደምስሱ ፡ ፀ
ረ ፡ ዚአየ ፡ ወኢይትርፉ ፡ ለፍዳ ፤ ከመ ፡ ተደምስስ ፡
ወልዳ ፡ ኃጉል ፡ ይሁዳ ፡ ሰላም ፡ ለአእዳወኪ ፡ ዘም

ስለ ፡ መዘርእ ፡ ወኮርናዕ ፤ ለእመታትኪ ፡ ሰላም ፡ ወ
ለእራኃትኪ ፡ አርባዕ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወእም
ሔውተ ፡ ክርስቶስ ፡ እግዚእ ፡ ይትኃጉሉ ፡ ፀረ ፡ ዚ
አየ ፡ በኮናተ ፡ አምላ (fol. 74a.) ክ ፡ ጎቡዕ ፤ በከመ ፡
ተኃጉሉ ፡ ቅድመ ፡ ኡግሎም ፡ ረሲዕ ፡ ሰላም ፡ ለአፃ
ብዕኪ ፡ ዕዕዳዊ ፡ አጽፋር ፡ ዘገልበዩ ፡ ለአጥባትኪ ፡
ሰላም ፡ ወለዘዚአኪ ፡ ገዩ ፡ ዕበያትኪ ፡ ሐና ፡ ዕፁብ ፡
ለተናብዩ ፡ መቅሠፍተ ፡ ምንዳቤ ፡ ይንሣእ ፡ ፀረ ፡
ዚአየ ፡ አስዩ ፤ ለአርፄ ፡ ርጉም ፡ ይትበሀል ፡ ዘነዩ ፡
ሰላም ፡ ለከርሥኪ ፡ ወለልብኪ ፡ ይደሉ ፡ ለአማዑት
ኪ ፡ ሰላም ፡ ወለንዋየ ፡ ውስጥኪ ፡ ነሱ ፡ ለሀሊናኪ ፡
ሐና ፡ ዘኢይትረከብ ፡ አምሳሉ ፡ ብኪ ፡ ይትሚክሉ ፡
ውብኪ ፡ ያጸሉ ፡ ፍጥረታት ፡ ዘታሕቱ ፡ ወፍጥረታ
ት ፡ ዘላዕሉ ፡ ሰላም ፡ ለኅንብርትኪ ፡ ወለማኅፀንኪ ፡
ቡሩክ ፡ ለአቀያጽኪ ፡ ሰላም ፡ ዘምስለ ፡ አብራክ ፡
እመ ፡ ማርያም ፡ ሐና ፡ (fol. 74b.) ወእምሔውተ ፡ ክ
ርስቶስ ፡ አምላክ ፡ ለእመ ፡ ይፀብዑኒ ፡ በጽባሕ ፡ ወ
ሠርክ ፡ ፍፍተ ፡ ፀርዮ ፡ ዕዕዊ ፡ በሦክ ፡ ሰላም ፡ ለእ
እጋርኪ ፡ ወለሰከናኪ ፡ ወትረ ፡ ለመከደኒኪ ፡ ሰላ
ም ፡ ወለአፃብዕኪ ፡ ዘተሠርገዋ ፡ አጽፋረ ፡ እመ ፡
ማርያም ፡ ሐና ፡ እስክለኪ ፡ ነገረ ፡ አስከ ፡ ማእዜኑ ፡
እግዚእትየ ፡ እሄሉ ፡ ጎቡረ ፡ ምስለ ፡ እለ ፡ ይጸልዑ ፡
ሰብእ ፡ ሰላም ፡ ወፍቅረ ፡ ሰላም ፡ ለቆምኪ ፡ እንበለ ፡
ሕፀዕ ፡ ወንትጋ ፡ ለመልክዕኪ ፡ ሰላም ፡ ወለጸአተ ፡
ነፍስኪ ፡ ምስለ ፡ በድነ ፡ ሥጋ ፡ እመ ፡ ማርያም ፡ ሐ
ና ፡ ወእምሔውተ ፡ ክርስቶስ ፡ ቀዳሜ ፡ ጸጋ ፡ ይትግ
ሠር ፡ ልሳነ ፡ ፀርዮ ፡ ዘከመነ ፡ መንሱት ፡ ወጸጋ ፡ በ
ሰናስል ፡ ጽኑዕ ፡ (fol. 75a.) ወበድሩክ ፡ ጋጋ ፡ ሰላም ፡
ለግንዘተ ፡ ሥጋኪ ፡ ብአልባስ ፡ ሚላት ፡ ኢማሳኒ ፡ ለ
መቃብርኪ ፡ ሰላም ፡ ውስተ ፡ ርስተ ፡ አቡኪ ፡ ምድ
ረ ፡ ዮፎኒ ፡ እመ ፡ ማርያም ፡ ሐና ፡ ወእምሔውተ ፡
ክርስቶስ ፡ መድኃኒ ፡ ባሕቱ ፡ ለንስሐ ፡ ንስቲተ ፡ አ
ጽንሕኒ ፡ አክ ፡ አክ ፡ በአብዝኖ ፡ ነገር ፡ ወተርጉሞ ፡
አላ ፡ ጎዳጠ ፡ ወደስኩኪ ፡ በኢያርምሞ ፤ ሐና ፡ ግበ
ረ ፡ ለልብዩ ፡ ዘይኤድሞ ፤ እመ ፡ ሰፍሐ ፡ አዕፁቂሁ ፡
ወለእመ ፡ አንጎ ፡ ቆሞ ፡ ለጉንደ ፡ ፀርዮ ፡ ሰይፈ ፡ ሞ
ት ፡ ይግዝሞ ፡ ስብሐት ፡ ይደሉ ፡ ለማርያም ፡ በሰጊ
ድ ፡ ወዝማሬ ፡ ዘምስለ ፡ ፪ ፡ ሆን ፡ በኅባሬ ፡ እመ ፡



ማርያም ፡ ሐና ፡ ፅንቄ ፡ ሶም ፡ ወወራውሬ ። ይደ
(fol. 75 b.) ምስሱ ፡ ፀረ ፡ ዚአየ ፡ ወኢይትርፉ ፡ ለፍ

ሬ ። ከመ ፡ ተደምሰሱ ፡ ደቂቁ ፡ ለቆሬ ። ። ።
ሰላም ፡ ለኪ ፡ ጥዕምተ ፡ ስም ፡ ወዝክር ፡ በዚው ፡
መለክት ፡ ቅሱም ። ሐና ፡ ቅድስት ፡ እመ ፡ ማርያም ፡
ዘነገሥኪ ፡ በአርያም ፡ ሰላም ፡ ለኪ ፡ ሐና ፡ ጽብሕ ፡
ወማርያም ፡ ሰማይ ፡ እንተ ፡ ወለደቶ ፡ ለክርስቶስ ፡
ፀሐይ ። ዘያውዒ ፡ ሦከ ፡ ጌጋይ ። ሰላም ፡ ለኪ ፡ ዘኪ
ልቂደን ፡ ሐና ፡ ወዘባሕርይ ፡ ፅዱል ። እንተ ፡ እምኔ
ኪ ፡ ወጽኢት ፡ ማርያም ፡ ድንግል ። ዘፆረቶ ፡ ለነበል
ባል ። ሰላም ፡ ለኪ ፡ ከመ ፡ ፋሲለደስ ፡ ሰማዕት ፡ ወገ
ላውዴዎስ ፡ ካልው ፡ ሕዝብኪ ፡ ሐና ፡ ፍሬ ፡ ጽድቅ ፡
ይንሥኡ ። በስምኪ ፡ እለ ፡ ተጋብዑ ። ሰላም ፡ ለኪ ፡
ሶበ ፡ ሰማዕኩ ፡ (fol. 76 a.) በዚና ፡ ለጥበበ ፡ ሰማይ ፡ መ
ጠና ። ሀሊናየ ፡ ትቤ ፡ ሀለውት ፡ ሐና ። ለነፍስየ ፡ ዘ
ታድኅና ። ሰላም ፡ ለኪ ፡ የዋሂት ፡ ሐና ፡ ወመንፈሳ
ዊት ፡ ርግብ ። እንተ ፡ እምኔኪ ፡ ወጽኢት ፡ ማርያም ፡
ጠባብ ። ዘፆረቶ ፡ ለታለ ፡ አብ ። ሰላም ፡ ለኪ ፡ ሐና ፡
ንጽሕት ፡ ወማርያም ፡ አጠስ ። እንተ ፡ ወለደቶ ፡ ለክ
ርስቶስ ፡ ንጉሥ ። ኃጢአት ፡ ዘይደመስስ ። ሰላም ፡
ለኪ ፡ እመኒ ፡ መጽኢኒ ፡ መልክከ ፡ ሞት ፡ መስጢ ፡
እምኔየ ፡ ሐና ፡ ኢትትፈለጢ ። መጽሐፈ ፡ ዕጻየ ፡ እ
ንዘ ፡ ትሠጥጢ ። ወላህየ ፡ በሐሣት ፡ ወልጢ ። ። ።

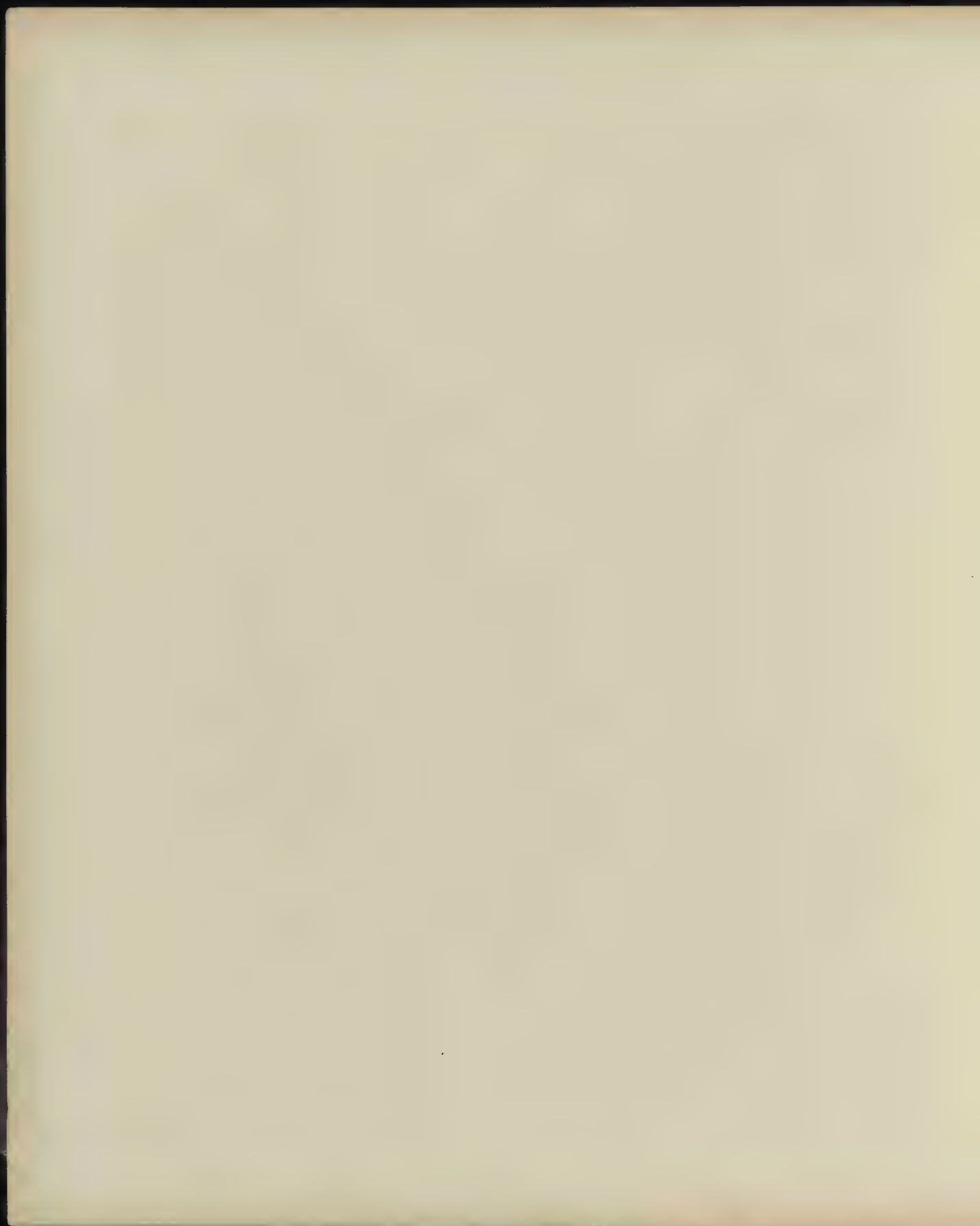
(fol. 76 b.) ተአምራቲሆሙ ፡ ለሐና ፡ ወኢያቂም ፡
ዘወለድዋ ፡ ለማርያም ፡ ወላዲት ፡ ሰማያዊ ፡ ወምድ
ራዊ ፡ ጸሎቶሙ ፡ ወበረከቶሙ ፡ የሀሉ ፡ ምስለ ፡ ፍ
ቁሮሙ ፡ ገበረ ፡ ማርያም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።
ናሁ ፡ ተብህለት ፡ ከመ ፡ ነበረት ፡ ሐና ፡ ብዕዕት ፡ ብ
እሲት ፡ ኢያቂም ፡ በብዙኅ ፡ ጸሎት ፡ ወወሀባ ፡ እግ
ዚአብሔር ፡ ዘርዓ ፡ ቡርክተ ፡ ወእምድኅረ ፡ ጌወርህ ፡
ተዓውቀ ፡ ፅንሳ ፡ ለሐና ፡ ወሰምዑ ፡ አዝማኒሁ ፡ ወ

ዐረክታቲሆሙ ፡ ለሐና ፡ ወኢያቂም ፡ ዘወለድዋ ፡ ለ
ማርያም ፡ መራን ፡ ከመ ፡ ያድኅነነ ፡ እመሥገርት ፡ አ
ርዌ ፡ ርጉም ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ሃሌሉያ ፡
በብዝሐ ፡ ኒሩትክም ፡ ኢያቂም ፡ ወሐና ፡ (fol. 78 b.)
ሰውሩነ ፡ እምስይጣን ፡ መከራ ፡ ለዛቲ ፡ መጽሐፍ ፡
ዘአንበባ ፡ ወዘተርጉማ ፡ ኢትርስኡኒ ፡ አቡኅ ፡ ዘበሰ

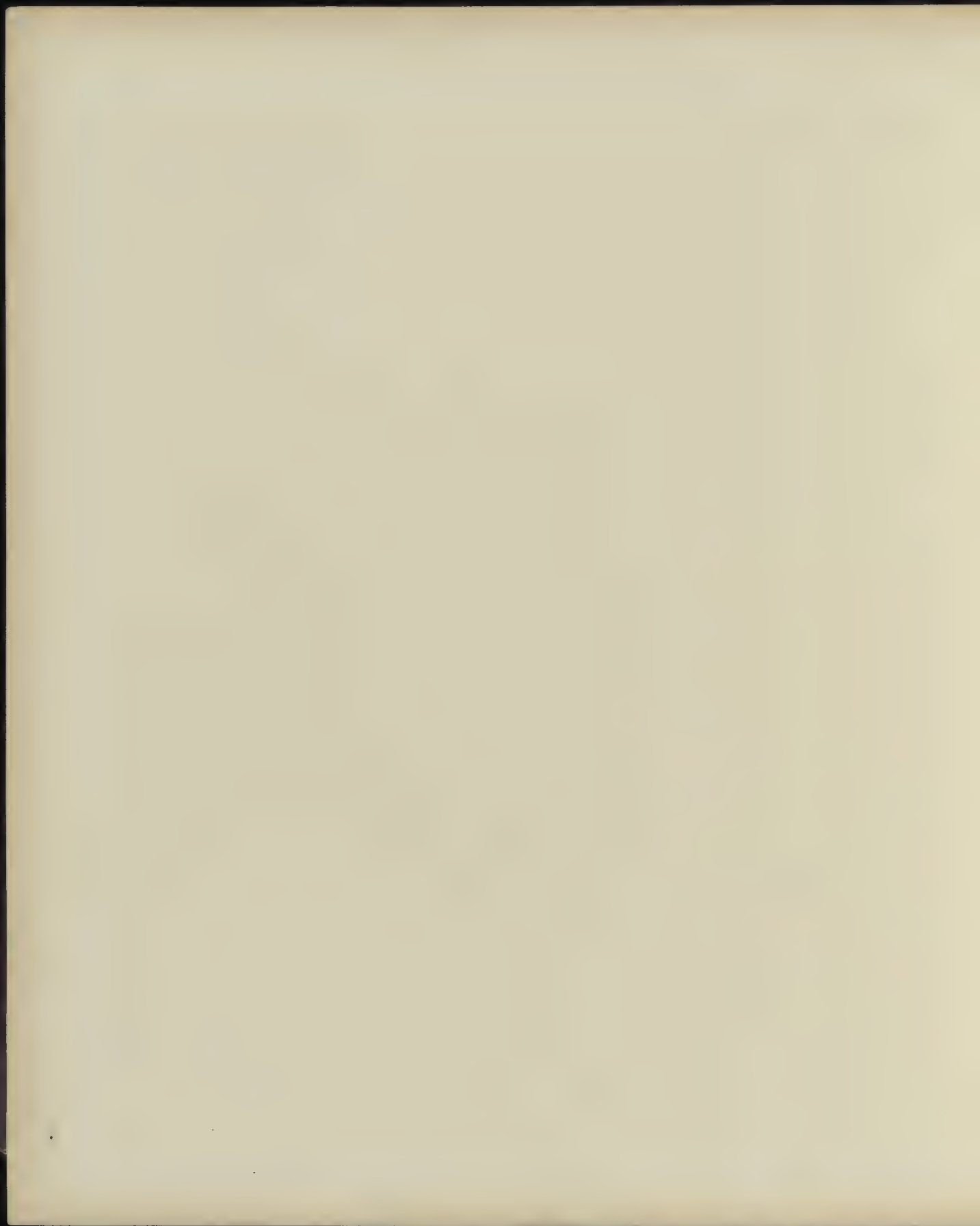
አዝማደ ፡ ምታ ፡ ወመጽኡ ፡ ኅቤሃ ፡ ወይቤልዋ ፡ ም
ንትኑ ፡ ዝነገር ፡ ዘመጽኡ ፡ እምድኅረ ፡ (fol. 77 a.) ኃለ
ፈ ፡ መዋዕልኪ ፡ ወገሰሱ ፡ ከርሣ ፡ ከመ ፡ ይርአየ ፡ ፅ
ንሳ ። ወሀለውት ፡ አሐቲ ፡ ብእሲት ፡ ወለት ፡ አርሰባ
ን ፡ እምአዝማደ ፡ እማ ፡ ለሐና ፡ ዕውርት ፡ ዓይና ፡
ወገሰሰት ፡ እንዘ ፡ ኢተአምር ፡ ወኢምንተኒ ፡ ወበጊ
ዜሃ ፡ ሐይወት ፡ ወትቤላ ፡ ሐና ፡ ብዕዓን ፡ ለኪ ፡ ሐ
ና ፡ እስመ ፡ እምፍጥረት ፡ ዓለም ፡ አልቦ ፡ ዘከማኪ ፡
ዘይፌውስ ፡ በክርሙ ፡ አዕይንተ ፡ ዕውራን ፡ ወሰገዱ ፡
ላቲ ፡ አዝማኒሃ ፡ ወክብረት ፡ ላዕሌሆሙ ፡ ሐና ፡ ከ
መ ፡ ፀሐይ ፡ ዘይከብር ፡ እምነ ፡ ኮከበ ፡ ጽብሕ ፡ ወተ
ሰምዓ ፡ ዜናሃ ፡ ውስተ ፡ ነሉ ፡ አጽናፈ ፡ ዓለም ። ወ
አምጽኡ ፡ ላቲ ፡ ነሉ ፡ ድውያን ፡ ወሕሙ (fol. 77 b.)
ማን ፡ ወይገሰሱ ፡ ከርሣ ፡ ወይትፌውስ ፡ ወይቤሉ ፡
ነሉሙ ፡ እንዘ ፡ ሀሉ ፡ በክርሣ ፡ ዘይፌውስ ፡ እርኑ ፡
ይከወን ፡ ሶበ ፡ ይትወለድ ። ወሰሚሆሙ ፡ ደቂቁ ፡ እ
ስራኤል ፡ አንገለጉ ፡ ወይቤሉ ፡ ምንተ ፡ ንብል ፡ በእ
ንተ ፡ ዝንቱ ፡ ግብር ፡ እስመ ፡ ናሁ ፡ ሰጠሉ ፡ መንግ
ሥተ ፡ ኢያቂም ፡ ወሐና ፡ ፀንሰት ፡ ሐና ፡ ወበክርሣ ፡
ትፌውስ ፡ ወትነግሥ ፡ ላዕሌነ ፡ ወይቤሉሙ ፡ ብእ
ሲ ፡ ዝኑ ፡ የዓቅፈክሙ ፡ ንዑኪ ፡ ንቅትሎሙ ፡ በውግ
ረተ ፡ ዕብን ፡ በከመ ፡ ጽሑፍ ፡ ወተደሙ ፡ ነሉሙ ፡
ወበጊዜ ፡ መንፈቁ ፡ ሌሊት ፡ ወረደ ፡ እምሰማይ ፡
(fol. 78 a.) ምልክክ ፡ ዘስሙ ፡ ገብርኤል ። ወይቤሉ
ሙ ፡ ለሐና ፡ ወኢያቂም ፡ ተንሥኡ ፡ ክቡራን ፡ ዘመ
ድ ፡ ወወሰደሙ ፡ ደብረ ፡ ወሰወሮሙ ፡ ወተወልደት ፡
በህየ ፡ ማርያም ፡ ስማ ፡ ምልዕተ ፡ ሞገስ ፡ ወግርማ ፡
ወለነኒ ፡ ታድኅነነ ፡ እመሥገርት ፡ አርዌ ፡ መስቲ
ማ ። ጸሎቶሙ ፡ ወበረከቶሙ ፡ ለሐና ፡ ወኢያቂም ፡
የሃሉ ፡ ምስለ ፡ ፍቁሮሙ ፡ ገብረ ፡ ማርያም ፡ ለዓለ
መ ፡ ዓለም ፡ አሜን ። ። ።

ማያት ፡ ዘአንበብክዋ ። ሐሰበፎካሬፀለዳዊትሰሞአ
ሞተምሕረትወንጌላዊወርህንበመቶታግደፎ ፡ ደግ
ሞሞሐባርንሰምንጸግደፎ ፡ የወጸውንየደዊቱን

ተአምር ፡ ዘገበረ ፡ እግዚእነ ፡ ወአምላክነ ፡ ኢየ
ሱስ ፡ ክርስቶ ፡ በኃይለ ፡ ሞቱ ፡ ማኅየዊ ፡ ይምሐሮ ፡
ለገብሩ ፡ ገብረ ፡ ማርያም ። ወሀሎ ፡ ፩ ፡ ድውይ ፡ እን



ኃኒ : ዓለም : ዘወረድክ : በእንተኢኣ : ስብሐት : ለክ : መድኃኒ : ዓለም : ዘተወለድክ : እማርያም : እምነ : ስብሐት : ለክ : መድኃኒ : ዓለም : ዘተስቀልክ : ለመድኃኒትነ : ስብሐተ : ግጻዊከ : ወትረ : ነክምን : ኩልነ : አመ : ትመጽእ : ለኩንዮ : ምስለ : ደመ : ገበ : ወአእጋር : አማገሳንኩ : ነፍስየ : ውስተ : እድክ : ክቡር : ኢየሱስ : ክርስቶስ : እግዚእ : (fol. 80a.) ሰማዕተ : ወምድድ : እቲዋቀሱ : በእንተኢኣ : ተከርኢትክ : በበትር : ወተሰይወሱክ : ከመ : ገብር : ለኃጻዋ : ብሩር : አመ : ስቀል : አርቡተ : መስቀሉ : ለወልድ : ዘስቀሉ : አይሁድ : በቀራንዮ : ዓፀድ : ኢየሱስ : ክርስቶስ : ቅንወ : አሰጋር : ወእድ : ተማገሳንኩ : በሕማምክ : ወልደ : መርያም : ዋህድ : ለዝመስቀል : ይደሉ : ሰጊድ : ሃሌ : ሉዮ : በብዝነ : ሣህልክ : መድኃኒ : ዓለም : ንጉሥ : አድኅነኒ : ነዓ : እምሥቃየ : ሥጋ : ወነፍሱ :



LADY MEUX MANUSCRIPT No. 5.

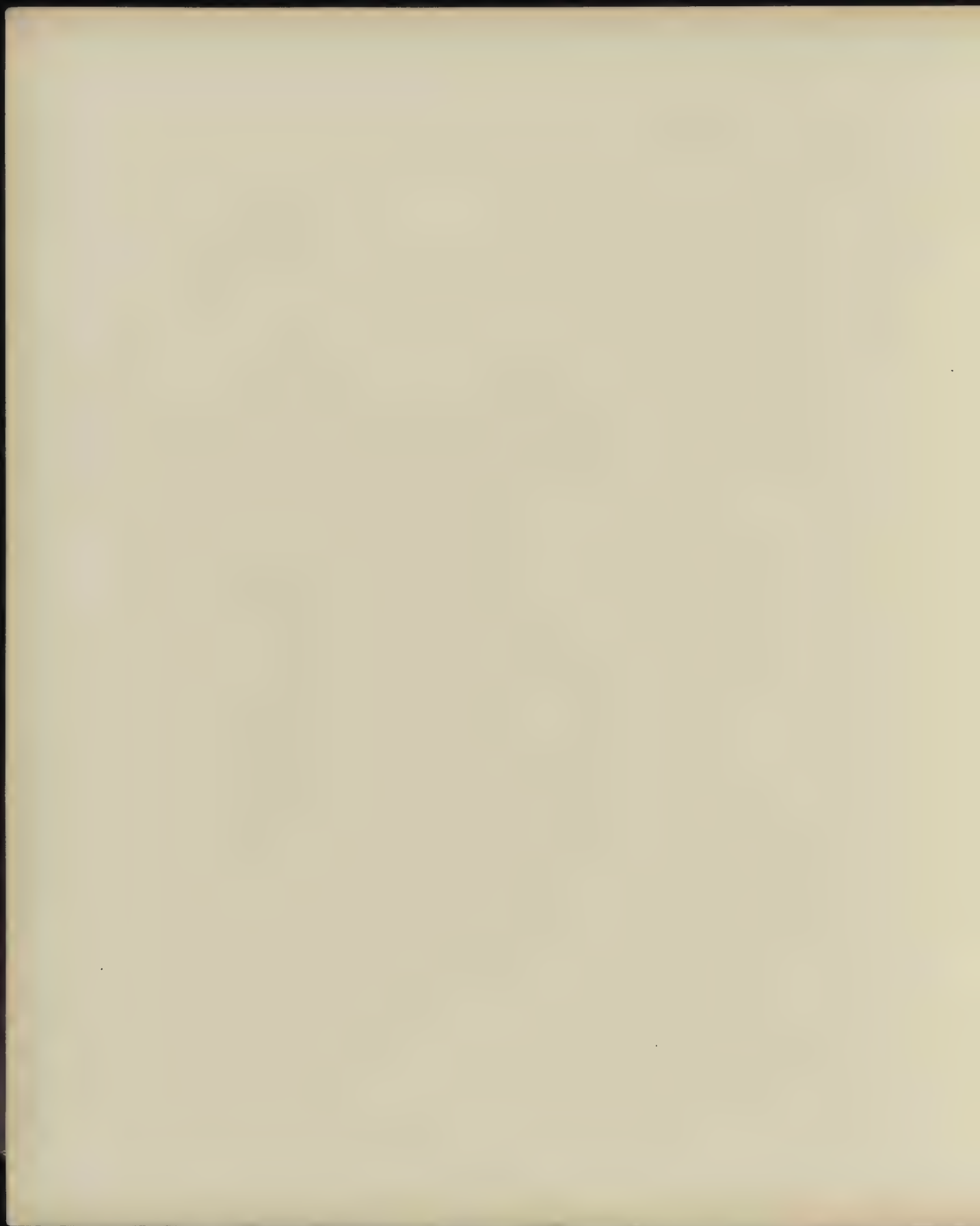
THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR AHĒTA MÍKÂÊL.

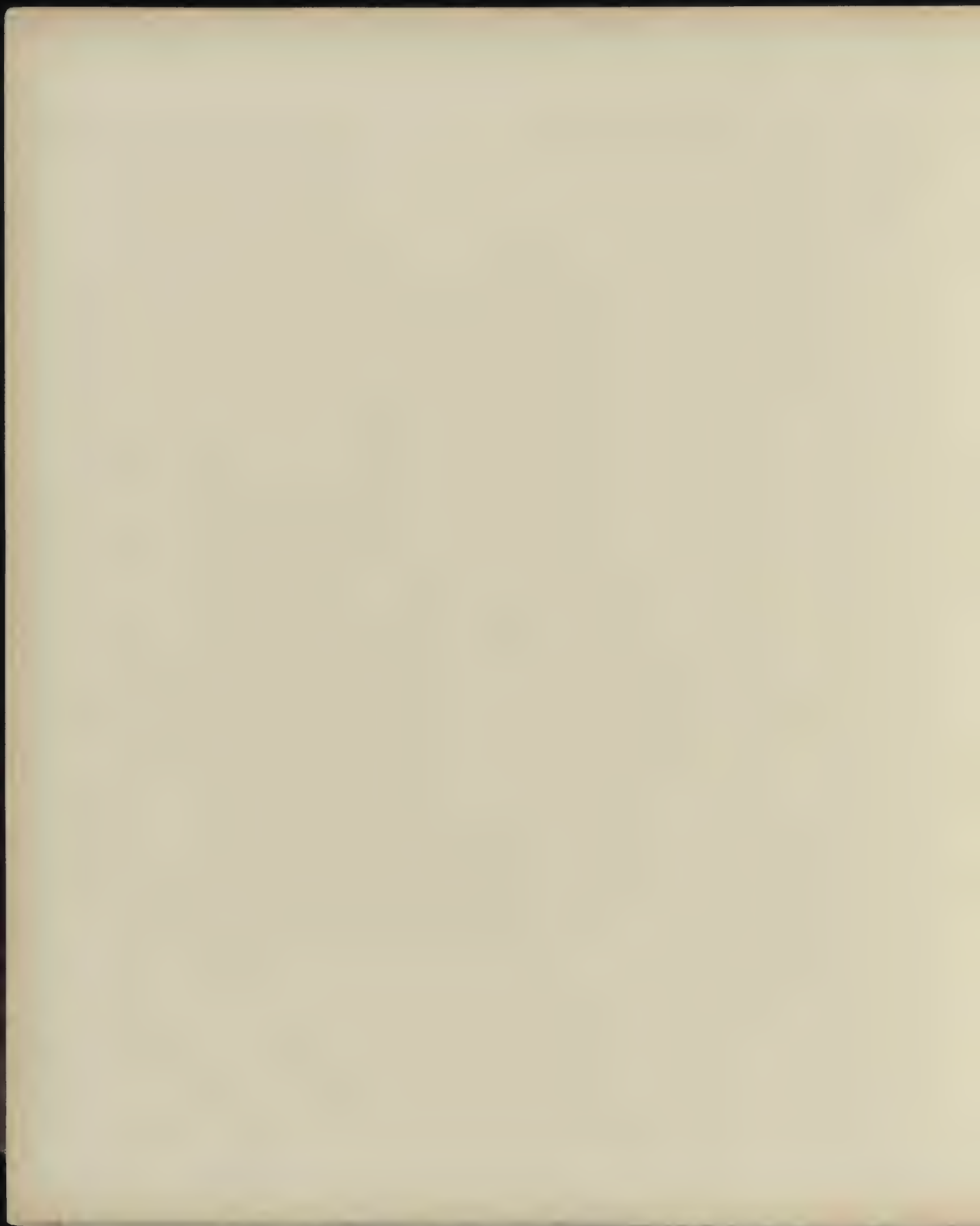
I. በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ :
 ል : አምላክ ።

ጸሎት : በእንተ : ማዕሰር : አጋንን : ወከር : ከር
 ያቅ : አውክያኤል : አድናኤል : ጸፍ : መልናታ : መ
 ርዖታ : አናንያኤል : ከሩብያኤል : መሃልና : ሰላት
 ያኤል : መልና : መልያኖስ : አጋዝትያኖስ : ዘለየከ
 ርብሃይ : ወአደሰአር : ንግብርሃናኤል : ዑኩኤል :
 ፍትኤል : አኮክያኤል : ኤሎ(?)ናኤል : ክትኤል : አ
 ቅትኤል : አቅትናኖስ : አሚስ : ኤውሃኤል : ታ
 ሮስ : ኤውሃኤል : አአጥያኖስ : ሰርያል : ፍልናታ :
 ፍልናታ : ጰራንዩስ : ኤርኒዋስ : ኤተሐየዩ : ጥርልኤ
 ል : አውክዩስ : ስራንዩስ : አዕዋንስ : አሲማስ : አጋ
 ልዩስ : ሎስ : ፅኑስ : ዝንቱ : አስማት : ክቡራት : ዘ
 ር(?) : ጂብ : እንግዳሁ : ወጂብ : ሐውቂን : ለእመ :
 ትበውእ : እቤተ : ትክት : ወሐራስ : ወርኩስ : ወአ
 ልቦ : ዘኢይቀርቦ : ሥቤሁ : ኢይትነደፍ : በአሐፀ :
 ፀላኢሁ : ወውግርት : እብን : ወዡናት : እስመ : መ
 ለአክት : የአቅብእመ : ወበክንፋሐመ : ኢኪልል
 ዋ : በእንተ : ዝንቱ : አስማት : አመላከመ : ለእ
 ግዚእነ : ወመድሃኒን : እቀብ : ወአድሀኖ : ለበርያ :
 ወለአጋንንት : ምኪ : ወጉስምት : አይነት : ወፍልጸ
 ት : ወቀርፀት : አድሀና : ወፈውስ : ለአመትከ ።

II. በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱስ ።
 ጸሎት : በዕንተ : አይነት : አይነት : ምድር : ጸሎተ :
 ንድራ : እንዘ : የሀውር : እግዚእነ : ኢየሱስ : ክርስ

ቶስ : ውስተ : ምድር : ጥብርያደስ : ወከልሁ : አርዳ
 ኢሁ : ርአዩ : መልክአ : ብእሲት : አርጋእት : እን
 ዘ : ትነብር : ጂብ : ምድር : ወይአቲ : መፍእት : ወ
 መደንገዕት : ወይመጽእ : እስመ : ኮነት : ጥቀ : ይበ
 ርዋ : አእይንቲሁ : ወለእጋሪሁ : ከመ : ሰረገለ : ዕሣ
 ት : ወይመጽዕ : እምፋሃ : ነበልቦላ : እሳት : መጠነ :
 ፱በአመት : ወይቤልዋ : ወተለውዋ : አርዳኢሁ : ለ
 እግዚእነ : ኢየሱስ : ምንትነ : ለዛቲ : ብእሲት :
 እግዚእ : ወርግመት : ወሶበ : ርየታ : ለሃመር : እን
 ተ : ዘወረደ : ጂብ : በሀር : ተሐውር : ፍብነ : ትገነ
 ጽላ : ወሶበ : ትኔጸር : ለፈረስ : ወበቀል : ወታወድ
 ቆ : ምስለ : ዘይጼእኖ : እምርየዳ : ጊዜሁ : ርፀቱ :
 ወለእመኒ : ርየታ : ለፀለም (?) : እንዘ : ትታለብ : ሐ
 ሊብ : ኢትነደፋ : እምአጥባቲሃ : ወሶበ : ርየት : ብ
 እስ (sic) : ምስለ : ውሉድ : ትፈጠመ : ወትግሎመ :
 ለአይንት : ብእሲት : ወርግመት : ወእምነሉመ :
 ምግበራቲሃ : ወዘንተ : ሰሚኦ : እግዚእነ : ወመድሃ
 ኒን : ኢየሱስ : ክርስቶስ : ወይቤሎመ : ለአርዳኢ
 ሁ : ንስእዋ : ለዛቲ : ነፈስ : ወለሀማመ : አይነት :
 አስልዋ : ወስድድዋ : ወአወይዋ : በእሣት : ወዘረ
 ውዋ : በነፈስ : ምስራቀ : ወምአራብ : ሰሚነ : ወ
 ደቡብ : ወይጥፋ : ዝክረ : ስመ : ትእሳዕ : ወትስእ
 ል : ሐማመ : አይነት : ወርግመት : ባርያ : አይነት :
 መጋኛ : ወጉስምት : ክነረር : ዘአር : ወትግሬዳ : ለ
 አመትከ : አህተ : ሚኮአል :





ፀላዋጊ፡ አይነ፡ ጋላ፡ ወሸቅለ፡ አይነ፡ እሰላም፡ ወ
አምሃረ፡ አይነተቦት፡ ወአንስ፡ አይነ፡ መቃውዚ፡
ፍርቀቃት፡ ወሰሥሰዎት፡ ትኩሳት፡ ወልብ፡ ግምሰ
ት፡ ደመ፡ ወበርያ፡ አደሀና፡ ለአመትክ፡ እህተ፡ ሚኮኤል።

VII. ወሃሎ፡ ፩፡ ብእሲ፡ ዘስሙ፡ ሱስንዩስ፡ ወ
አው[ሰ]በ፡ ብእሲት፡ ወወለደ፡ ወልደ፡ ተበዕት፡
ወበቀዳሚ፡ ወልድ፡ መጸአት፡ ውርዝልያ፡ ወቀተ
ለቶ፡ ለወልድዩ፡ ወሐርት፡ ወክልሐት፡ እሙ፡ ወአ
አይተቦ፡ ወ[ሰ]በ፡ ሰምአት፡ ቅዱስ፡ ሱስንዩሳ፡ እንዘ፡
ትበከ፡ ተዕኢነ፡ ዲበ፡ ኪሩቤል፡ ፈረሱ፡ ወነሰ፡ ኪ
ናት፡ በዩማነ፡ ወሐር፡ መንገሌሃ፡ ወረከበ፡ ለአረጊ
ት፡ እንዘ፡ ተነብር፡ ተህተ፡ አም፡ ወተሰአላ፡ ወይ
ቤላ፡ ወሚጠ፡ ገጸ፡ መንገለ፡ ምስቅ፡ ወሰገደ፡ በብ
ረከሁ፡ ወጸለዩ፡ ወይቤ፡ እግ[ዚ]እነ፡ ኢዩሱስ፡ ክ
ርስቶስ፡ አምላከሙ፡ ለክርስቲአን፡ ወንጉሶሙ፡ ለ
ነገሰት፡ ኢትቅትል፡ ለውርዝውልያአም፡ ከመ፡ ቀ
ተልክመዋ፡ ወድት፡ በቅሚሃ፡ ኢትቅትል፡ ሕፃና
ት፡ ወኢትቅረብ፡ ሃበ፡ ብእሲሁን፡ ወእከውን፡ ሰማ
ዕተ፡ በእንቲአክ፡ ቅዱስ፡ ሱስንዩስ፡ ስመክ፡ እንዘ፡
ዩሐውሩ፡ ወይዕል፡ ከመዝ፡ ጎበ፡ እግዚአብሔር፡
ከመ፡ ተንስአ፡ ወመጸ፡ ቃል፡ እመ፡ ሰማይ፡ ናሁ፡
ተውሀበ፡ ለክ፡ ሥልጦን፡ እምሃበ፡ እግዚአብሔር፡
ከመ፡ ተንስአ፡ ለአራጊት፡ እንዘ፡ ትነብር፡ ታህተ፡
አም፡ ወተሰአለ፡ ወይቤላ፡ ወይዕቲ፡ ሐረት፡ ውር
ዝ፡ ውልያ፡ ወትቤሎ፡ ብእሲት፡ ወስተ፡ ገነት፡ ዘሃ
ሎ፡ በቅድሚካ፡ ወሶበ፡ ሰምአት፡ በቅድሚካ፡ ቅዱ
ስ፡ ሱስንዩስ፡ ረከበሙ፡ ለውርዝ፡ ልያ፡ ወትገብር፡
ወትቅት፡ ከሎ፡ ዘፈቀድክ፡ ወሶበ፡ ሰምአ፡ ቅ[ዱ]
ስ፡ ሱስንዩስ፡ ዘፈሰሐ፡ ወተዕነ፡ ዲበ፡ ፈረሱ፡ ወነ
ሰ፡ ኩናተ፡ በዩማነ፡ ወሆረ፡ መንገሌሃ፡ ወከመ፡ ይ
ቅትላ፡ ወረገዝ፡ ገቦሃ፡ ወይቤላ፡ ለውርዝ፡ ልያ፡ አ
እግዚ[እ]ነ፡ ኢዩሱስ፡ ክርስቶስ፡ አምሀለክ፡ ፯፡ ዓተ፡
ማእርገ፡ ሊቀነ፡ መላእክት፡ ሚኮኤል፡ ወገብርኤል፡
ሰረፋኤል፡ ወኪሩቤል፡ ኡሩኤል፡ ወሩፋኤል፡
ፋኑኤል፡ ወሰቁኤል፡ ሰዳኮኤል፡ ወኢክትናኤል፡
እሎ፡ እሙንቱ፡ ቅድመ፡ መንበሩ፡ ለአሐዜ፡ ነሹ፡
ለለም፡ አምላክ፡ አናንያ፡ ወአዘርያ፡ ወማሳኤል፡ ኢ

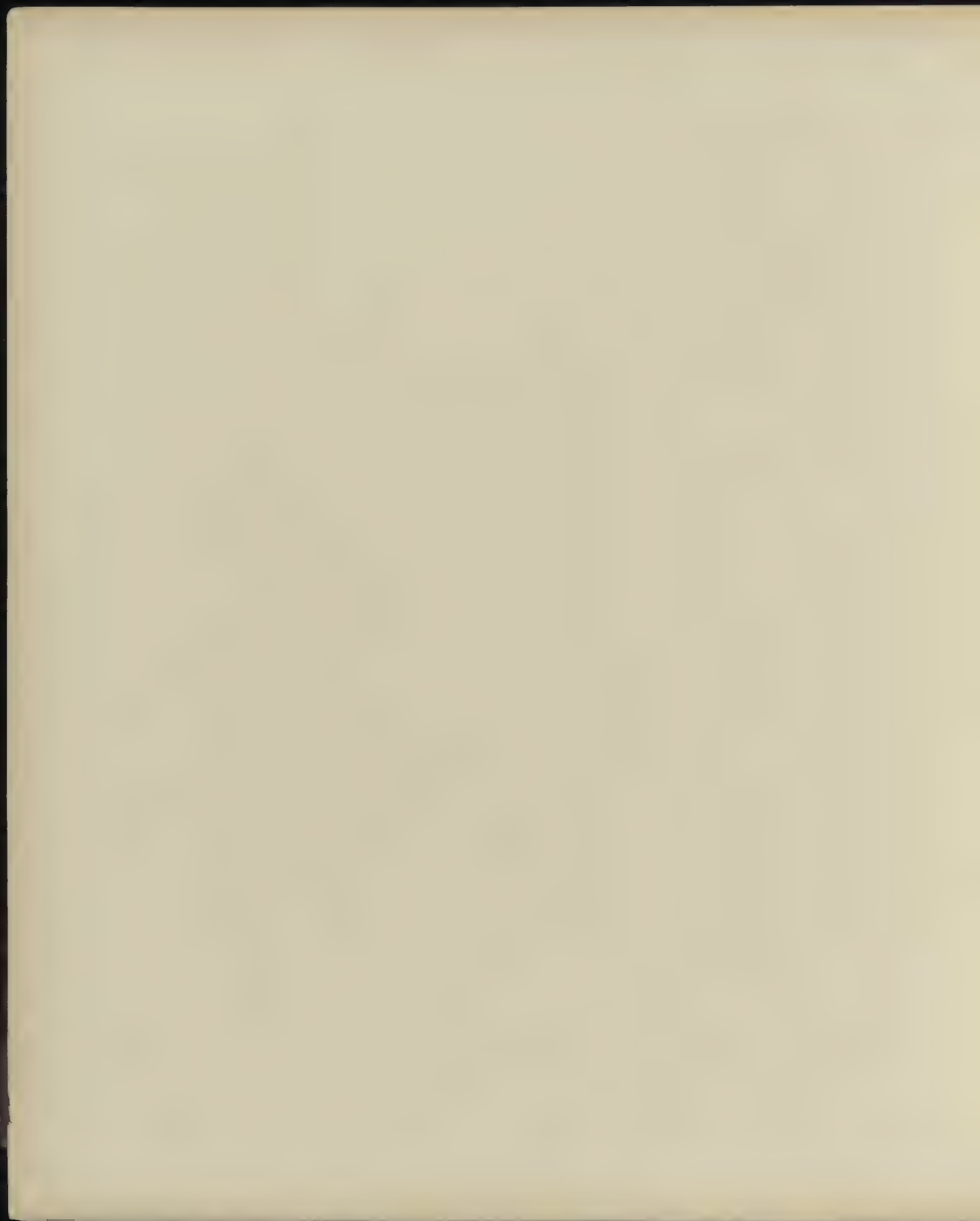
ይቀርብ፡ ጎይለ፡ ስምክ፡ አንስ፡ ኢየሃውር፡ በፍኖ፡
እይሰድ፡ ወኢይትረከብ፡ ወውስተ፡ ቤተ፡ ክርስቲ
አን፡ ዘይዜከሩ፡ ስመ፡ ቡቲ፡ እሙ፡ ውስት፡ ቤት፡
ዘይደሙ፡ መካን፡ ስመክ፡ ወሀቦ፡ ዘቲ፡ ፀሎት፡ አ
ው፡ ጎበ፡ ሐፃናት፡ አው፡ ውሬዝ፡ አው፡ ልሒቀ፡ አ
ው፡ እስክ፡ ለም፡ አለመ፡ አሚን፡ እቀበ፡ ወአድሀ፡
ና፡ እምሐማመ፡ አይነት፡ በርያ፡ ወጉስምት፡ መጋ
ኛ፡ ምቶ፡ ወተለዋሽ፡ ፍልዕት፡ ወቁርፀት፡ ወውጋ
ት፡ ፈፈ፡ ወከፕፊኛ (?)፡ ወትግሬደ፡ ቡደ፡ ወቁመ
ኛ፡ ወጽላዋጊ፡ አይነ፡ ጋላ፡ ወሸቅለ፡ አይነ፡ እስ
[ክ]፡ ዓ]ለም፡ ወአ]ለም፡ ሐር፡ አይሐና፡ ለአመትክ፡
እህተ፡ ሚኮኤል።

VIII. በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱ
ስ፡ ፩፡ አምላክ።

ጸሎት፡ መሰጥመ፡ መርክብዩን፡ መሐፍርኪን፡
ፌፍራን፡ መጎመ፡ እሳት፡ ድልፍልኤል፡ ዘራዳኤ
ል፡ ገሣዛኤል፡ ምንዳናኤል፡ አፍጥተታ፡ መዋኢ፡
ፀረ፡ ኤልኤልኤ፡ ጽራኤል፡ ጽራኤል፡ ጽራኤል፡
ጽራኤል፡ ሀናኤል፡ ክሰብኤል፡ ኤሌፍ፡ ብሒል፡ ብ
ርሃናኤል፡ ሰላተኤል፡ አዝያስ፡ መሰያ፡ ኩኩኤል፡
አብናዲ፡ ጋመኤል፡ ብሂል፡ ፍልፍል፡ ቁርቅርዩን፡
መሃበኤል፡ ኪፍታሂ፡ ተአሰር፡ ማዕሰረ፡ አጋንንት፡
አስጥሞሙ፡ አይነ፡ ጽላዋጊ፡ ዘአር፡ ወመኛ፡ ወቁ
ራኛ፡ አድሀና፡ ለአመትክ፡ እህተ፡ ሚኮኤል።

IX. በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱ
ስ፡ ፩፡ አ]ም]ላክ።

ጸሎት፡ በእንተ፡ ደም፡ ሰንተም፡ ዋንተም፡ ቀር
ነዉ፡ ሊሰ፡ ላሲሰ፡ አልፍዩስ፡ መለዘዚን፡ ወለዘአ
ድ፡ ወዘልሞ፡ ነሃ(?)ም፡ አመ፡ ዘአርጋይክ፡ ሃይለ፡
በረድ፡ ወነፋስ፡ ከማሁ፡ አርግዕ፡ ወአጽንአ፡ ወአቁ
ም፡ ደመ፡ ትክቶሃ፡ ለአመትክ፡ እህተ፡ ሚኮኤል፡
እስመ፡ መኮን፡ ወለደት፡ ፯፡ ተ፡ በእንተ፡ ፈሬህት
ክ፡ እግዚአ፡ ሐመተ፡ ምነሃ፡ ወወልድነ፡ በዝንቱ፡
አስማቲክ፡ ጎበ፡ ለዘርአ፡ ለአመትክ፡ እህተ፡ ሚኮ
ኤል፡ ድልሸታ፡ ቲቲሸር፡ ሸሬሸሬን፡ ለዝንቱ፡
አስማቲክ፡ ሃ[ይ]ለ፡ በረደ፡ ወነፋስ፡ አርግዕ፡ ወአ
ጽንዕ፡ ወአአቀም፡ ለዘረአ፡ ሰጋ፡ ውስተ፡ ማህዕ
ና፡ ለአመትክ፡ እህተ፡ ሚኮኤል፡ አንሊት፡ መዝ።



ር : መገዢ : መገዢ : ዳቶሮን : በዘያሰ : ብታኤል :
በገይለ : ዝንቱ : አስማቲክ : ኢትቅትል : ህዋና : በ
ውስተ : ከርሣ : ለ[አ]መትክ : አህተ : ሚኮኤል : ወ
ገፁ : ዘፍፁም : በዕልት : ፈርሐ : ወደንገፀ : ደብሎ :

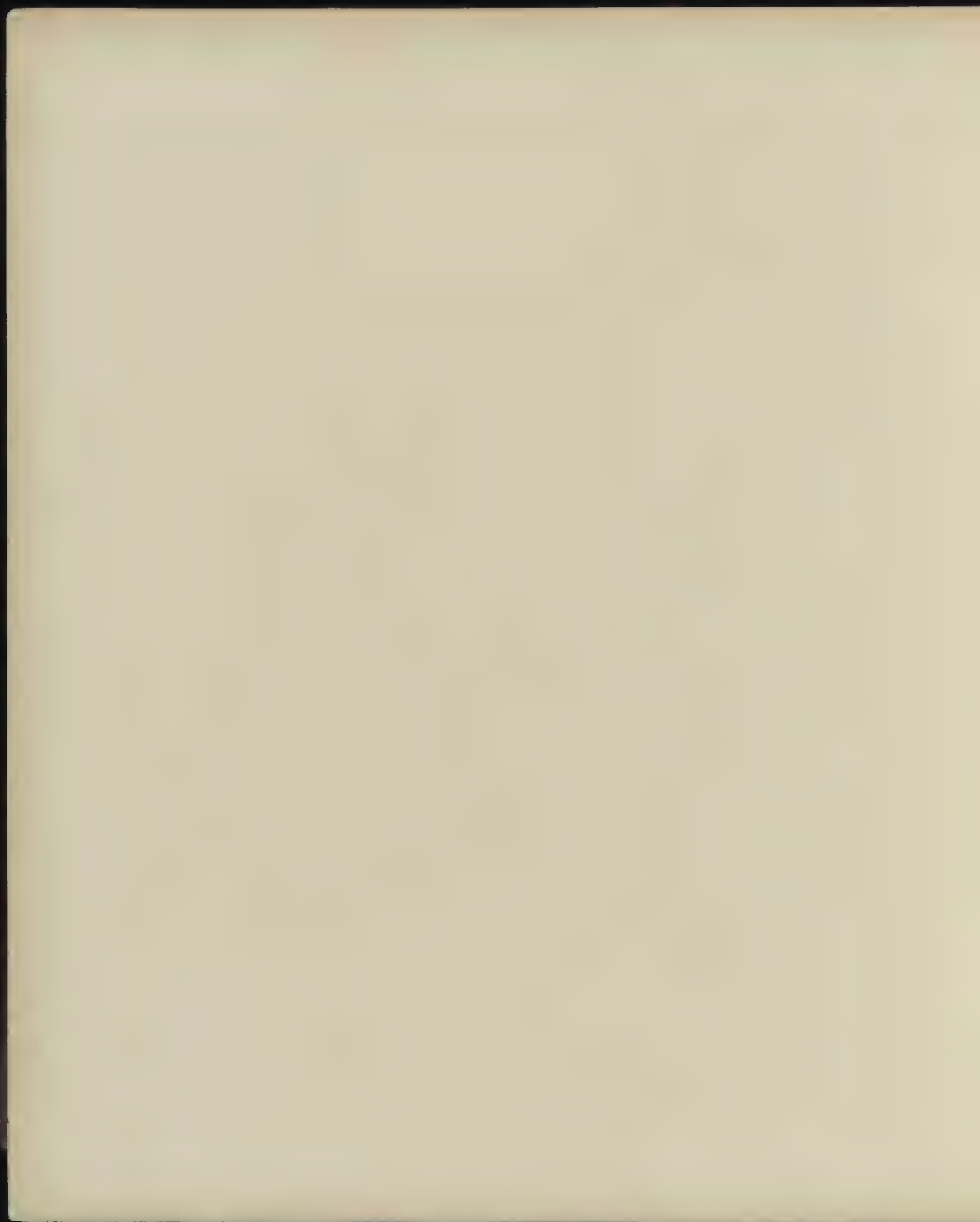
እስመ : አልባ : ነገር : ዘይሰአና : ለእግዚአብሔር :
ይደምሰስ : ስሞሙ : ለቦርያ : ወለኢጋንንት : መጋ
ኛ : ወጉሰምት : አይነፅላ : ወፍርቃቃቶ : ወስስቃ
ት : ለአመትክ : አህተ : ሚኮኤል :

THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR ZA-WALDA
HAWARYÂT AND TASFÂ MARYÂM.

I. በስመ : አብ : ወወልድ : ወምንፈስ : ቅዱስ :
፩ : አምላክ : አስማተ : እግዚእነ : ዘይበልሳ : እም
ስይፍ : ወእመላፄ : ወይፀድል : እምብረቅ : ስሙ :
ለእግዚአብሔር : ኅቡአት : አስማት : ዘነገሮ : ለስ
ሎሞን : በእንተ : አቀያዳት : ወደቂቀ : ቁዳር : ነሀ
ብት : ዘነገሮ : ከመ : ይእስሮሙ : ወሂድ : በ : ፫ : አ
ስማት : እስሮሙ : አቅገዘሙ : ወአፍገዘሙ : ወይ
ቤሎሙ : ንግሩኒ : ስልጣንክሙ : በምንት : ትበል
ፀ : ሥጋ : ሰብዕ : ወትቅፍሉ : ነፍስ : ወትስልቡ :
አልባበ : ሰብዕ : ወታስተዋልሙ : ነፍስ : በነፍስ : ን
ግሩኒ : ሥራይክሙ : እስከ : ወይቤልዎሙ : አልብ
ነ : ሥራዩ : እወ : እወ : ወይቤ : ሰሎሞን : በድያባ
ዊ : በነበልባዊ : በመብረቅ : ዳዳ : በቅርብዳዳ : ስ
ሙ : ለእግዚአብሔር : ኅቡአት : ንግሩኒ : ሰራ
ይክሙ : ወስልጣንክሙ : ብምንት : ትበልፀ : ሰ
ጋ : ሰብዕ : ሥልጣንክሙ : ሥራይክሙ : ወለምን
ት : ትሰትዩ : ደመ : አቀያዳት : ወዳቂቀ : ቁዳር : ነ
ሀብት : ወአዝብት : ወይቤሎሙ : ሰሎሞን : ወይ
ቤሎሙ : ሳረገሞሙ : ወደርቃስ : በዘረቃ : በድቃ
ስ : በአድማስ : ስሙ : ለእግዚአብሔር : ኅቡ : ርጉ
ማነ : ወፍዘዝነ : በኤኤፍሳም : ስሙ : በኤልፋህም
ሰ : በበሌቃስ : በበአልፋስ : ዘአኤናምስ : ስሙ : ኅ
ቡዕ : ኅቡ : ርጉማነ : በዮድዛ : በአልፋዛ : ሂዛ : ኤ
ዛ : ወዝንቱ : ስምክ : እስሮሙ : ለአቀያዳት : እለ :
ይበልፀ : ሥጋ : ዘእንበለ : መጥባህት : ወውእቱስ :
፯ : ጊዜ : ተናገሩ : አቀያዳት : ኅብ : ስሎሞን : ወይ
ቤልዎ : ንበልዕ : ሥጋ : ዘእንበለ : መጥባህት : ወንስ
ቲ : ደመ : ዘእንበለ : ጽዋዕ : ወናውጽእ : ህዋነ : እም

ብዕሲታት : በነሎን : ንፊኢ : በውስተ : ከርሰን : ወ
ናስተ : ዋልጥ : ብዕሲ : ወብዕሲት : ወናስተ : ዋልአ
ሙ : ለብዕሲ : ወለብዕሲት : ወይቤልዎ : ለሰሎሞን :
ውአተ : ጊዜ : ይቤ : ሰሎሞን : አድሳነኒ : እግዚእ :
እምእዴሆሙ : ለጉድሎት : ወእምነሉ : ነገር : ወ
ነገርጋር : ይትሚሰሉ : ቀጥዳ : ወመዓት : ወይት
ሚሰሉ : ዝዕብ : ወአዝብዕት : ነምር : ወአናብርት :
ከይሲ : ወአክይስቲ : ዓቅራብ : ወአቃርብት : ወእ
ለ : ይትሚሰሉ : ሰሐቅ : ወቀሐር : ወይትሚሰሉ :
ሰማዩ : ነዴሮሙ : ምድረ : ረጊጸሙ : ታቦተ : ገሲሶ
ሙ : ኅመደ : ነሥኒሆሙ : ሥራዩ : ገበርሙ : ምድ
ረ : ጐድጐዶሙ : እለ : ያመልኩ : በሰራዩሙ : ፍታ
ህ : ሥራዩ : ጐንደር : ወላስታ : ፍታህ : ሥራዩ : እ
ምሳራ : ወወገራ : ፍታህ : ሥራዩ : ዳሞ : ወዳሞት :
ፍታህ : ሥራዩ : አረፈ : ወወገራት : ፍታህ : ሥራ
ዩ : ጸብዓ : ወጸጉዓ : ፍታህ : ሰራዩ : መንበርታ : ወ
ገርአልታ : ፍታህ : ሥራዩ : ህንግሎ : ወጽለሉ : ፍ
ታህ : ሥራዩ : በላእለ : ገብርክ : ዘወልደ : ሐዋርያት :

II. በስመ : አብ : ወወልድ : ወምንፈስ : ቅዱስ :
፩ : አምላክ : ፍታህ : ሥራዩ : ድብ : ወጉጽ : ፍታ
ህ : ሥራዩ : ጋላ : ወኾንቅለ : በለው : ወእገው : ፍ
ታህ : ሥራዩ : ሺፊ : ወትግፊ : ፍታህ : ስራዩ : ቀህ
ይን : ወወልቃይት : ፍታህ : ሥራዩ : ዳብተራ : ወፍ
ቁራ : ፍታህ : ሥራዩ : አጽቢ : ወሺንአፊ : ፍታህ :
ሥራዩ : ሺርኩሻ : ፍታህ : ሥራዩ : ሰረቢት : ፍታህ :
ሥራዩ : አጋሚ : ወአጉዕድ : ፍታህ : ሥራዩ : ሀራ
ማት : ወውራሆት : ፍታህ : ስራዩ : እገለ : ወዝብን :
ኤ(?)ላ : ፍታህ : ሥራዩ : ጉላማክደ : ፍታህ : ስራዩ :



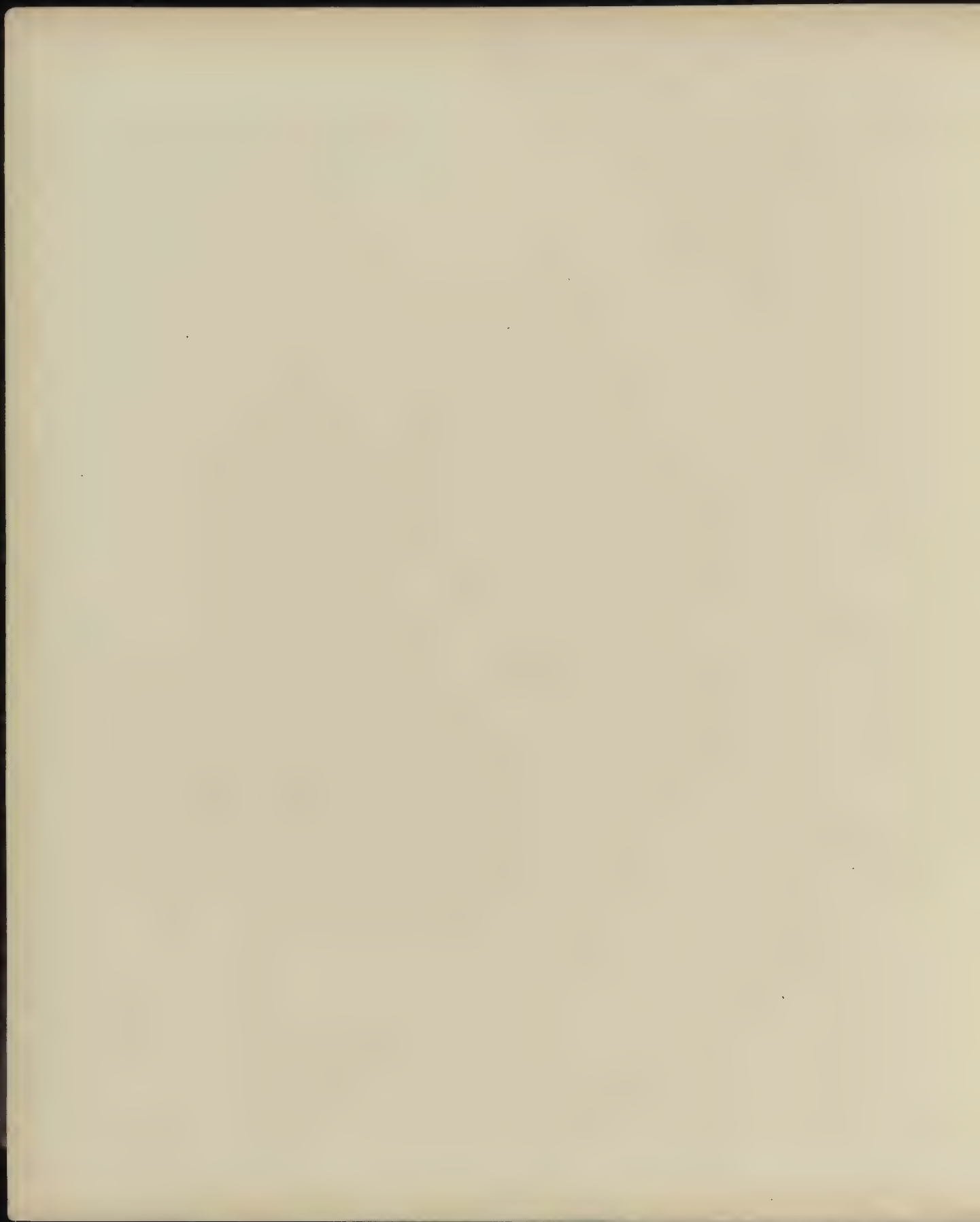
ሰርዔ፡ ወጸምዓ፡ ፍታህ፡ ሥራዩ፡ ስራዊ፡ ወኅማሹ
ን፡ ፍታህ፡ ሥራዩ፡ ሀንድ፡ ወቤታንያ፡ ፍታህ፡ ሥራዩ፡
ግዕዝ፡ ወመላኪ፡ ፍታህ፡ ሥራዩ፡ ጠቢብ፡ ወ
ጠቢት፡ ወበክለ፡ ግብር፡ ፍታህ፡ ሥራዩ፡ አፍርጄ፡
ወሰርያ፡ ፍታህ፡ ሥራዩ፡ ዓረቢ፡ ወግብጻዊ፡ ወኖማ
ዊ፡ ፍታህ፡ ሥራዩ፡ አጋንንት፡ ፍታህ፡ ሥራዩ፡ ሐ
ዴራን፡ ወነዊሐን፡ ፍታህ፡ ሥራዩ፡ ጸሊማን፡ ወነዊ
ሀን፡ ፍታህ፡ ሥራዩ፡ ነሎሙ፡ እለ፡ ይገብሩ፡ ፈው
ሰ፡ ወነሉ፡ ሥራዩ፡ በምጽልቋቅ፡ በአርአር፡ በጥ
ቁር፡ ከልብ፡ ወበንቁር፡ ሽንብራ፡ ወበጥቁር፡ ገብ
ስ፡ ወእለ፡ ይገብሩ፡ ሰራዩ፡ በመተርጎስ፡ በመንጸ
ፍ፡ በድርኳኳት፡ በማእዞ፡ በአፍኦ፡ ወበውስጥ፡ በ
ነሐሳ፡ ወበስንት፡ ወእለ፡ ትገብሩ፡ ፈውስ፡ በላክለ፡
አመትከ፡ ትስፋ፡ ማርያም ።

III. በእግዚአብሔር፡ አብ፡ እሳት፡ በእግዚአብሔር፡
ሔር፡ ወልደ፡ እሳት፡ በእግዚአብሔር፡ መንፈስ፡ ቅ
ዱስ፡ እሳት፡ ሐተምኩክሙ፡ ወአስርኩክሙ፡ አ
ንበሰ፡ ወነብር፡ ዝቅብ፡ ወዋልጋ፡ ወቀበሮ፡ ወአሞ
ራ፡ በገሃድ፡ በሰውር፡ አድናኤል፡ አዳኤል፡ መን
በሩ፡ ዘኢይሬኤልም፡ ለእግዚአብሔር፡ ልዑላነ፡ ኃ
ይል፡ ጄወፀክህናተ፡ ሰማይ፡ ፀእንስስ፡ ጸዋርያነ፡ መ
ንበሩ፡ እለዐአጥኑ፡ መንበሮ፡ ልልዑል፡ ወእለ፡ ይ
ጸውርዎ፡ መንበሮ፡ ልልዑል፡ መልክዎሙ፡ ገጸ፡ አ
ንበስ፡ ወገጸ፡ ንስር፡ ገጸ፡ ሰብኢ፡ ገጸ፡ ላህመ፡ በዝ
ንቱ፡ ስሞሙ፡ አንሰ፡ ሐዳርኩ፡ መላተ፡ ኅድራ
ት፡ ኢትብል፡ ወኢትንስኩ፡ ወኢታሰናሰኩ፡ ይ
ቤሉ፡ ኩሙ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡
ንዋዩ፡ ገብርክሙ፡ ዘወልደ፡ ሐዋርያት፡ ትስፋ፡ ማ
ርያም ።

IV. በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱ
ስ፡ ፩፡ አምላክ፡ አስማተ፡ መሥተ፡ ዓግሥ፡ በእን
ተ፡ እኩያን፡ ኅሰውያን፡ መስተዋድያን፡ ወተማጋ
ትያን፡ በእድ፡ ገሰሰያ፡ በእግር፡ ረዋጽያን፡ በሰራይ፡

መምላክያን፡ ወእለ፡ ይትናገሩኒ፡ በነገር፡ ፀብእ፡ ወ
ዐነገር፡ ሥራይ፡ ወእለ፡ ይዘብጡኒ፡ በበትር፡ ወበነ
ገር፡ መሪር፡ ወበነሉ፡ ጊዜ፡ ከመ፡ ኢይቅርብዎ፡
ወኢይቅርቡኒ፡ ኀቤዩ፡ ወኢይቅትሉኒ፡ ንፍስዩ፡ ወ
ሥጋዩ፡ ለገብርክ፡ ዘወልደ፡ ሐዋርያት፡ ከድ፡ መራ
ከድ፡ አድህነኒ፡ እምነቢበ፡ አህዛብ፡ ወትሰይመ
ኒ፡ ውስተ፡ ርእሰ፡ ህዝብ፡ አርህር (?) ረሚህ፡ ከ
መ፡ ኢይትቃወሙኒ፡ በጊዜ፡ ፍርድ፡ ወርትዕ፡ ጸ
ር፡ ወጸላክት፡ ቀመኛ፡ ወጸናሄ፡ ፍኖት፡ ከመ፡ ኢ
ይቅርብዎ፡ ለገብረ፡ እግዚአብሔር፡ ዘወልደ፡ ሐዋ
ርያት፡ ብረታዊት፡ ወለተ፡ ገብርኤል፡ ግርማ፡ ግ
ድ፡ ግርማ፡ ግድ፡ ግርማ፡ ግድ፡ ግርማ፡ ድብ፡ ግር
ማ፡ አንበሳ፡ ግርማ፡ ነምር፡ ግርማ፡ መፍርህ፡ ግር
ማ፡ መደንግጽ፡ ግርማ፡ ተመን፡ ግርማ፡ ንጉሥ፡
ግርማ፡ ጳጳስ፡ ግርማ፡ መኾንንት፡ ግርማ፡ ዘያሬድ፡
ምስለ፡ ነፍሶሙ፡ ይውድዱ፡ መሳፍንት፡ ወመኳን
ንት፡ ታህተ፡ እገሪዩ፡ ይስግዱ፡ ይቤ፡ ሂኖክ፡ ወል
ደ፡ ያሬድ፡ ዘተውህበ፡ ፎወጂ መሀትወ፡ ሰማይ፡ ከ
ማህ፡ ሀበኒ፡ ፍቅር፡ ወርትዕ፡ ወሞገሰ፡ ቃል፡ ለገ
ብርክ፡ ዘወልደ፡ ሐዋርያት ።

V. በስመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡
፩፡ አምላክ፡ ነፍጽትሰ፡ አምሰጠት፡ ከመ፡ ያፍ፡
እመሰገርተ፡ ነአዊት፡ መስገርትሰ፡ ተቀጥቅጠት፡
ወንህን፡ ድኅነ፡ ረድአተነ፡ በስመ፡ እግዚአብሔር፡
ወለእመ፡ ዳገምከ፡ ዘንተ፡ አስማተ፡ ወፈቀደ፡ ይጋ
ዕከ፡ ይትአጸፍ፡ ነፍቱ፡ ወለእመ፡ ኢያጽናእከ፡
በቃልከ፡ ወጸርከ፡ በእንግድዓከ፡ ንፍጽ፡ ውእቱ፡
ጸላኤከ፡ ወትጽኅን፡ በፈቃደ፡ እግዚአብሔር፡ ወ
ላእመ፡ ደገምከ፡ ዘንተ፡ አስማተ፡ ወፈቀደ፡ ይጋ
እከ፡ ይትአጸፍ፡ ነፍቱ፡ ወለእመ፡ ኢያጽናእከ፡
በቃልከ፡ ወጸርከ፡ በእንግድዓከ፡ ይነፍጽ፡ ውእቱ፡
ጸላኤከ፡ ወትጽኅን፡ በፈቃደ፡ እግዚአብሔር፡ ከማ
ሁ፡ አድኅነኒ፡ ገብርክ፡ ዘወልደ፡ ሐዋርያት ።



THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR SEBHAT LE'AB.

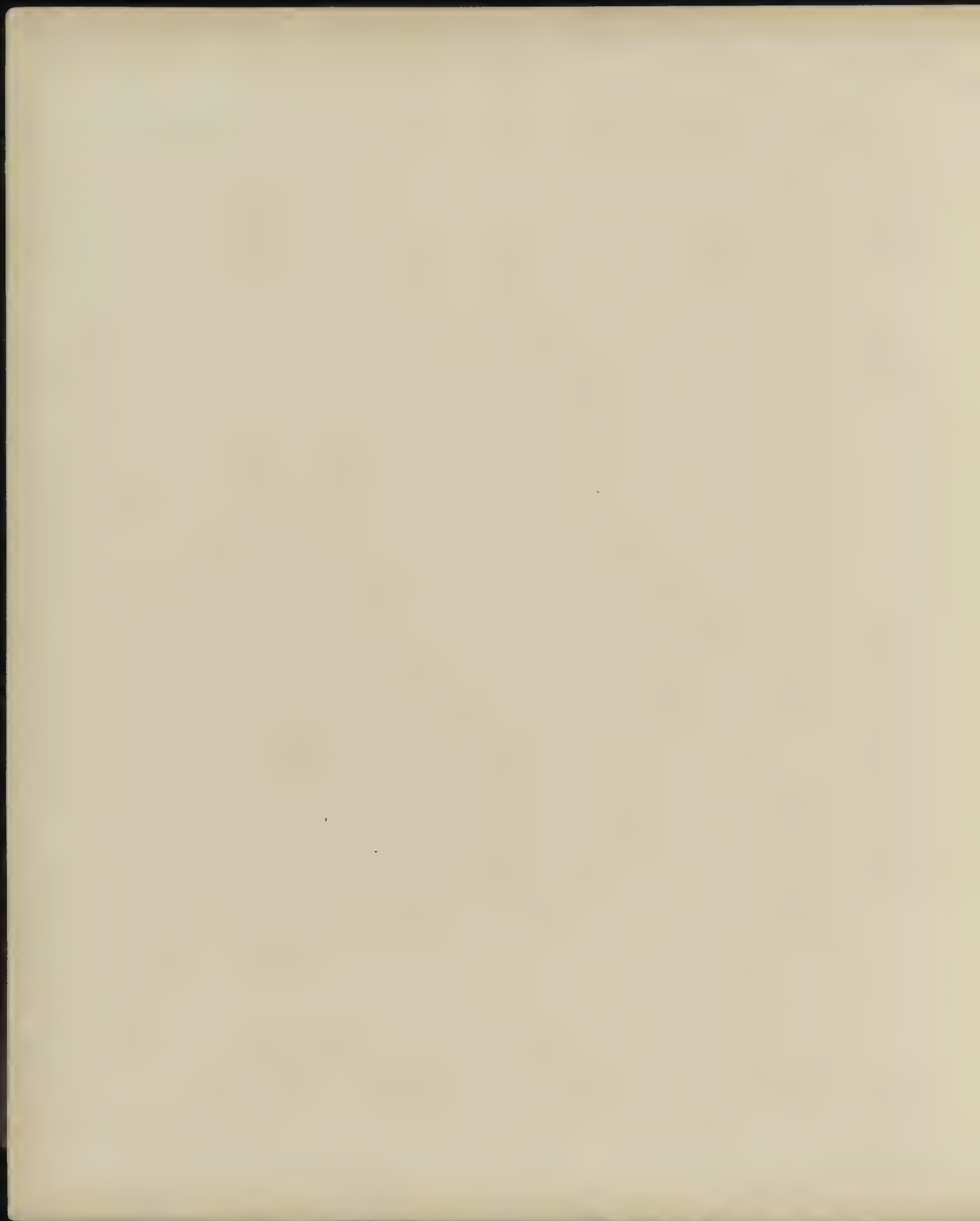
[Brit. Mus. MS. Add. 18,996].

አስማት፡ ሞገሥ፡ ወግርማ፡ ለሰብአ፡ ውናኤል፡
 ወውናኤል፡ ወመሠውርናኤል፡ መፍዝዝ፡ መቅዝ
 ዝ፡ መደንግዝ፡ በከመ፡ ሀባዕኩሙ፡ ለሄኖክ፡ ወለኤ
 ልያስ፡ እምገጸ፡ ሞት፡ ከማሁ፡ ጎብዒኒ፡ እምገጸ፡
 ሞት፡ ወቀ፡ ሞገሥ፡ ለመኳንንት፡ ወለመሳፍንት፡
 ለእድ፡ ወለዓንስት፡ ወበከመ፡ አስተማይከመ፡ ለ
 ዳንኤል፡ ምስለ፡ አናብስት፡ ከማሁ፡ አስተ፡ ሣንዩ
 ኒ፡ ወአስተቃርበኒ፡ ምስለ፡ መኳንንት፡ ወመሳፍን
 ት፡ ወምስለ፡ ዓኖ፡ ወነባሪ፡ ወምስለ፡ እድ፡ ወአንስ
 ት፡ ወዩሐቡኒ፡ መፍቅዶ፡ ሐሊናዩ፡ ሊተ፡ ለገብርክ፡
 [ስብሐት፡ ለአብ፡] ዲዲቆር፡ አሌፍ፡ ዲዲቆር፡ ዲዲ
 ቆር፡ ደለክን፡ በዝ፡ አስማት፡ በዘለጉመ፡ ሰማዩ፡ ኤ
 ልያስ፡ ፤ ግመተ፡ ወኒ፡ አውራጅ፡ ከማሁ፡ ልጉሞ፡
 አፋሆሙ፡ ወእሥር፡ ልሳኖሙ፡ ወአድክም፡ ኃይሎ
 ሙ፡ ለፀርዩ፡ ወለፀላዕትዩ፡ ከመ፡ ኢይትናገሩኒ፡ ነገ
 ረ፡ ሕሱም፡ ወነገረ፡ ክርክር፡ ዘእንበለ፡ ፍቅር፡ ወሰላ
 ም፡ ለገብርክ፡ ስብሐት፡ ለአብ፡ ለመቴቁሻ፡ ኬፌ
 ሞን፡ ኬፌዴግን፡ በዝ፡ አስማቲክ፡ ይርአዱ፡ ሕዝ
 ብ፡ ወአሕዛብ፡ በጊዜ፡ ርእዩኒ፡ ኢይትናገሩኒ፡ ለገ
 ብርክ፡ ስብሐት፡ ለአብ፡ ወበከመ፡ ደንገጸ፡ ናባል፡
 ሶበ፡ በጽሖ፡ ዳዊት፡ ምስለ፡ ሠራዊቱ፡ ከማሁ፡ ይ
 ርአዱ፡ ፀርዩ፡ ወፀላዕትዩ፡ በጊዜ፡ ርዕዩኒ፡ ለገብር
 ክ፡ ስብሐት፡ ለአብ፡ ወከመ፡ ደንገጸ፡ ያዛ፡ ሶበ፡ ገ
 ሰሳ፡ ለታቦተ፡ ዩጽዮን፡ ከማሁ፡ ይርዓዱ፡ ሕዝብ፡
 ወዓሕዛብ፡ ፀርዩ፡ ወጸላዕትዩ፡ በጊዜ፡ ርዕዩኒ፡ ኢይ
 ትናገሩኒ፡ ለገብርክ፡ ስብሐት፡ ለአብ፡ ሴቃ፡ ወሴ
 ቃ፡ ጣቃ፡ ለአለቃ፡ ወለጠበቃ፡ መድፍን፡ ድፍን፡
 ልበሙ፡ አሙሕው፡ አዝሕል፡ ጎሊናሆሙ፡ ለፀር
 ዩ፡ ወለጸላዕትዩ፡ ስሙን፡ ቡክሙን፡ ፈያኩን፡ ፈያ
 ኩማን፡ መፍዝዝ፡ አፍዝዘሙ፡ መቅዝዝ፡ አቅዝዝ
 ሙ፡ መደንግዝ፡ አደንግዘሙ፡ ለፀርዩ፡ ወለፀላዕት

ዩ፡ ከመ፡ ኢይልክ፡ ነፍሰዩ፡ ወሥጋዩ፡ በኩፍት፡
 ወሰይፍ፡ ወቀሥት፡ ነፍጥ፡ ወበትር፡ ዕብን፡ አድኅ
 ነኒ፡ ወሠውረኒ፡ ለገብር[ክ]፡ ስብሐት፡ ለአብ፡ አስ
 ማት፡ ብእሲ፡ ዘወሀቦ፡ እግዚአብሔር፡ ለሙሴ፡ ሰ
 ፈርጥስ፡ አኖርስ፡ ድሴሙን፡ መስፍን፡ በስርስ፡ ስ
 ምክ፡ ተማኅፀንኩ፡ ይብራህ፡ ገጽዩ፡ ከመ፡ ፀሐይ፡
 ወወርኅ፡ በቅድመ፡ ነገሥት፡ ወመኳንንት፡ ይኩን፡
 ነገርዩ፡ ጥዕመ፡ ከመ፡ መዓር፡ ወሥኮር፡ ወዲው፡ ወ
 ፈድፋደሰ፡ በሀገረ፡ ባሕር፡ ነጋሺ፡ ግርማግድ፡ ግር
 ማግድ፡ ግርማጽዮ፡ መፍርሕ፡ ወመደንግጽ፡ ቃለ፡
 ቀ፡ ሞገሥ፡ ዘይወጽዕ፡ እምእሥራኤል፡ በመንፈስ፡ ዚ
 አዩ፡ ይውድቁ፡ ወይርዓዱ፡ እጋንንት፡ ይሰደዱ፡ ሊ
 ተ፡ እምላዕለ፡ ገብርክ፡ ስብሐት፡ ለአብ፡ እልፍ፡
 አስማት፡ አክርስ፡ በከመ፡ ስሙ፡ ለክርስቶስ፡ ሀበ
 ኒ፡ ሞገስ፡ አጋዘኒ፡ ተፅናስ፡ እንዘ፡ አቀውም፡ በቅ
 ድመ፡ ነገሥት፡ መፍቅዶ፡ ሀሊናዩ፡ ወርእሳላይ፡ ሰ
 ላላይ፡ ኮላላይ፡ ዘያቀልጦ፡ ለሰማይ፡ ከማሁ፡ አፍ
 ዝዘሙ፡ ለንጉሥ፡ ወለመኳንንት፡ ለእድ፡ ወለዓን
 ስት፡ ከመ፡ ያፍቅሩኒ፡ ወያንብሩኒ፡ ከመ፡ ህልቀት፡
 በአጽብዕቶሙ፡ ወበከመ፡ ማዕተብ፡ በመዝራዕቶሙ፡
 አክድር፡ ወአቅድር፡ ጥርጥራስ፡ ዘትፀውር፡ ዘወረ
 ድክ፡ እምድረ፡ ኢዮር፡ አስማት፡ ነፍሱ፡ ዘአስተፋ
 ቀርክ፡ ከማሁ፡ አስተፋቅረኒ፡ ጎብ፡ ነገሥት፡ ወመ
 ኳንንት፡ ለገብርክ፡ ስብሐት፡ ለአብ፡ ንምድርስ፡
 ክምድርስ፡ ጉስጉሥ፡ ዘአውጸዕክ፡ ልበ፡ ነገሥት፡
 ዕዕ፡ መራህተ፡ ልቡ፡ ለፀርዩ፡ ወይጥፋዕ፡ በሸን፡ ፍ
 ጥቱ፡ ጸፎልቃኤል፡ እማኩኤል፡ አስማቲክ፡

በኃይል፡ ዝንቱ፡ አስማቲክ፡ እሥር፡ ንባበ፡ ልሳ
 ነ፡ ጸለዕትዩ፡ ከመ፡ ኢይንብብ፡ ነገረ፡ ሕሱም፡ ዘ
 እንዘበለ (sic)፡ ፍቅር፡ ወሰላም፡ ለገብርክ፡ ስብሐት፡
 ለአብ፡ ከኤል፡ ያጺል፡ ብርሃናኤል፡ ብርሃነክ፡ አ

፡ Erased in the Ms.



ቁም፡ውስተ፡ልብየ፡ሊተ፡ለገብርክ፡ስብሕት፡ለ
አብ፡ድግም፡ሸርቡር፡ዶር፡ዘአክብራህክ፡ልቡ፡
ለሙሴ፡ከማሁ፡ይብራህ፡አእይንተ፡ልብየ፡ለገ
ብርክ፡ስብሕት፡ለአብ፡= = =

ስሙ፡ለእግዚአብሔር፡አብ፡ስሙ፡ለእግዚአ
ብሔር፡ወልድ፡ስሙ፡ለመንፈስ፡ቅዱስ፡አብያቲ
ር፡ታዖስ፡አብያስ፡ወምሊክያስ፡አቅጻፍር፡ስሙ፡
ለሐራሼን፡ሐራሹን፡ሐራፊክር፡ጠጠጂን፡ዘሐጃ
ን፡ሕፍልማኤል፡በስሙ፡ዶር፡አላዶር፡ናት፡ዳ
ናት፡ሮዳስ፡ታዓስ፡አብሳቲር፡ፀባዖት፡ሕፍርርዋ
ቅ፡ሕፍርርዋቅ፡ሕፍርርዋቅ፡በዝንቱ፡አስማት፡
ቃልክ፡ሰሐል፡ውጉዝ፡ወበሰይፈ፡ማካኤል፡ስ
ሐል፡እሳተ፡መለኮት፡ምንኢያም፡አምር፡አሰር
ፈያኩን፡ወለክ፡ወጸኦ፡ረፍሕ፡አንጼልል፡መል
አክ፡ወአንሐሊ፡ያፎጥን፡ወያጥን፡እልሂሱን፡ተ
ሴአላ፡በዝ፡አስማተ፡ቃልክ፡ኢየሱስ፡ክርስቶስ፡
ወልደ፡እግዚአብሔር፡ሕያው፡ወወልደ፡ማርያም፡
ድንግል፡በሰይፈ፡ማካኤል፡ይትገዝም፡ወይባዕ
መንፈስ፡ርኩስ፡ወዘአሐዘ፡ቡዳ፡ወባርያ፡ወተግ
ባረ፡ሰብአ፡ወሥራይ፡ይሰደድ፡ኅበ፡ዘቦአ፡ዝን
ቱ፡ጸሎት፡እምላዕል፡ገብረ፡እግዚአብሔር፡ስብ

ሕት፡ለአብ፡አልፋ፡አልፋ፡አልፋ፡ዓዕ፡ወጸኦ
ክ፡ኢትግባዕ፡ይቤለክ፡እግዚአብሔር፡ወዝክረ፡
ስምክ፡ይደምሰስ፡ለዓለመ፡አለም፡አሜን፡ያቋ፡
ወያቋ፡አንተ፡ቡዳ፡ወአንተ፡ባርያ፡አንተ፡ጋኔ
ን፡ወአንተ፡ሰይጣን፡አንተ፡ፊሬ፡ወአንተ፡ነዳ
ድ፡ዘትትሜሰሉ፡በብዙኅ፡ጸታ፡አህያ፡ሸራህያ፡
ይምራኤል፡ኃያል፡እግዚአብሔር፡አዶናይ፡ቅዱ
ስ፡መንፈስ፡ቅዱስ፡ሹሐላ፡ወልድ፡ዋህድ፡በሎ
ፍሐም፡በምዮን፡ነገርኩሙ፡ኢያኤል፡ያጥፍዕ፡
እሳተ፡እግዚአብሔር፡እግዚአ፡እሩሐል፡እሩሐ
ል፡እሩሐል፡ሳምታኤል፡ጽልማኤል፡ያሸኩት፡
ጋዴን፡አምደ፡ብርሃን፡ልብሰ፡ብርሃን፡ይበርቅ፡
ቅድመ፡ገጹ፡ኃያል፡ጸባዒ፡ባርያ፡ፔልማ፡አርአ
የኒ፡ኃያል፡ግርማ፡ንጉሥስ፡ሥብሐት፡ፌማ፡ኢ
ይርአይ፡ወኢይልክ፡ለነፍሰ፡ለገብርክ፡ስብሐ
ት፡ለአብ፡= በስሙ፡አብ፡ወወልድ፡ወመንፈስ፡ቅ
ዱስ፡፩፡አምላክ፡ናዝር፡ናዝር፡ናዝር፡ናዝር፡
፪፡አዘርዝር፡ዝንተ፡ሥራይ፡ዘተገብረ፡በላዕለ፡
ገብርክ፡ስብሐት፡ለአብ፡ድሜጥሮስ፡ጋይስሙ፡
በቱዐገ፡ተውሀበ፡አድኖ፡እቀርጸት፡ለገብርክ፡
ስብሐት፡ለአብ፡= = =

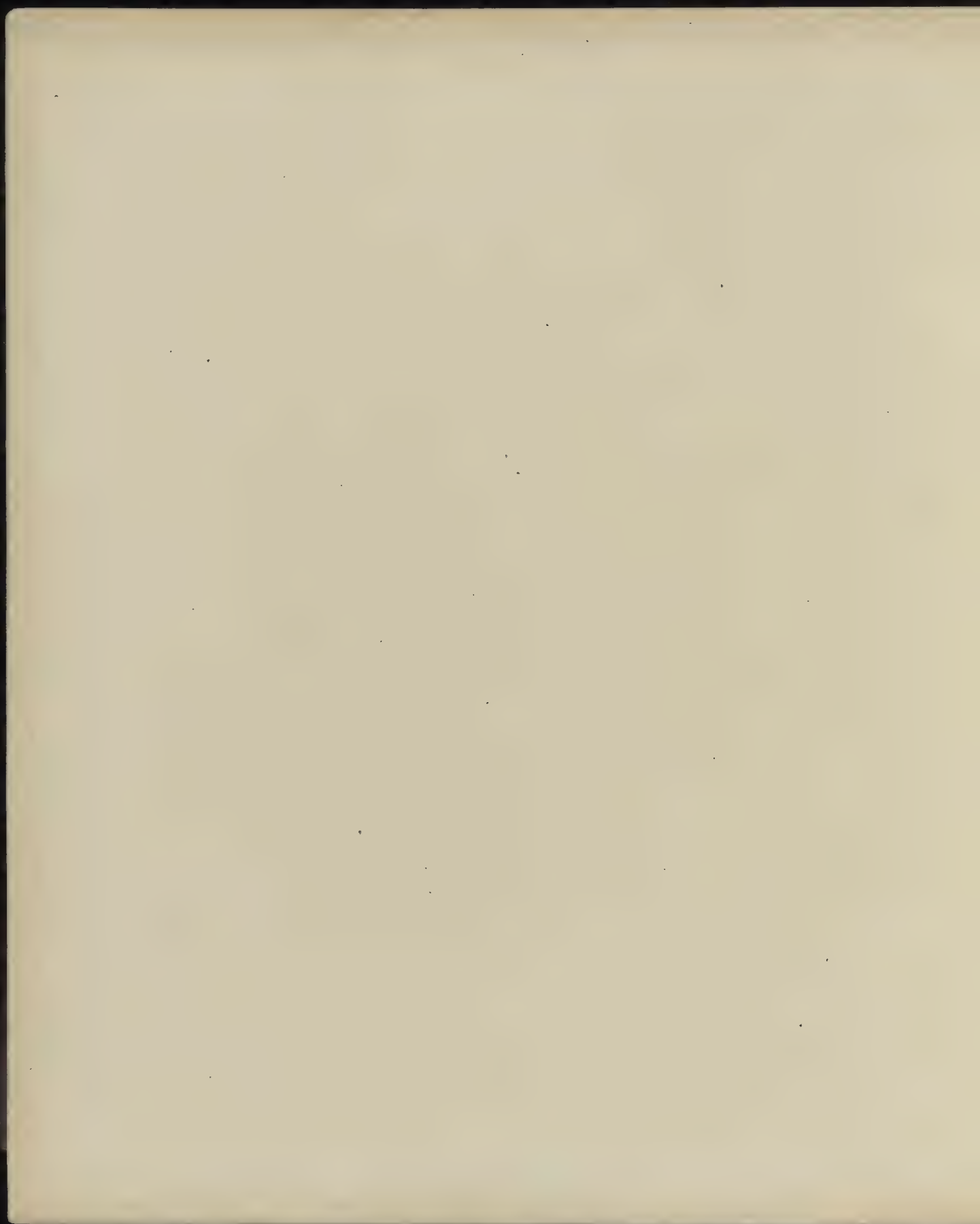
THE MAGICAL PRAYERS WHICH WERE WRITTEN FOR GABRA
SHALÂSÊ TEZÂZÛ.

[Brit. Mus. Ms. Or. 4716].

በስሙ፡አብ፡ወወልድ፡ወመንፈስ፡ቅዱስ፡፩፡
አምላክ፡ጸሎት፡በእንተ፡ልሳነ፡ወልሳነ፡ባርያ፡
ወሰብእ፡ዘመድ፡ወባዕድ፡ዋቀኛ፡ወቀናተኛ፡
ሙጋት፡ወቀርጥማት፡ተያያጀ፡ወበሸታ፡ናሁ፡
ተማኅፀንኩ፡በኖሳተ፡ስምክ፡ወበቀዳማይ፡የው
ጠ፡ዘጥንተ፡ፈደሉ፡አሌፍ፡ከመ፡ተድኅነኒ፡ክ
ርስቶስ፡እምትንግኤ፡ልላን፡ወአፍ፡እስመ፡ል

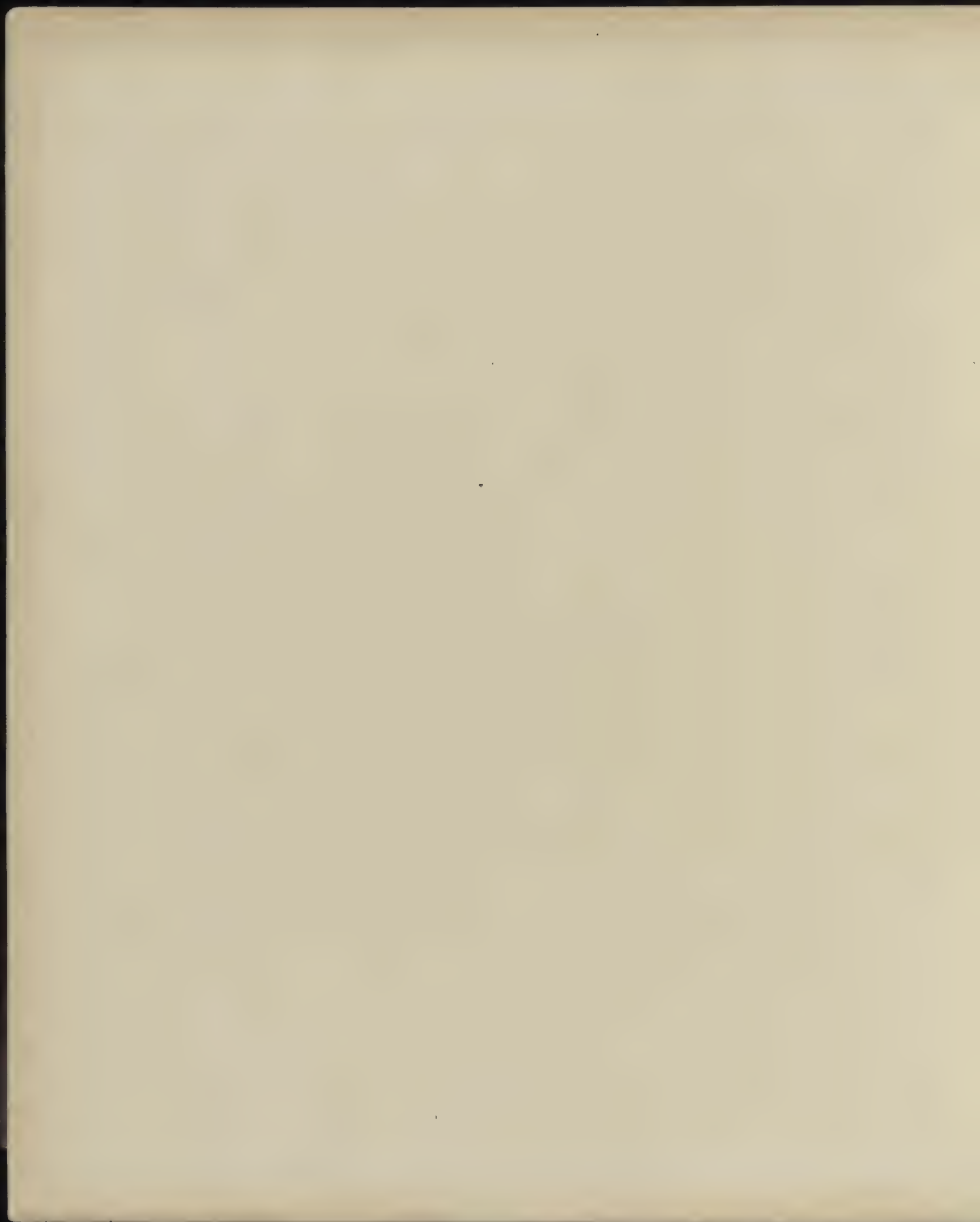
ሳን፡ቀተሎሙ፡ለማህበረ፡ሰማዕታት፡አዕላፍ፡
በነገረ፡ውዴት፡ጽኑዕ፡ዘይባልህ፡እምሰይፍ፡
ተማ፡በፀአትክ፡እምማህበረ፡አብ፡ወላዱ፡ወለን
ብረትክ፡እምቅድም፡ለዓለመ፡ዓለም፡ወኢዲ፡
ከመ፡ታድኅነኒ፡ክርስቶ፡እማዕንተ፡ልሳን፡ረ
ዋዴ፡ለዳንኤል፡ዘአድኃንክ፡እምናቡ፡ከደነ፡
ዖር፡ከሐዲ፡አመ፡አህዊት፡ተወድዩ፡በእሳ

፡ Erased in the Ms.



ት፡ ነጻዲ፡ ተማ፡ በሥጋዊክ፡ እምዘርኤ፡ አበው፡
 እለ፡ ተበርዩ፡ ወእመንሲሰ(?)፡ ቅዱስ፡ ዘይሴኒ፡ እም
 ውሉደ፡ ሰብእ፡ ለሀዩ፡ አድኅነኒ፡ ክርስቶስ፡ እግ
 ዚአብሔር፡ ወልደ፡ ባህርዩ፡ እምልሳነ፡ ዓማ።
 ዘእክለ፡ ዓመ፡ ሰላዩ፡ እስመ፡ ልሳን፡ ይቅትል፡
 ወልሳን፡ ዩሐዩ፡ ተማ፡ በልደትክ፡ ዩቲ፡ እምአም
 ላክና፡ አብ፡ ፩፡ ወእምሰብናዩ፡ አሐቲ፡ ከመ፡ ተ
 ድኅነኒ፡ ክርስቶስ፡ መላከ፡ ሐይወትዩ፡ ኢመዋ
 ቲ፡ እምልሳነ፡ ብእሴ፡ ወእምልሳንዩ፡ ዛቲ፡ እ
 ስመ፡ ሞት፡ ጽንዕት፡ ወድርክት፡ ይኣቲ፡ ተማ፡
 በተጠብልሎትክ፡ በአጽርቅተ፡ ንዴት፡ ወዑግ፡ ወ
 በሰከበትክ፡ ክዕበ፡ ውስተ፡ ጎለ፡ ለሀመ፡ አመ፡
 ሕዋዜ፡ አድኅነ (sic)፡ ክርስ (sic)፡ እምዕሳ፡ ልሳ
 ን፡ ከልዕተ፡ ዕዜ፡ ሊተሰ፡ እምቃል፡ ኢያሰጥመኒ፡
 ድንጋጌ፡ ገዛሚተ፡ ዓበይት፡ ዓዕዋም፡ እስመ፡ ይ
 ኢቲ፡ መኅዜ፡ ተማ፡ በሰደትክ፡ ወበጉይዮትክ፡ ፍ
 ጡነ፡ እስከ፡ ድበር፡ ቀስቃም፡ አመቅትለ፡ ደቂቀ፡
 ወጠነ፡ አድኅነ፡ ክርስ፡ እምቅኔ፡ ልሳን፡ ግዕዛነ፡
 ሎቲ፡ ለባሕቲቲ፡ እስመ፡ ተቀይኩ፡ አነ፡ ሃገመ
 ተ፡ ዘአልቦ፡ ጸኒነ፡ ተማ፡ በግዝርትክ፡ ወበቀዊ፡
 ሞትክ፡ ዕሩቀ፡ ቅድመ፡ ዐይነ(?)፡ ልደት፡ ገዘር፡ በ
 ሰመነ፡ ልደት፡ ጥዩቀ፡ አመክረነ፡ ክርስቶስ፡ ም
 ክረ፡ አድኅኖ፡ እመቀ፡ አይቂ፡ እጉይይ፡ እም
 ልሳን፡ እስመ፡ ዩፈርሃኒ፡ ጥቀ፡ ወይትክለኒ፡ ዕንበ
 ር፡ ምስሌሁ፡ ልፀቀ፡ ተማ፡ በበኣትክ፡ እምልድት
 ክ፡ በግ፡ ውስተ፡ ቤተ፡ መቅደስ፡ ትቀም፡ ቅድመ፡
 አቡክ፡ ርቱአ፡ አድኅነ፡ ክርስቶ፡ እምሐሜተ፡ ልሳ
 ን፡ በእፍኤ፡ እስመ፡ ልሳነ፡ ሰብእ፡ ቅተለ፡ ብዘኃ
 ነ፡ ሰብእ፡ ተማ፡ በተመይጦትክ፡ ኃበ፡ ምድረ፡
 ናዘሬት፡ እምድረ፡ ግብጽ፡ ወበተሐጽኖትክ፡ ክዕበ፡
 በተወክፎ፡ ብዙኅ፡ ተግዛጽ፡ መጠነ፡ ግንባራምት፡
 በቤተ፡ ዮሴፍ፡ ጎሱጽ፡ አድኅነኒ፡ ክርስ፡ በተወክ
 ፎ፡ እምልሳነ፡ እኩይ፡ በጽ፡ ዘዩሐሜ፡ በጽሚት፡
 ወአከ፡ በገጽ፡ ተማ፡ በጥምቅትክ፡ ወበቃለ፡ አብ፡
 ዳግመ፡ ወእመንፈሰ፡ ቅዱስ፡ ርእሶ፡ ለዕለ፡ ርእስክ፡
 ዘሴመ፡ አድኅነ፡ ክርስ፡ ወበልሐኒ፡ ፍጹመ፡ እምልሳ
 ን፡ ሰብእ፡ ዘአፍኤ፡ ዘይትናገሩ፡ ሰላመ፡ እስመ፡ በ
 ልበመ፡ ይቆጽሩ፡ ቂመ፡ ተማ፡ በጸምክ፡ ወበቋን

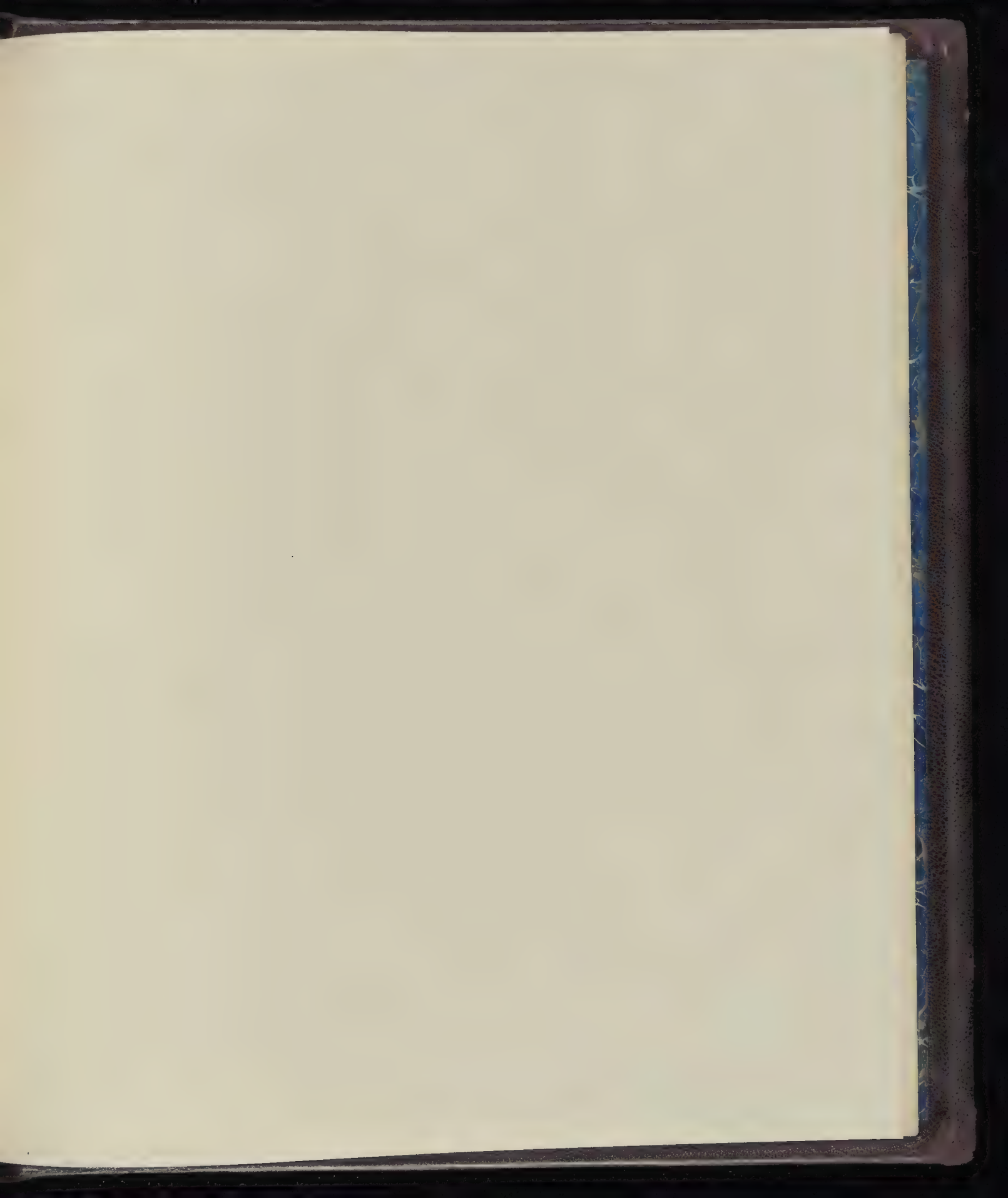
ድረት፡ ገጽመ፡ ግዕለተ፡ እስመ፡ መሐርከኒ፡ ጸመ፡
 አድኅነ፡ ክርስ፡ ወትኩነኒ፡ ቃውመ፡ ሃገመተ፡ ዘ፡
 እምትንሣኤ፡ ልሳን፡ ድክምት፡ ዘትሠብረ፡ አጽመ፡
 ወእሳት፡ ንስቲት፡ ዘታውኢ፡ ጀዖመ፡ ተማ፡ በአሶ
 ሰወትክ፡ እንዘ፡ ለዓለም፡ ያስተርኢ፡ ፫ዓመተ፡
 ለሰባኬ፡ ወንጌል፡ ቅድመ፡ ገፍኤ፡ አድኅነ፡ ክርስ
 ቶ፡ እምልሳነ፡ ሰብእ፡ ሰማኒ፡ እምጉኅዐት (?)፡ አ
 ርክ፡ አፍዊ፡ እንዘ፡ እንተ፡ እምኔሁ፡ ቀናዒ፡ እስ
 መ፡ እምኔሁ፡ ይሄይሰ፡ ጸላኒ፡ ተማ፡ በብክይክ፡
 ወበአንበእ፡ ኃባቤ፡ ገጽ፡ በሞት፡ ፍቀርክ፡ ለዛ
 ር፡ ቅድመ፡ ሰቆቃውያን፡ አብያጽ፡ አድኅነ፡ ክር
 ስ፡ እምልሳነ፡ በእሴ፡ ሕፃዕ፡ ወእምኤ፡ ፈርዖን፡
 በላኒ፡ እሳት፡ ታሕታዊ፡ ግብጽ፡ ከመ፡ አድኃንክ፡
 በባሕር፡ ለያዕቆብ፡ ዕፅ፡ ተማ፡ በብዝኃ፡ ግትናክ፡
 እስከ፡ ሀፀብክ፡ በዕሩይ፡ አስጋረ፡ ክርጻድ፡ ይሁዳ፡
 ዘምስለ፡ ጴጥሮስ፡ ውርናይ፡ ንጉሠ፡ ነገሥት፡ ክ
 ርስ፡ ዘመንበርክ፡ ሰማይ፡ አጽርዩኒ፡ በብሩርክ፡ እ
 ምዛሀለ፡ ልሳን፡ እኩይ፡ በእሳተ፡ ንሰሀ፡ ወአከ፡ በ
 ማይ፡ ተማ፡ በጎብሶተ፡ ሥጋክ፡ ወበጽዋ፡ አደም፡
 ማህዩዊ፡ ዘወሀብከመ፡ ለአርድዕት፡ በሞሴተ፡ ሐ
 መሰ፡ ቀደማዊ፡ መልከጼዴቅ፡ ክርስቶስ፡ ካህነ፡ ካ
 ህና፡ ፈሌካዊ፡ አሰፈተ፡ ንሣዕ፡ እንዘ፡ ወልዳ፡ አብ
 ርሃም፡ ሌዊወክ፡ ታድኅነኒ፡ ሥመር፡ እምልሳን፡ ሐሣ
 ዊ፡ አድኅኖ፡ እምልሳነ፡ ሰብእ፡ ባርያ፡ ወኬጸዋ
 ን፡ ለገብርክ፡ ገብረ፡ ሥላሴ፡ ትዛዙ፡ ተማ፡ በጽ
 ፍተ፡ ገጽክ፡ ወበኩርዓተ፡ ርእሰክ፡ ዘውስተ፡ አው
 ድ፡ ወበዘወረቀ፡ ብከ፡ ምሬቀ፡ ርኩሣ፡ አይሁድ፡
 አድኅነ፡ ክርስ፡ እምልሳነ፡ ዛቲ፡ ትውልድ፡ ወአብር
 ህ፡ ገጸ፡ ነፍስዩ፡ በብርሃንክ፡ ብኡድ፡ እንዘ፡ አርአ
 ያ፡ ንብር፡ ነሳዕክ፡ በዕድ፡ ተማ፡ በሀፈ፡ ገጽክ፡ በ
 አንጻፍጸፈ፡ ከመ፡ ደም፡ እምብዝኃ፡ ጸልዮ፡ ወሰ
 ጊድ፡ በውሳጤ፡ ግብዕ፡ ገጻም፡ አድኅነ፡ እምነገረ፡
 ልሳን፡ መስጥም፡ እስመ፡ ሃማ፡ መስቀል፡ ይፀንዕ፡
 እምክሉ፡ ሕማም፡ ተ፡ በተኅዘ፡ ትክ፡ ወበዘአሰሩ
 ክ፡ ድኅርተ፡ ዘምስለ፡ መጠብህ፡ ወአብትር፡ እለ፡
 ሮዱክ፡ ሌሊተ፡ እስመ፡ በሀታዊ፡ ክርስ፡ ወነጻይ፡
 አንተ፡ አመ፡ ድኅነኒ፡ እምልሳን፡ ዘይቀትሉ፡ ነፍ
 ስተ፡ እስመ፡ ተደደቀኒ፡ ግብተ፡ ወጸብኩኒ፡ ሊተ፡



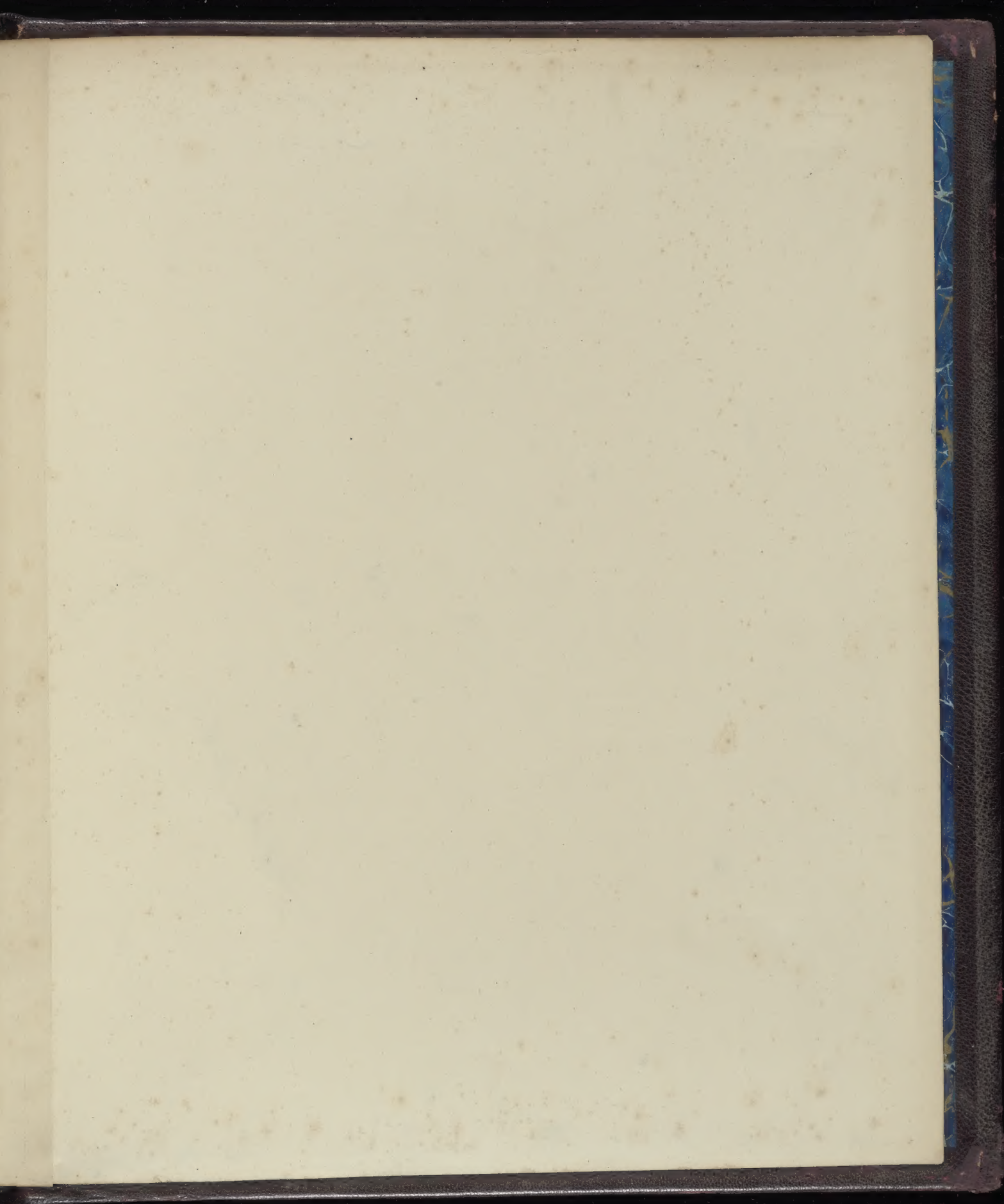
ተማ፡ በሐርትክ፡ እስከ፡ ቀያት፡ ወሐና፡ ወእምቀ
ያፍ፡ ዳግመ፡ ብእሲ፡ ምስፍና፡ እስመ፡ ሰብእ፡ መ
ጽኢክ፡ ሌሊት፡ በሀማኅተው፡ ጸግ፡ ወጋና፡ አድኅ
ነኒ፡ ክርስ፡ በመዝራእትክ፡ ትእኅትና፡ እምልሳን፡
ጣሁረ፡ ልብ፡ ወዕቡይ፡ ሕሊና፡ ፡ ተ፡ በቀዊሞትክ፡
ቅድመ፡ ኢንጥናዊ፡ እንግዳ፡ ወበበአትክ፡ አፍአ፡
ወአልበሱክ፡ ከለሜዶ፡ አድኅነ፡ ክርስቶስ፡ እምል
ሳነ፡ ዘያየ፡ እኩተ፡ ፍዳ፡ ከኮና (?)፡ በልሳን፡ ሶብ፡ እ
ዳንገዎ፡ እበደ፡ በኃብለ፡ ተሐንቀ፡ እደሁ፡ ወሞተ፡
ይሁዳ፡ ፡ ተ፡ በዘባንክ፡ ዘተአገሠክ፡ ጥብጠቤ፡ ወበ
ነሉንታክ፡ ጥብሉል፡ በጽንኦ፡ አበደ፡ ምንዳቤ፡
ክርስቶ፡ አቡየ፡ ዘወለድከኒ፡ በኢሩካቤ፡ ጸግወኒ፡
ሀብተ፡ ፡ ወልድና፡ አመጠነ፡ ልሳን፡ ይቤ፡ እስመ፡
በሰማያት፡ በእንተኦ፡ ይከውኑ፡ ግልባቤ፡ ፡ ተ፡ በብ
ዝኃ፡ ግፍዕክ፡ ወበኅኃ፡ ሥቃይክ፡ ማዕዜኒ፡ እም
ሌተ፡ አርብ፡ ምስለ፡ ቃለ፡ ትእይርት፡ ኢተወሳኒ፡
ወልታ፡ አድኅኖ፡ ክርስቶ፡ አምነኖተ፡ ልሳን፡ በ
ልሐኒ፡ ኦዘቆምክ፡ ከመ፡ ገብር፡ በገጸ፡ ጸላጦስ፡ የ
ናኒ፡ ወነኒ፡ ፊያት፡ ዘዖርክ፡ ከናኒ፡ ፡ ተ፡ በመስቀ
ልክ፡ ወበተሰቅሎትክ፡ ቦቱ፡ እንዘ፡ በቅንዎት፡ ት
ትለኮ፡ ማዕከለ፡ ፊያት፡ ቂቱ፡ አድኅነኒ፡ ክርስቶ፡
እምጸብአ፡ ዲያብሎስ፡ ወሰራዊቱ፡ እምከረ፡ ልሳ
ን፡ ቀያ፡ እስመ፡ ሊቀ፡ ከህናት፡ ውእቱ፡ ወዓመ
ተ፡ ሥጋየ፡ ዛቲ፡ እብሬቱ፡ ፡ ተ፡ በአዕደዊክ፡ በቅን
ዋተ፡ ሞት፡ ዘተቀነዋ፡ ፍሬ፡ ዕፁ፡ ሰህተት፡ በእድ፡
ኅየንተ፡ ቀሰሚተ፡ ሔዋ፡ ሴሰየኒ፡ ክርስ፡ እምዕፁ፡
ሕይት፡ ዘእሴፊም፡ በልምላሜ፡ ልሳንስ፡ በኃሩረ፡ ፀሐ
ይ፡ መጽላዋ፡ ነገረ፡ ጌጋይ፡ ለዕሴየ፡ ኢትአውጽእ፡
ለምስርዋ፡ ተማኅ፡ በአዕጋርክ፡ ድኅረ፡ አንሶሰዋ፡ ለ
አዊድ፡ በብልሐ፡ ቀንዋት፡ ምስለ፡ ዕፁ፡ ዘለክዕዋ፡ እ
ይሁድ፡ አድኅነኒ፡ ክርስቶስ፡ እምውደተ፡ ልሳን፡ ፍ
ድፋድ፡ ኦዘሐርክ፡ ቀራንዮን፡ በፀዊረ፡ መስቀል፡ ክ
ቡድ፡ እስመ፡ አርአያ፡ ገብር፡ ነስዕክ፡ እንዘ፡ አንተ፡

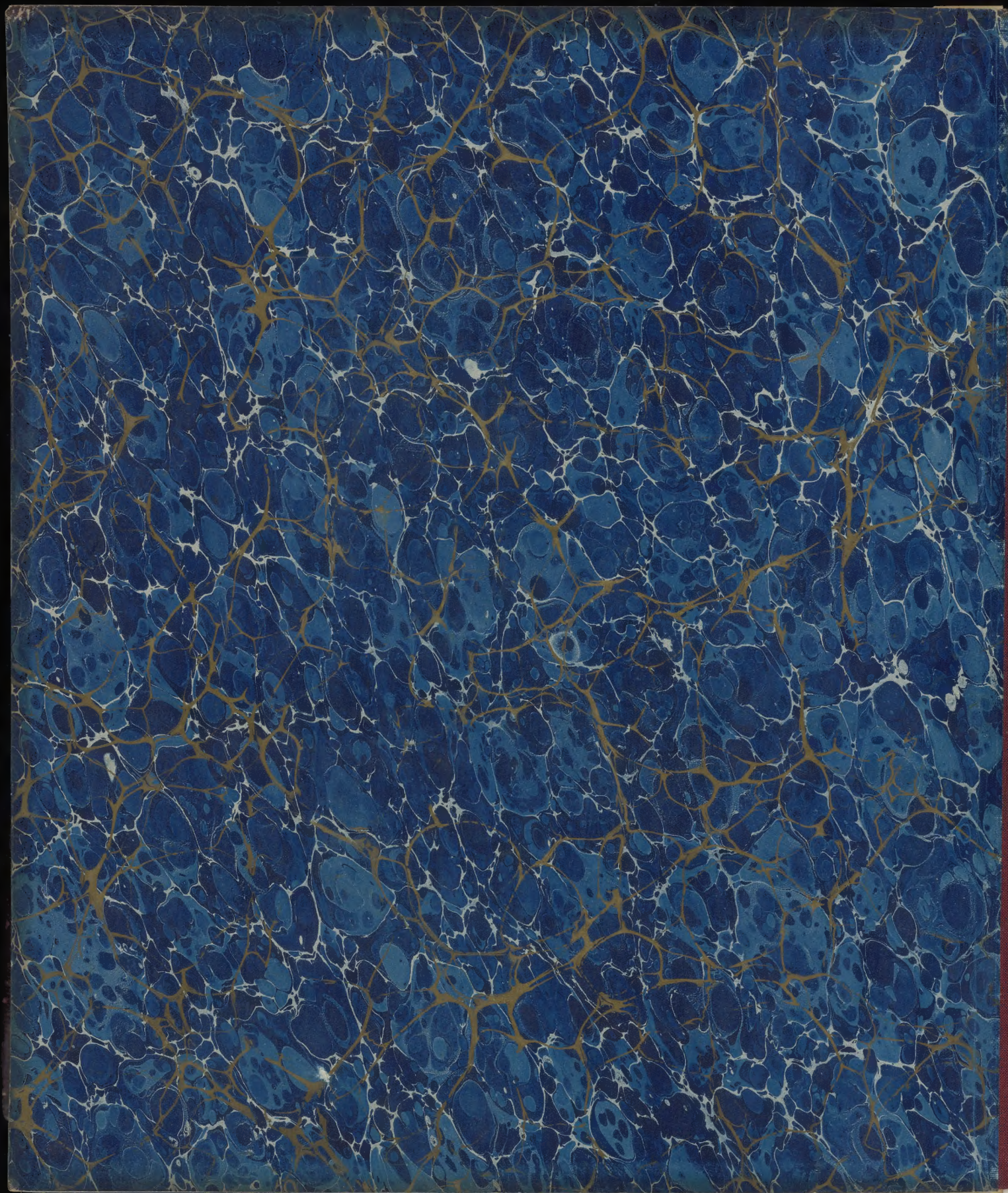
ወልድ፡ ፡ ተ፡ በወላዲትክ፡ እሳተ፡ ርህራሄ፡ ዘአንደዳ፡
እንዘ፡ ዲበ፡ መስቀል፡ ትእርግ፡ የሐንስ፡ እስከ፡ ወሰ
ዳ፡ እውጽኦኒ፡ ክርስቶ፡ ወእምግበ፡ ምንሳዊ፡ ወእዳ፡
እንተ፡ ከረይዋ፡ ለልሳን፡ ውሉዳ፡ ተማ፡ በአፋክ፡ ም
ረረ፡ ሀሞት፡ ዘሰረበ፡ ወለልሳንክ፡ አዲ፡ በእንተ፡ መ
ሐርከኒ፡ ጥበበ፡ ሄዓመተ፡ ዲበ፡ መስቀል፡ ነበበ፡ አድ
ኅነኒ፡ ክርስ፡ እንዘ፡ ትሚግበኒ፡ ምግበ፡ እምልሳን፡
ርጉም፡ ወልድ፡ ዘይጸልእ፡ አበ፡ ፡ ተ፡ በፀዓት፡ ነፍ
ስክ፡ ወበወርዶትክ፡ ኃበ፡ ወረዱ፡ ነፍሳተ፡ አዳም፡
ወአቤል፡ እስከ፡ በሀረ፡ እሳተ፡ ተአዱ፡ እንዘ፡ ትዐ
ውረኒ፡ ክርስቶ፡ ከመ፡ ሐመረ፡ ኖኅ፡ ዘድብረ፡ ቅ
ዱ፡ አዕድወኒ፡ ወአብጽሐኒ፡ ከመ፡ መርስ፡ አሚን፡
፩፡ እስመ፡ ባሕረ፡ እሳት፡ ተሐውክ፡ ወፈልሐ፡ ሞገ
ዱ፡ ፡ ተ፡ በጽንኦት፡ ሞትክ፡ ሞተ፡ ዕፁ፡ መስቀል፡
በኢልማድ፡ እምዝኃ፡ ቅንኦቶሙ፡ ብክ፡ ዘተሐወ
ሱ፡ በእድ፡ በእንተ፡ ሰናያቲ፡ አደ፡ ዘተሐወሱ፡ ባ
ዕድ፡ አድኅ፡ ክርስ፡ እመሰተቀያን፡ አዝማድ፡ እ
ስመ፡ ልሳኖሙ፡ ፍህም፡ ወቃሎ፡ ነድ፡ ፡ ተ፡ ዘበድ
ነ፡ ሥጋክ፡ ዘአውረድም፡ እመስቀል፡ ሰብአ፡ ሕግ
ክ፡ ወንጌል፡ ኢየሱስ፡ ክርስቶ፡ መዝራዕተ፡ አድኅ
ኖ፡ ልዑል፡ አድኅነኒ፡ ወባልሐኒ፡ እምልሳን፡ ብእ
ሲ፡ ኃያል፡ እስመ፡ መጥባሕት፡ ወአክ፡ አባል፡ ፡
ተ፡ በመቃብርክ፡ መቃብር፡ ነግድ፡ ወፈላሲ፡ እም
ሳለ፡ አበዊክ፡ አክ፡ መቃብረ፡ ዳዊት፡ ወልደ፡ ነጋ
ሢ፡ አድኅነ፡ ክርስ፡ እምልሳን፡ እኩይ፡ ብእሲ፡ ዘ
ይመሰል፡ ሰብአ፡ ወእንተ፡ ውስጡ፡ ከይሲ፡ እስ
መ፡ ረድኦ፡ ወልዱ፡ ሰይጣን፡ ወራሲ፡ ፡ ተ፡ ባትን
ሣኢክ፡ አድለቅለቀ፡ ዓለመ፡ በብርሃኑ፡ እስከ፡ አ
ቀብተ፡ ዝኅር፡ ደንገጸ፡ ወከመ፡ አብድንተ፡ ኮኑ፡
አድኅነ፡ ክርስ፡ ለብእሲ፡ ዓለም፡ እምልሳን፡ ለከኒ፡
ለሰኢም፡ ዘአቅለተክ፡ መኑ፡ ብእሲ፡ ሰላመ፡ ይሁ
ዳ፡ አኮኑ፡ አድኅኖ፡ እምልሳን፡ ሰብአ፡ ዘመድ፡ ወ
ባዕድ፡ ለገብርክ፡ ገብር፡ ሥላሴ፡ ትዘዙ፡ ፡











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